

THE EDUCATIONAL FORUM

VOLUME XI



NUMBER 1

- EDUCATIONAL MOBILIZATION IN A FREE SOCIETY Edmund E. Day
- REORIENTING JAPANESE EDUCATION I. L. Kandel
- UNESCO—A BRITISH VIEW F. Harvey Vivian
- THE EDUCATIONAL SITUATION IN AUSTRALIA G. S. Browne
- ANTHROPOLOGY IS YOU Earl W. Count
- WILBUR'S INDIAN SUMMER (Short Story) Gilbert Byron
- A PHILOSOPHY OF PUBLIC SPEAKING Richard L. Loughlin
- THE EDUCATORS TOY WITH KNOWLEDGE W. H. Lancelot
- THE FINE ARTS: A MISNOMER Harry Beck Green

BOOK REVIEWS

NOVEMBER, 1946

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Vol. XI November Contents No. I, Part I

<i>Educational Mobilization in a Free Society</i>	EDMUND E. DAY	5
<i>Reorienting Japanese Education</i>	I. L. KANDEL	11
<i>UNESCO—A British View</i>	F. HARVEY VIVIAN	19
<i>Flight Interlude (Poem)</i>	MILDRED VERSOY HARRIS	24
<i>The Educational Situation in Australia</i>	G. S. BROWNE	25
<i>Anthropology Is You</i>	EARL W. COUNT	33
<i>Wilbur's Indian Summer</i>	GILBERT BYRON	51
<i>A Philosophy of Public Speaking</i>	RICHARD L. LOUGHLIN	55
<i>So Farewell, Captain Waskow (Poem)</i>	PHYLLIS TAUNTON WOOD	66
<i>Grundtvig, the Father of the Folk High School</i>	MARY EWEN PALMER	67
<i>Test Time (Poem)</i>	LOUISE D. GUNN	80
<i>The Educators Toy with Knowledge</i>	W. H. LANCELOT	81
<i>Education and Spiritual Values Through Poetry</i>	RUTH V. GROVES	85
<i>Academic Tenure Investigations</i>	A. M. WITHERS	89
<i>The Fine Arts: A Misnomer</i>	HARRY BECK GREEN	93
<i>Teaching—A Profession</i>	JESSE F. HALEY	99
<i>Conjur Weather (Poem)</i>	ELIZABETH UTTERBACK	104
<i>Book Reviews</i>		105
<i>Brief Brownings in Books</i>		125

Behind the By-Lines

During the summer all were filled with sorrow when it was learned that Dr. William C. Bagley under whose inspiration Kappa Delta Pi was founded had passed away. The many who were students and admirers of Dr. Bagley will miss his cheery and invigorating smile and his kindly words. In a real sense Kappa Delta Pi has been Dr. Bagley. The editor acknowledges his helpfulness in everything which had to do with THE EDUCATIONAL FORUM in which he always took a deep and wholehearted interest. We plan to have his work duly recognized in a future issue.

As the leading article this quarter we print *Educational Mobilization in a Free Society* by Edmund E. Day, President of Cornell University. Dr. Day was made a Laureate member of Kappa Delta Pi in 1945. In 1943 he was chairman of the American Council on Education. He has served on many important educational and governmental bodies. Among the books which he has written is *The Defense of Freedom*.

Reorienting Japanese Education is a first hand description of new directions in which Japanese education is moving by I. L. Kandel who was one of the commission of thirty experts from America who served with General MacArthur in Japan to draw up specifications for a new education in that country. Recently Dr. Kandel was elected the editor of *School and Society*. He has held numerous educational positions and has been one of the world's leading authorities in the field of international education. He is a member of the Laureate chapter.

F. Harvey Vivian who was Secretary to the British delegation of UNESCO has

written *UNESCO—A British View* in which there is an account of the origins of this organization and the attitude of English authorities and educators towards it.

The Educational Situation in Australia describes the changing attitudes towards education in Australia. In common with other nations great advances are planned. The article is by G. S. Browne, Dean of the Faculty of Education of the University of Melbourne. He was trained at Oxford and London. He has held the chair of education at Melbourne since 1931. In 1931 he was a visiting professor at the University of California. During World War II he has acted as educational adviser to the Royal Australian Air Force.

When discussions are of "race and rumors of race" the article *Anthropology Is You* by Earl W. Count is of particular interest. He has been a research associate for the Viking Fund and is the author of several volumes published by the Fund. His most recent project is a volume, "A Source-book in the Anthropological Concept of Race." He is professor of anthropology at Hamilton College.

Wilbur's Indian Summer, is a short story with social implications. Gilbert Byron, the author, has written several volumes of poetry which have been reviewed in our columns. He taught for a number of years in the Dover, Delaware high school and now devotes himself to writing.

And now we have *A Philosophy of Public Speaking* by Richard L. Loughlin who in June completed forty months of military service. Mr. Loughlin teaches speech in John Adams High School, New York City and is assistant director of Camp

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Educational Mobilization in a Free Society

EDMUND E. DAY

ONE of the most baffling problems now facing the victorious democracies is the re-education of the conquered nations reared in totalitarianism. The youth of these nations show extraordinary resistance to any attempts to change their ideology. They exhibit in appalling fashion what can be accomplished with up-to-date techniques by thorough-going indoctrination. They represent, in other words, the end result of sustained and complete educational mobilization.

The National Socialist Party under Hitler promptly sought and ultimately obtained the absolute control of the youth of the nation. Nazi indoctrination was made so pervasive that there was no escaping it. The influences of home and church were largely broken. Every educational means was taken over by the State. The press, the radio, the theater, the motion picture, public exhibitions, large-scale celebrations, the universities, the schools—all were made

to serve the Party program. The result was a unity of national thought and feeling which has rarely been equaled and probably never surpassed in human history.

There is a frightful warning in all this. Here we have a dramatic demonstration of the power ruthless dictatorship can bring to bear. But there is also in all this a challenge to education in the free societies. Not that these free societies can wisely think in terms of regimentation, but surely they must be concerned with the problem of marshaling the latent forces of education in defense of the essentials of democratic living. If education, fully mobilized, can achieve for the dictator the extraordinary results we have witnessed, cannot education, wisely mobilized, make great contributions in the perpetuation of liberty—contributions looking toward fundamental unity among peoples striving to establish the ideals of freedom and justice and peace? This is the ques-

tion to which I wish on this occasion to direct your attention. For the future of education in America, no question seems to me more important.

I

We can best consider this question if we start by examining the state of the public mind in this country with respect to education. With what interests, attitudes, and ideals are the American people likely to view education in this troubled post-war world?

It is clear, in the first place, that we can count on almost universal interest. A host of people like to think they know something about education. Most of them have had at one time or another some first hand experience with formal education. Consequently, they think they are in position to talk intelligently about it. Moreover, as parents, they are almost certain at some point to acquire a large measure of concern about education. They are likely, in fact, to think somewhat violently at times about what education is doing to or for their offspring. There is no subject with respect to which it is as easy to start animated discussion if not heated argument. Notwithstanding all this, there is little evidence that the subject of education has the kind of sustained study of which it is deserving. The extent of interest in education is certainly no measure at all of the extent of understanding. The fact that the subject presents many complex and difficult problems is not generally appreciated. In other words, the approach to the subject of education on the part of the general public tends to be superficial and neglectful

of the complexities which lie in the educative process.

Associated with widespread interest in education is an amazing faith in it. This faith the American people have exhibited for generations past. An extraordinary belief in education is finding an almost overwhelming impression right now in the demand of the veterans for further education under the GI Bill of Rights. Apparently, the prevailing view is that there is no such thing as too much education. On the contrary, it seems to be generally held that the more education any individual can obtain, the better he or she is likely to fare. In fact, it is in terms of individual benefit that the American faith in education is largely maintained. Thinking runs to earning power and social position rather than to enlarged possibilities for public service. Upon the whole, the American people do not appear to have any genuine realization of what education might do for society as a whole apart from what it can do for the individual members of society. The fact remains that the faith of the American people in education is not only great, but shows no sign of diminishing.

In view of the interest and faith which the American people have in education, it is not surprising to find a rather extraordinary readiness to provide financial support. No people have ever poured money into education as have the Americans. True, this generosity has been commonly evidenced most conspicuously in buildings, equipment, and accessory facilities rather than in compensation of staff. Moreover, there is every indication that this readiness to

provide financial support does not result in any outstanding social prestige in the teaching profession. By and large, educators as such do not enjoy high social standing. True, educational administrators who direct the affairs of great institutions or public school systems, and hence to some extent resemble successful business executives, are likely to acquire considerable prestige, but this they do not as educators. Upon the whole, it has to be recognized that the profession of education in America at this time does not begin to have the social standing that the profession has in certain other countries.

American people are quite prepared to go along with rather elaborate educational organizations and, in many communities, large and small, have given support to comprehensive educational systems. At the same time, the public shows little disposition to check the operations of these large organizations against any standards of carefully guarded efficiency. In this area, as in many others in which public services are involved, there is an unfortunate readiness to tolerate wasteful and incompetent performance.

With respect to professional leadership, the American people seem to be reconciled to the fact that education is a field in which leadership is bound to be somewhat diffuse and ineffectual. Here and there from time to time, outstanding leaders appear, but the scope of their influence is likely to be limited and, upon the whole, they do not succeed in establishing themselves in positions from which they can speak with recognized authority. Viewing the situa-

tion as a whole, we can say that one of the most serious phases of the current educational situation in America is the absence of an overall direction such as outstanding leadership might be expected to establish.

Finally, partly in consequence of these several phases of the public's attitude toward education in America, there is no semblance of what might be described as genuine national policy in public education. Of course, it has to be granted that there is every disposition to extend free education, universally at the level of the elementary school, very generally at the level of the secondary school, and more and more widely at the level of the college and university. In other words, the ideal of educational opportunity is firmly established. At the same time, there is no general agreement as to the purposes to be served by public education thus widely extended; and certainly there has been as yet no successful attempt to make public education an instrument of national policy. Perhaps it will be argued that the assignment of responsibility for public education in our American system of government to the states rather than to the federal authority precludes any such development of education in terms of overall national policy. It does not seem to me, however, that this conclusion follows. Certainly if it does, there are fundamental weaknesses in our American system of education which may hamper us more and more seriously. My own contention, however, is that it is quite possible to keep the system state-administered and at the same time develop conceptions of national purpose

which will permeate the whole educational operation throughout the nation. It is this ideal which I contend must be in due course realized.

If substantial progress along this line is to be made, certain specific problems must be dealt with more effectively than they have been in the past. I venture to list a few of those which would appear to require prompt and effective consideration.

II

To a considerable extent a measure of agreement has been effected with respect to the fundamental purposes of general education in our democracy. A good illustration of the extent to which this has been accomplished is to be found in the splendid Report of the Harvard Committee on General Education in a Free Society. But the statement of these general purposes, however effectively made, does not give any guarantee that formal education in the classroom and laboratory where such education actually occurs will effectively implement the general findings. One of the pressing needs of American education at the moment is the translation of governing principles, such as those set forth in the Harvard Committee Report, into the specific procedures employed by actual teachers dealing with actual students. Here all sorts of teaching skills and teaching aids have to be brought to bear. A vast deal needs to be done before we can come anywhere near realizing the aims which are now generally accepted in most competent discussions of the purposes of general education in a free society.

Another problem which very much needs attention is that of the sound co-ordination of the aims of general and vocational education. Unfortunately, these two types of education have tended to be in competition, if not in conflict, in our American system with the result that both have suffered. That vocational education must continue to play an important role in American public education would seem to be self-evident. At the same time, the contributions to be made by general education are fundamental and must not be neglected. What should be sought is an articulation of the interests of vocational and general education so that both may be pursued simultaneously, and so that both may mutually reenforce their respective objectives. Much needs to be done to devise the ways and means of accomplishing this dual purpose in specific instructional programs.

Another area in which there is pressing need of constructive work is that involving the relationship between public and private education. There is every reason to believe that public education will come to play a more and more important part at those higher levels of education in which private education continues to maintain a relatively strong position. It will be regrettable, however, if the expansion of public education makes it virtually impossible for private education to retain its influence or to continue to make the contributions which are to some extent peculiar to education conducted under private auspices. What is needed is a more comprehensive and effectively co-ordinated relationship between public and private education.

On this subject I can speak with real feeling with respect to the problems which are involved, since the institution of which I happen to be head is almost exactly half and half public and private supported.

What I have already said in an earlier connection makes it clear that one of our most pressing needs is a more effective overall organization of the educational forces of the country. At present we suffer all sorts of disabilities for lack of any thorough co-ordination of the large number of independent educational authorities existing locally and at the level of the several states. This disorganization results in obstacles to top leadership which are at the moment well nigh insurmountable. At all levels and in all areas the relations of the different educational authorities tends to be intensely competitive, with the result that efforts to constitute co-operative or unified undertakings rarely meet with real success. No phase of the whole situation in American education would seem to be more demanding than that of improved organization. The success which has been achieved along this line in the present constitution of the forces of higher education in North Carolina is an example which should be noted and followed in many other parts of the country.

Perhaps the most challenging of all the problems facing any attempt to mobilize the forces of education for to mobilize in the United States relates to the possibility of joining effectively the activities of formal and informal education. More and more it becomes evident that the attitudes, the habits, the ideals of free

people are shaped in large measure by influences which lie outside the sphere of formal education. Probably over the last generation in this country no influences playing upon the mind and heart of the American people have been quite so potent as those exercised by the motion picture. There is every reason to believe that some of the time the entertainment film has been making the work of the school more difficult than it would otherwise have been. The growing recognition by the motion picture industry of its educational responsibilities is in this quarter definitely heartening. It is of the utmost importance that other important media for affecting public opinion come promptly to a similar recognition of their social obligations. Education has to be conceived in terms of all of the forces which are brought systematically to bear upon the thinking and feeling of the American people, and hence there must be a fundamental concern with the relationships which exist between the agencies and activities which operate formally, as well as those which function informally, in the educational field.

All of this will serve to evidence the complexity of the problem with which we are faced in undertaking to bring about any effective mobilization of educational forces in a society such as ours. Nevertheless, the importance of concerted action along this line can hardly be questioned. The fact that it is generally agreed among competent and well-informed observers that the men who fought under the stars and stripes in World War II did not, in general, know what they were fighting for is a

fact that cannot fail to give us pause. After all, unless the free men of the world are mistaken, these American fighting men had more to fight for than any others. Nevertheless, they lacked any common sense of a commanding cause. Apparently they had no conception of the essentials of democracy, nor any feeling for the fact that these essentials were in dire jeopardy. Can any one entertain these thoroughly authentic reports from our valiant fighting forces in the war without coming to the conclusion that some basic mobilization of educational forces in America must be effected in some way or other?

III

This is not the occasion in which there is any opportunity for charting a program to this important end. We can see, however, that a much wider interest and understanding and appreciation of education is of the essence of the program. Education must be taken even more seriously than it has been. It must be even more generously supported. It certainly must be given an improved status in our democratic organization. Out of this kind of better understanding and appreciation must come a concrete program for improved organization. We cannot possibly accomplish the purposes which must be served in American education through the kind of setup we now have. The educational forces of the country must be pulled together in more effective relationship to one an-

other and must certainly be provided with stronger leadership. Clearly enough, if progress is to be made along this line, we must strive to lift public education above the play of partisan interest. Education, like health, is one of the phases of democratic life which must not be victimized politically.

A generation ago H. G. Wells issued one of his arresting pronouncements. He drew from his amazingly wide and penetrating studies and observations this sweeping generalization: "Human history becomes more and more a race between education and catastrophe." If this conclusion was warranted after World War I, how much more is it inescapable following World War II. Now that mankind has in its possession the incredible power of atomic energy, how can any one believe that physical force can any longer be offset with physical force? If anything was ever clear, it is that the future of mankind lies in the realm of mind and spirit rather than of body and brute power. It is through education in all its varied forms that the mind and spirit of man has to be shaped to meet the requirements of the atomic world into which we have now entered. For the free peoples of this world an effective mobilization of all available educational resources is indispensable. It is toward this end that statesmen, as well as educators, must now devote all the resources of thought and courage and vision they can possibly bring to bear.

Public Instruction should be the first object of government.

—NAPOLEON

Reorienting Japanese Education

I. L. KANDEL

I

THE QUESTION most frequently asked of those who have recently visited Japan is whether any reliance can be placed on the sudden shift made by the Japanese from aggressive nationalism to professions of liberalism and democracy. There is some danger perhaps of confusing the Japanese with the Germans. Although liberalism was repressed in Japan and many who "harbored dangerous thoughts" were put into jail, there was nothing like the brutality of concentration camps or assassination of liberals of the kind perpetuated by the Nazis. Liberalism was repressed but was not suppressed, so that it did emerge as soon as the militarists were overthrown. Certainly the Japanese members of the Education Committee organized to work with the United States Education Mission appointed to advise General MacArthur on the reconstruction of education in Japan represented a liberal point of view. They did show every evidence of having been cut off from the main streams of educational thought for nearly twenty years.

More concrete evidence than the impressions gained from almost daily discussions with Japanese educators can be found in the address of the Japanese Minister of Education, Mr. Abe, at the first joint meeting held in Tokyo on March 8 of this year and attended by members of the United States Educa-

tion Mission, the Japanese Committee, and the staff of the Civil Information and Educational Section of General Headquarters. Referring to the fact that the meeting was one of victors and defeated, Mr. Abe said:

But it is a cold and severe fact resulting from the mistake we made in waging this war, and it is no use crying over spilt milk. Though Japan finds itself in this undesirable position in relation to America, the two countries now stand closer to each other than they ever used to be. While war is the most deplorable and abominable happening for the human race, we cannot overlook the fact that through war people are brought into closer contact with each other.

Expressing the hope that the victors would not act on the principle that "might is right," Mr. Abe continued:

The liberals, who had been under the pressure of militarism during the war, took the Allied Powers for their Savior and fell under the illusion that, suddenly, their best days have come, and, forgetting the fact of our surrender, they thought that the future of our country was going to be easily built through the help of the Allied Powers. We should, however, repent like the convert of all the miseries and sacrifices we have inflicted upon our own country and the world through our faults and crimes in this war. At the same time, we should consider our position of a surrendered nation as a trial sent by God, endure it, overcome it, and turn the present misfortune into a future blessing. We believe that your country is not going to violate truth and justice on the strength of her being a victor. And we pray that the pres-

sure brought upon us by this victor—for we cannot help feeling it as a pressure—will help to make truth and justice permeate all our country, and serve as a chance for us to eliminate quickly and vigorously all the injustices and defects existing in our society and all the weaknesses and evils underlying our national character and customs. We also pray that the consciousness of our position as a surrendered nation will work as a spur urging a humble self-reflection and thorough self-reform on the part of our people. In a word, we wish to render as significant as possible this opportunity to come in contact with your country and your people, an opportunity that was brought to us through the war.

The Minister admitted the imperfections, shortcomings, and mistakes of Japanese education—particularly that educators were not allowed to do their work according to their conscience and convictions. This led to the evil custom of letting the educators be used as easy tools in the hands of those in political power at the time. Accordingly, he believed that “it is first of all in our education and our educators that the American demand for democratization should be fulfilled in the most essential and exact sense of the word.” He admitted, however, that the sudden reaction from one extreme to another in political ideas was dangerous. But he went on to say:

It is my conviction that democracy is to be the basis of our postwar social life, political life and economic life, and therefore also the basis of education since education is the foundation of all this. But I hold this conviction not simply because this was the principle forced upon us by America, but because this derives from a fundamental principle of the universe and is based upon the essential nature of human beings. A right democracy should naturally be

founded upon a right sense of the relationship between the individual and society. . . . Up to the present, our people tended to imitate only the superficial aspects of your country. They were apt to think of your country merely as a land of jazz, movie and dollar, and did not know much about the fundamental nature of American culture. This is undeniably one of the reasons that has brought this unfortunate state of things in our country today.

Mr. Abe made a strong plea that Japan should not be used as a laboratory for experimentation with ideals not yet realized in the United States and that the victor should not use his position to impose on the Japanese what is characteristic of America or of Europe. Denying the extreme form of nationalism and racialism which prevailed during the war, he maintained that, “actually, ‘national’ in the truest sense of the word cannot be thought of apart from ‘international’ in the truest sense of the word. . . . I firmly believe that it is only by having for basis the ideal of a universal-human and world-wide culture that the individuality of each person and the national character of each people can grow and develop.”

II

It was in the spirit of this address that the United States Education Mission undertook the task for which it was appointed. That task could not have been completed in the time allotted to the Mission—one month—but for the excellent preparations that had been made by the able staff of the Civil Information and Education Section of G.H.Q., which had not only prepared the necessary documentary material but had

made itself thoroughly familiar, in accordance with the special interests of each member, with every aspect of Japanese education. The negative controls—that is, the elimination from Japanese education of the aggressively nationalistic and militaristic aspects of indoctrination—had already been imposed by the directives of the Supreme Commander. Teachers and educational officials had been screened. The government sponsorship, perpetuation, control, and dissemination of National Shinto had been abolished and with it was prohibited militaristic and ultra-nationalistic ideology emphasizing the special origin of the Emperor, the superiority of the Japanese people, and the use of force as an instrument for the settlement of disputes between peoples. The teaching of morals, Japanese history, and geography was suspended, and the Ministry of Education was instructed to prepare substitute programs and a plan for revising textbooks in the subjects mentioned. The reading of the Imperial Rescript and the ceremonial use of the Emperor's portrait were prohibited. Military laws, military training, and military arts (*Budo*) were abrogated and prohibited.

Instruction in morals and Japanese history and geography were suspended for obvious reasons. The three subjects were designed to inculcate loyalty to the Emperor as of divine origin, and were directed to indoctrination in ultra-nationalism and militarism and the mission of Japan. Mr. Abe endorsed the policy adopted by the Supreme Commander when he said in his address: "National superstitions should of course

be rejected, especially in the case of a false history construed by ultra-nationalistic policies and that of an irrational interpretation of mythology." A movement to revise the textbooks in history and to present the subject in a scientific, objective manner in order to eliminate much of the mythology and fables accepted as facts had begun before the war. Undoubtedly the movement will make much more rapid progress under present conditions. It is even suggested by cynics that it will be considerably advanced by the fact that the Emperor has begun to show himself to his people. In a most interesting address, *Creation of New Japanese Civilization*, delivered on February 11, 1946, on the anniversary of the Founding of Japan, Dr. Shigeru Nambara, President of Tokyo Imperial University, said:

Until quite recently we have held to the beliefs of our forefathers that the Japanese people had lived, from time immemorial, with immutable reverence toward the Imperial House as the founders of our nation, their unbroken life with an everlasting destiny. Today, however, may not be the year of twenty-six hundred and something as has been believed. How much of this is real historical fact? How much is myth and legend? Such questions must be solved by positive and comparative historical study. A thoroughgoing investigation must be carried out in the field of Japanese history in a truly critical and objective manner.

III

The task of reconstructing the Japanese system of education has been simplified by the elimination of the more aggressive aspects of ultra-nationalism and militarism by the Supreme Command-

er's directives, by the suppression of the uses to which the Imperial Rescript and the Emperor's portrait were put, by the abolition of National Shinto which means the separation of Church and State, by the adoption of a new Constitution which merits careful study, and by the definite evidences of relief that the repressions of the past fifteen years have been removed. Nevertheless, despite these facts, the reconstruction of the Japanese educational system was confronted by other serious difficulties inherent in its traditional administration and organization.

This system would have been due for reform in accordance with any acceptable modern theory of education, even if there had not been injected into it those aspects of ultra-nationalism and militarism which were directed to the development of unquestioning and submissive obedience and a readiness for war. The system had all the characteristics of the nineteenth century pattern, which was highly centralized, which provided one type of education for the masses and another for a selected minority, which in matters of curriculum and instruction was based on the assumption that at each level there is a fixed quantum of knowledge to be absorbed, which disregarded the differences in ability and interests of pupils and students as individuals, and which through prescription, textbooks, examinations, and inspection deprived teachers of opportunities to exercise any professional freedom. The measure of efficiency in this pattern was the degree to which standardization and uniformity could be secured.

The situation was still further aggra-

vated by several other characteristics, some peculiar to Japan, others inherent in the pattern everywhere. Among the former were, first, the domination of Japanese education, as of Japanese life, by the Imperial Rescript of 1890, and, second, the staffing of the Ministry of Education and the governmental sections on education in each prefecture with officials who had little or no professional preparation in education or experience in the classroom. To these aspects may be added another, which could be found in other countries—a failure to adapt education to the absorptive capacity of the Japanese economy resulting in an over-production of intellectuals, consequent political unrest, and the creation in 1934 of the Bureau of Thought Control.

There was yet another aspect of Japanese culture which has militated and will continue to militate against the development of a progressive and democratic system of education. This is the language question. Japan has always claimed that her system of education produced 99 per cent literacy. This claim was based on the Japanese practice of counting everyone who had ever attended school—and that meant all children of elementary school age—as literate. On examination, however, it was found that of the 45,000 Chinese characters used in the Japanese language, the elementary schools undertook to teach 1,500 of which the pupils succeeded in mastering only about 500; in the middle schools 2,500 characters were taught of which the pupils mastered about 1,400. The net result was that the majority of Japanese could

barely read the newspapers, even though the *Kanji* or Chinese characters are supplemented by *Kana* or Japanese syllabaries. This resulted not only in a socio-economic but also in an intellectual division of the Japanese people, the majority of whom are debarred through lack of education from reading either the newspapers or simple books on contemporary problems and ideas. The movement for linguistic reform, known as *Romaji* or Romanization of the language, begun many decades ago, has so far failed. And yet the reform is essential, if Japanese education is to be reconstructed in accordance with the current aspirations for a democratic régime.

That these aspirations appear to be sincere has already been indicated. Whether the Japanese understand what is meant by democracy is not so clear. The mere adoption of a liberal Constitution does not make a people democratic, as was so amply proved in Germany after the Weimar Constitution was adopted. The transition from one type of political régime to its diametrically opposite cannot be made as rapidly as seems to be imagined. The development of democracy, whether political, social, or economic, demands long years of education and practice. For the present, at any rate, the Japanese think of democracy mainly in terms of a political reorganization, and fail to realize that the acceptance of the democratic ideal may mean the abandonment of many of their societal traditions.

The Japanese system of education followed the traditional European pattern. The majority of the pupils attended the six-year elementary school

from six to twelve years of age; the age limit for compulsory education was raised to fourteen in 1941 but the law was not fully put into operation. From the elementary schools pupils could continue for two or three years more in higher elementary schools, and then go on to the four-year normal schools. About one pupil in thirty, if successful in a severe competitive examination, passed on from the six-year elementary schools to the boys' middle schools or girls' high schools which offered four-year courses, or to the boys' higher schools which provided a six-year course leading to university entrance. From the boys' middle schools pupils could continue to the two-year preparatory schools, also leading to university entrance, or to the five-year higher normal schools for men. Opportunities beyond the girls' high school were provided either in five-year colleges or four-year higher normal schools for women. Vocational and youth schools were available following the six-year elementary schools.

Responsibility for the organization, control, and policies of education was vested in the Ministry of Education whose functions were allocated to eight bureaus. Some supervisory powers were delegated by the Ministry to the Governors of the forty-seven prefectures in each of which there was a division of educational affairs. The prefectures were required to establish normal and middle schools for the handicapped, and vocational schools. The powers of the municipal authorities were limited to the provision and maintenance of elementary schools and to recommending to the

prefectural Governors the appointment of teachers and principals of elementary schools.

Although administrative responsibility was divided between the Ministry, the prefectures, and the municipalities, a certain uniformity was assured by the prescription of curricula and courses of study, by the textbooks and teachers' manuals prepared, with few exceptions, by the Ministry, and by the system of inspection and examinations. Private schools, although they were permitted, were also under governmental supervision and were compelled indirectly to conform to the curricular pattern if only to enable pupils to meet examination requirements. The system could be represented graphically by an isosceles triangle built on a broad base and beginning to shape toward a very narrow point after the period of compulsory school attendance.

IV

The United States Education Mission devoted its attention to the reform of the whole system and had the advantage of constant co-operation and deliberation with a corresponding committee of Japanese educators. The Mission recommended increased decentralization to overcome the repressive control of an entrenched bureaucracy in the centralized Ministry. It recommended greater participation of teachers in the construction of curricula and courses of study, the use of local and community resources, and the abolition of the central authority's virtual monopoly in the preparation of textbooks. On the difficult language ques-

tion it was recommended that some form of *Romaji* be brought into common use, and to this end the formation of a language commission consisting of scholars, educational leaders, and statesmen was proposed in order that language should be a highway and not a barrier to the transmission of knowledge and ideas in the interests of a new Japan as well as of a better world understanding.

In order to promote a more democratic system of administration the Mission recommended that direct control over schools by the Ministry of Education be curtailed and that the Ministry provide technical aid and professional counsel to the schools. At the local and prefectural levels it was proposed that educational agencies elected by popular vote be created with power to approve schools, license teachers, and select textbooks. The extension of compulsory education in tax-supported, tuition-free, and coeducational schools to the age of sixteen was suggested, the nine years of compulsory education to be divided between six years in the primary school and three years in a lower secondary school with differentiated courses to meet the individual differences in the abilities of the pupils. Beyond this period facilities would be provided in tuition-free, coeducational upper secondary schools, graduation from which would be a condition for entrance to institutions of higher learning. Full freedom should be given to private schools, provided that they conform to the minimum standards necessary to assure ready transfer of pupils from one school to another, whether public or private.

The Mission made recommendations

for the reeducation of teachers in the transitional period, and for the reorganization in the future of the system of teacher preparation and the replacement of the present traditional system by four-year institutions following graduation from the upper secondary schools. The provision of courses for the professional preparation of school administrators and supervisors and the development in universities and other higher institutions of facilities for the advanced study of education and research were urged.

In the field of adult education the Mission referred to the great variety of opportunities through parent-teacher associations, evening and extension classes, the provision of an adequate system of public libraries, and such organizations as community and professional societies, labor unions, and political groups.

At the level of higher education the Mission drew attention to the opportunity provided by the crisis in Japanese history of setting a standard of free thought, bold inquiry, and hopeful action for the people, to be achieved by increasing the facilities for liberal education in a number of varied types of higher institutions. To attain these ends economic and academic freedom should be established for faculties, and freedom of access should be assured by the provision of financial help for talented men and women unable to study on their own resources. It was further recommended that libraries, research facilities, and institutes be increased, and that the universities concern themselves with the improvement of professional training in such fields as medicine and public

health, school administration, journalism, labor relations, and public administration.

V

The Report of the Mission when transmitted to the Japanese by General MacArthur was favorably received. The major question raised by the Japanese—how soon the recommendations of the Mission can be implemented—was not altogether absent from the minds of the members of the Mission. The two conditions that will make it possible for the recommendations to be put into effect—a stable political situation and Japan's economic future—are conditions on which no one is qualified to make any prophecies. All that can be said is that the Mission did find a large measure of good-will among Japanese educational leaders, which was not due to victor-vanquished relationships, and that many of the recommendations are based on the ideas expressed by Japanese educators. The task will have to be undertaken by the Japanese themselves; no recommendations will ever be effective, if imposed on a nation by outsiders. The best help that could be given to the Japanese would be to permit a number of their educational leaders to come to the United States and study the meaning of the Mission's recommendations in the American school system. They may find, perhaps, that the recommendations go beyond what it has been possible to achieve in this country, but they will also learn that democracy does not have a perfect pattern but is always seeking to perfect itself. The hope expressed by Minister Abe and quoted earlier is not

that of one man alone as may be gathered from the following statement by President Nambara:

With resolve we should rise up to grasp this occasion. And with autonomous, courageous and sincere effort, we should abandon willingly whatsoever is to be abandoned and take in whatsoever is good and new. And let us develop what is good and new in our own spirit and our own way. But, along with it, we will keep and protect good and beautiful things which have been cherished by the Japanese in the course of their history. Thus we should, at the same time, try to preserve our national characteristics and develop them.

The nation without its own character is something like a man without individual

personality, and can hardly claim the significance or worthiness of its existence among nations of the world. Such national personality or identity must permeate various fields of sciences, arts, government, constitution and social institutions within the country. Thus something really good and Japanese should be brought forth.

The leaders at any rate realize that the task for Japan is not to imitate and adopt foreign institutions as a sort of veneer, but that the revolution calls, as President Nambara said, not simply for "a change of the political and social system, but further it must be a subjective spiritual revolution, intellectual and religious in nature."

Life's Equipment

The soul to inspire,
The will to conquer,
The mind to conceive,
The brain to execute,
The body to obey.

—CYRIL T. H. BRADSHAW

Commander British Royal Navy (retired)

Lifton Park

Lifton

Devon, England

UNESCO—A British View

F. HARVEY VIVIAN

THE present mode of conducting international affairs through frank, round-the-table discussion is, I believe, one upon which the high hopes of the ordinary citizen, as well as of Governments, are founded. The results teach how quickly it is possible to reach agreement, sometimes on the most difficult questions, and, in the case of the constituent conference of UNESCO, no more striking fact perhaps was brought out than the harmony and speed with which the deliberations of the delegates of more than forty nations of the world culminated in the documents by which UNESCO was to be set up. On this ground, at all events, it was shown that a great diversity of races, languages and cultures could unite for agreed purposes. It was a triumphant expression of solidarity in a sphere which, all men agreed, is vitally important for the building up of the future peace. And this same solidarity might be considered all the stronger for the reason that it admitted and recognized fully the diversity of elements of which it was composed. It was proclaimed, not that all nations should be the same in these respects, but that, being different, they were yet resolved to blend those differences for the realization of a greater and wider purpose.

I

In order to appreciate how the idea of an Educational Scientific and Cultural Organization of the United Na-

tions was received, and is today being received in Britain, I think it is fair to suggest that there is such a thing as a typical national reaction to ideas of this nature and size. It is popularly said that the British do not deal easily in ideas, in abstract thinking: that they distrust this way of thought and feel "at home" only when practical issues are at stake. There is some truth in this, and here is a case, where, however practical may be the ultimate issues involved and the action they will call for, both have first of all to be defined in the words and phrases of the documents of constitution. Moreover, what subjects are to be found harder to be put into words than two, at least, of the main divisions of UNESCO's present task—education and culture?

It may be sensed that in the foregoing words a defensive position is being assumed. He who so readily goes over to the defensive is quickly held in suspicion. So it may be well to admit frankly that this is a matter on which some words of explanation, at least, should be said. At the time of the Conference there did grow up, I believe, a notion that British ardor for this cause was not as warm as it might be. Such "impressions" are difficult to pin down: they grow, perhaps in the lobbies of Conference-halls, perhaps at dinner-tables—at all events, a whisper starts which may harden into an opinion and an unfortunate one at that. Other factors tended to give the same impression.

It may have been asked: Did the British Press display as much enthusiasm as might have been expected at the time of a very important international conference? One answer is that as much space as might reasonably be anticipated was given to the accounts of the proceedings—for it must be remembered that the burden imposed upon the Press by the present acute restrictions upon newsprint is an extremely heavy one. Naturally, given a free press, the interest which is displayed in serious matters is not always of the level which people of serious interests might desire. But, admitting that, fair notice was taken of the events of November, although the amount may have been disappointing to delegates coming from unrationed countries.

At the same time it should be admitted that there exists in Britain in the matter of educational news, a paradox. "You cannot sell education," it is said; "Education is not news." Yet the new Education Act has awakened a wider interest in educational matters than has been general for many years. The interest is there, in national and international educational matters and I am confident that support will come, when the shape of UNESCO is more clearly known.

I am most anxious to stress that I am attempting to put forward what I think to be the attitude of the average person—"the man-in-the-street." These do not necessarily coincide with the highest official views or those of the specialist educationists. It has been stated that the interest is there. The nature of this interest is typified by the first and instinc-

tive question which the average man or woman raises: What does UNESCO *do*? It is a fair question which may be taken to point to three things. First, they want to see UNESCO in action, to see its practical working, before they pronounce on it. Second, a very great deal more will have to be done to bring the subject before the national mind: proper publicity is called for to establish it in the national consciousness. This will not be achieved overnight: it will be a continuing process over many years and one which requires careful planning. Third—and here is great hope—those who ask the question have a genuine desire to know what is in fact being done. The relatively brief announcements and reports in the press are quickly crowded from the public mind by a thousand other matters. Meanwhile the work for UNESCO has to be carried on by specialist persons and bodies.

II

It is an important fact that the United Kingdom is represented on the Preparatory Commission by the Minister of Education, The Rt. Hon. Ellen Wilkinson, P.C., M.P. She it was who headed the United Kingdom Delegation to the Conference, who was President of its Assembly, and who now presides over the Preparatory Commission in its complex task of laying the foundations for the future permanent structure. The official national view of UNESCO matters centers therefore in the person in whose hands is placed the responsibility for the national educational policy.

Widespread interest has been awakened by the recent appointment of Dr. Julian Huxley as Executive Secretary of the Preparatory Commission. In the words of one member's report: "He has been actively promoting the ideas behind it" both in terms of the humanities and of science, and he embodies in his own appointment the goodwill necessary to the task . . . he represents what Archibald McLeish and the Americans wanted when they insisted on putting the "S" in UNECO, and his appointment has the enthusiastic support of the French, the custodians of "culture." His reputation and personal relationships with the Russians may be a considerable factor in bringing them in.¹ It is equally encouraging to be able to report at this date that Sir Alfred Zimmern, upon whom had fallen the heavy task of preparing for the November Conference and who was Executive Secretary of the Preparatory Commission, will soon be sufficiently recovered from his recent illness to return to work as Adviser to the Preparatory Commission. The success

with which his labors were crowned has been universally acknowledged, and he brings to the future work valuable knowledge born of long experience of international cultural relationships. Taking together the fact that it was Britain's Ministry of Education which sponsored the preparations for the Conference; that Britain had nurtured the Conference of Allied Ministers of Education by whom the cornerstone of UNESCO was laid; that a lead was given by the U.K. Delegation in the difficult problem of emergency relief for the war devastated areas; that the British Government gladly assumed responsibility for housing and financing, provisionally, the present Preparatory Commission—taking together these facts, the impression that the British attitude was or is lukewarm, is one which it is somewhat difficult to justify.

Spreading throughout the population of Britain and closely grouping persons whose total numbers it would be difficult to assess, are the dozens of organizations, associations, societies, councils and bodies of all kinds, whose varied activities and responsibilities are bound up with educational, scientific and cultural matters. In these groups are met together all types of interest: and I believe their pattern is fairly similar to that existing in America. Teachers, students, scientists, chemists, musicians, savants, historians—the list is endless—all these "clubs" are the life-cells of the total organism of the intellectual life of the nation.

It was as part of the preparatory work for the November Conference that Sir Alfred Zimmern received from a very

¹ Is there in this a hint of the danger inherent in oversimplification of a case? We should be on our guard against equating America with science, and France with culture. The "American insistence" referred to here had not, to my knowledge, to batter down any strongholds of opposition; rather, this was a further example of the general welcome which was given to all views. See, also, the text of the opening address delivered by Miss Ellen Wilkinson as President of the Conference: "Though science was not included in the original title of the organization, the British Delegation will put forward a proposal that it be included so that the title would run 'Educational, Scientific and Cultural Organization.' . . . It is the scientists themselves, I am glad to say, who have insisted on the U.K. delegation putting forward the proposal for the inclusion of the word 'Scientific' in the title of the organization."

great number of such organizations their invited suggestions and comment on and criticism of the Draft Constitution. The results were fruitful, for it was thus possible to furnish the United Kingdom Delegation with some kind of "brief" for its policy. In this way the word was spread among the groups on whose future enthusiasm the successful dissemination of UNESCO ideas may largely depend. By this means one of the basic documents on which the present Constitution is founded was thoroughly examined by a very large section of the community within whose sphere of activity the whole subject of UNESCO lay. Thus, sympathetic interest has been stimulated. The large majority of these organizations are voluntary and make it their task to further a particular educational, scientific or cultural aim.

In this way the seed has been sown upon which, regarded from the national point of view, the future growth of UNESCO will depend. That same seed will require to be more widely scattered, with the years, for, in order that the ideals of UNESCO may be fulfilled, the day must surely come when all members of any member nation have become aware of their membership of the world-wide "club." Not statesmen, not delegates, not Governments, alone, will belong to this body, but all children in the schools, all students, all apprentices, teachers, scholars will feel the corporate spirit of *their* organization. Lacking this sense throughout the national community, UNESCO may survive, built only upon Governmental contributions of funds—but not inspired with the life which the people must give to it and

likewise receive from it. It will be a sterile and less worthy UNESCO.

The National Commission is the result, in terms of the Constitution, of the feeling for this necessary quality. It is a means for encouraging and stimulating that national vigor which the true UNESCO needs. No attempt can of course be made by the provisions of a constituent document of this order, to impose upon Sovereign States any compulsion to form such a Commission. Here is contained a problem which may well become a large one for the U.K.—perhaps for both our countries.

Much vigor and enterprise in educational, cultural and scientific affairs is concentrated in the wide range of the voluntary associations referred to above. Indeed, so various are they that many people are inclined to state flatly: "You cannot have a National Commission in this country. Take education alone—how on earth are you ever going to group together the endless organizations whose interests in education are as varied as they are numerous. To each of them education has a quite different connotation and significance. Besides, how will you decide where to draw the line—whom to include and whom to exclude? And as for combining all the protagonists of all three headings—education, science and culture—why, what a multi-headed monster you will create!"

As far as I know there is up to the present no official answer to this problem. Yet I sincerely believe, from conversations with certain thinking people, that this move towards unity in the educational field at least will come. Indeed, my personal view is that it must come,

and the necessary administrative arrangements which accompany it must be made if a democratic nation is to contribute to and to benefit from this world wide association of the nations. Communication must be two-way: from the Conference and Hqs. of UNESCO back to the nation, to all who are concerned in those spheres of national life which are UNESCO's too: and from those same people, through the National Delegation, into the common store-house of UNESCO. The success of UNESCO and of the lasting peace, it appears to me, will rest upon the following: every single person who contributes to, thinks about or is active in any cultural activity within the bounds

of a nation must be prepared, equally, to contribute, think and act internationally. Some branches of cultural and intellectual life are clearly more advanced towards an organization which favors realization of such an ideal. Others are barely touched by this concept. Yet all are vitally dependent, ultimately, upon it; for democracy should abhor the vacuum of isolation. Share what is good, that all may benefit. With the establishment of UNESCO the nations have pronounced their intention of sharing not money, wares, territory or power but things far more vital to international understanding—all the things of men's minds wherein "the defenses of peace must be constructed."

The last paragraph of The Atlantic Charter, by the President of the United States and the Prime Minister of the United Kingdom, reads:

They believe that all of the nations of the world, for realistic as well as for spiritual reasons must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea, or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments.

—PRESIDENT FRANKLIN D. ROOSEVELT

and

PRIME MINISTER WINSTON CHURCHILL

Flight Interlude

MILDRED VERSOY HARRIS



Each October, early in the month
They come,—the final sign that Fall is here.
No sudden tempest's rampaging could break
More violently rampant on the peace
And quiet of the early Autumn morn.

A sudden darkening shadow overhead,
As of black clouds. . . . A tumult of bird sounds. . . .
Tempestuous agitation in the skies. . . .
A quickened whir of wings and scattering,—
And light breaks through the canopy of birds
That swoop down now with frenzied calls, "en masse,"
In legion delegations on the lawns.

For half an hour or so they just usurp
The neighborhood,—and lawn and tree and park,
With such bird chatter as you've never heard!
No manners they,—for they all talk at once!
And what a brisk commotion and uproar
This vehement volley of bird-talk can make!
The fever of excitement's in the air.
Deliriously busy,—everyone,—
They chirp and scream and call incessantly
Amid hysteric searchings on the lawns,
And frantic flights to blacken all the trees.

They fill the trees about,—flit forth and back;
Lilt in and out the branches, calling still.
Their boisterous clamor never seems to cease.
Skittish,—restless,—chafing at the stop,—
Fidgeting,—and fuming,—to be on,
They riotously dart and wing their way
In pandemonium among the trees.
What liveliness of action and of sound!

Then,—in a twinkling,—just as suddenly
As they have come,—the whole bird company
Together, rise and soar in southward flight.
A momentary whir,—a darkening flash,—
And they have gone. . . . A transient episode;—
An interlude of bird flights in the Fall.

The Educational Situation in Australia

G. S. BROWNE

AUSTRALIAN education should prove of interest to educationists in the United States, for the systems of administration and organization in the two countries are entirely different. While American authorities seem to be considering larger units of administration and more evenness in financial support, Australia is trying to free herself from the rigidity of centralized control within the six States and is attempting to introduce more freedom and variety in her educational procedures. Perhaps each country can learn from the other.

I

In the first place it should be remembered that Australia is a large continent, about the same size as U.S.A., with a population of only 7,200,000. Consequently the educational problems are a little different from the American ones. Moreover, the people are almost entirely of British stock with a distinct loyalty to British traditions. There has been no mass immigration spread over half a century such as U.S.A. has experienced, although it is obvious that Australia needs many more people if she is to maintain her security in the South Pacific. Nor has there been in Australian history anything similar to the westward movement in U.S.A. by means of which so many American characteristics seem to have been formed; on the other hand the further into the interior of their continent Australians have pushed, the

more inhospitable has been the land and the more difficult the conditions of living. Except in the east, settlement has tended to cling to the coastal regions, with two unduly large cities—Sydney 1,400,000 and Melbourne 1,150,000. This lack of an attractive hinterland has perhaps led to a more conservative outlook; there has not been the same readiness in Australia as in U.S.A. for education to be adventurous and take a chance.

Yet the Australian himself seems to have plenty of initiative and vigour. Australian soldiers, sailors and airmen have fought voluntarily in nearly every theatre of war, and have a fighting record of which they are justly proud. Australian athletes have also made a name for themselves in the world of sport. The average Australian will be found to be optimistic, good-humoured, complacent, rather careless, and at home in any kind of company. It is probable that the outdoor life of his sunbaked continent, his own familiarity with immense distances, and the absence of any kind of social distinctions have tended to give him qualities and an outlook not very different from those of the Western American.

What of the cultural background? Australia seems not yet to have developed any philosophy of her own. Her literature, drama and art are still in the early stages of their growth, and there is no rich store of folk-lore or native

tradition and history on which to draw. It has been said that John Dewey has written the philosophy and Walt Whitman the poetry of the North American continent.¹ No one has yet written the philosophy of Australia, and her poets are only beginning to sing. In some ways Australia was born old, with the beliefs and prejudices of Western Europe strongly ingrained in her. This has prevented the growth of a definite Australian sentiment, although there are now vigorous signs of its emergence. Australians are intensely proud of their land, but cultural developments up to the present are clearly linked up with British ideals and standards. At the same time, however, there has been a steadily growing contact with American sources of culture, accentuated by the presence of thousands of Americans during the war. In the universities and schools, also, many of the text-books used are American.

This transitional period in which Australia is trying to find a philosophy of her own means that educational objectives are not very clear. Social legislation has been far in advance of the old world, and high wages, short hours of labour, reasonable social security and good housing have provided a high standard of living. Australia is strongly democratic and believes in general that education should be preparation for democratic living, but rather assumes that her system will achieve that, without any close examination to ascertain whether it does.

For some reason not easy to discover

there has been a strong tendency towards centralization in Australia, where local government does not show the same strength as in England and the United States of America. In each of the six States there is a centralized control of education which can be found in like measure only in France or Japan. A State Department of Education, under the control of a Parliamentary Minister and a permanent Director, finances and manages every State school in its territory. It trains, appoints, promotes and pays the teachers; it sets out the course of study for all schools; it decides whether new schools shall be established and then builds them and maintains them; it has a corps of inspectors who report on the organization of each school and give efficiency marks to all teachers. Local residents have very little say in the affairs of their schools and mostly regard them as belonging not to them but to the Government. Dr. I. L. Kandel, who has been Australia's most helpful educational critic, says of the system:

"There is, on the one hand, too great a tendency to look to the central department for direction; there is, on the other hand, a tendency on the part of the central department to employ the methods of a bureaucracy, to perpetuate what is because it has at one time been successful, to refuse to believe that anything can be learned from the outside, and through paper regulations and mechanical devices and records to militate against the effective operation of free personalities."²

It must not be thought, however, that centralization in Australian education is necessarily a bad thing. It has grown out

¹ Durant, Will C.—*The Story of Philosophy*.

² Kandel, I. L.—*Types of Administration*.

of the political and economic conditions and it has many accomplishments to its credit.

In 1872 Victoria, because of the unsatisfactory condition of her schools and the bitter sectarian differences which were raging, swung suddenly over to centralized control, making education compulsory and secular. The reorganization was so successful that the other five States followed suit, and the system has remained. Teachers are all civil servants with permanent tenure and strict rules for promotion; there is no trace of political favour or outside interference in any appointment. Small rural schools, of which there are thousands in Australia, have been carefully nurtured, and exactly the same qualifications are demanded for their teachers as for teachers in large city schools. The result has been that rural education has been one of the most successful features. The funds for all educational expenditure have been drawn entirely from central revenue, and equitably distributed so that there has been no danger of any district's schools languishing from the inability or disinclination of the district to support them. As far as the work in the schools is concerned, a high standard has been continually maintained, particularly in the fundamentals, and there is an admirable tradition of thoroughness in Australian education. On the other hand there was for many years too much emphasis on fundamentals, and it is only in recent years that socialized activities have begun to make headway in the

schools. Centralization has served Australia well in building up a sound framework and it would be foolish to swing over to complete decentralization. There is a growing conviction, however, that changes are needed, and Dr. Kandel put his finger on the point when he advised Australia to turn the inspectors into educational leaders in their districts and thus "encourage variety within the present framework."³ Tasmania has already made a move in this direction.

It is difficult to see why centralization of educational control should necessarily result in stereotyped procedures and rigid efficiency, but somehow it seems to do so. The machine appears to be too big and cumbersome. Exceptions to rules cannot be allowed because of possible precedents which would involve the administration in difficulties. An administrative hierarchy tends to develop, and the lack of local participation prevents protest. Directors of Education, of whom there is one in each State, are appointed late in life, often as a reward for faithful service in a system in which they have grown up; they are not likely to make many startling changes. A system of seniority governs promotion in the teaching service and there is little chance for bright young men with ideas to attain to senior posts until they are well past forty years of age. Professor Fred Clarke of London, after visiting Australia, expressed surprise that there was not more experiment and intellectual courage in the Dominions. He was impelled to say that he found "a rigid adherence to safe orthodoxies which impoverishes so many curricula and

³ Kandel, I. L.—Types of Administration, Chapter V.

paralyzes so much fine teaching energy."⁴

It may be, however, that a new era is approaching. After much agitation and petitioning, the Federal Government, which formerly took no part in education, has created a Commonwealth Office of Education at Canberra, with a director, two deputy directors and some research assistants. In doing this it was partly influenced by the success of the Army Education Services which revealed many gaps and showed that there should be some recognized national purpose in the ordinary education system. It is too early yet to say what the Commonwealth Office will do, but it is hoped that it will go even further than the Office of Education at Washington by helping to finance programmes of advancement in the various States. It plans to collect and disseminate information, to arrange exchanges, to help the Universities, and by publicity and gentle persuasion to urge the States along progressive paths without interfering with their autonomy.

II

Perhaps it is time that this article set out some of the positive achievements of Australian education.

Something has already been said about her small rural schools which have been particularly good. So good, in fact, that any movement towards consolidation has been too long de-

layed; now in most of the States consolidated schools are beginning to appear.

Correspondence tuition, conducted on a personal and liberal basis, has been developed to a remarkable extent on behalf of children in remote areas, often scores of miles from a school. About 10,000 pupils annually receive their education in this fashion, varying from kindergarten to university entrance, and so successful has been the scheme that enquires as to its organization have been received from Labrador, Russia, Roumania and South Africa.

To assist the work in rural schools and isolated areas in particular, the Australian Broadcasting Commission has developed a network of daily school broadcasts which will compare with any similar set of programmes in England or the United States; they even anticipated television to a certain extent by making Australia the first country to introduce "radio-film-strip" broadcasts for schools.

Technical schools are plentiful and well-equipped; they form one of the best features of Australian education.⁵ Secondary education is also sound, if still a little formal and academic—multi-purpose high schools are now beginning to remedy this defect. The Universities of Sydney and Melbourne have a reputation throughout the world for high standards of work and many of their graduates have attained to positions of note in other countries as well as at home. The recent decision of the Commonwealth Government to subsidize all university students with low incomes

⁴ Clarke, Sir Fred—*The New Era*, September, 1934.

⁵ Kandel, I. L.—*Types of Administration*, p. 71.

wishing to undertake courses in medicine, science, engineering and agriculture has meant that no young man or woman of talent need be debarred by lack of financial resources from completing a University course. The secondary schools in some of the States are hampered by the existence of too many external examinations, but other States have introduced systems of accrediting which are working very well.

A special word of commendation should be given to the small island State of Tasmania which is at present leading Australia in educational matters. The vitalizing of her system began with the establishment, about eight years ago, of a number of area schools in rural districts with the aim of improving the education of future farmers and farmers' wives. These schools, with pupils aged 5 to 15, were made very attractive and were surrounded by estates which gave plenty of opportunity for practical applications of the work done in the classrooms and laboratories. The area schools, with systems of self-government, became centres of democratic living and they attracted attention all over Australia. Not satisfied with this, Tasmania is now trying to find a parallel type of school for children in the crowded industrial areas of cities. She has more than doubled her educational expenditure, has materially raised the salaries of her teachers, has produced a plan of development for the next five years, and has been exploring ways of introducing more freedom and flexibility into

her school system. New South Wales, more than twelve times her size and with about thirteen times her population, has recently paid Tasmania the compliment of sending across a parliamentary delegation to enquire into the reasons for the growing success of Tasmanian education.

III

But there are many ways in which Australian education can be improved. The people are now becoming aware of this and there has been much consequent agitation for reform. This agitation concerns itself with a number of points which are set out below, together with some comments showing where remedial measures are already being organized.

1. There is a lack of systematic planning. Parliamentary control of education through the power of the purse has been partly responsible for this. Governments tend to put on hasty patches in order to still public clamour, but are loath to face the expenditure of an entirely new garment. Tasmania, however, has produced a very good statement of policy.⁶ In addition, it is hoped that the Commonwealth Office of Education will act as an Educational Policies Commission, formulating objectives for the whole of Australia and urging the States to publish five- and ten-year plans.
2. Public opinion in support of education is sadly lacking. The centralized system with its hierarchy of officials has been responsible in a measure for

⁶ Report of the Committee on Educational Extension, Education Dept., Tasmania.

this, for it is felt that education is the government's business and any public criticism is apt to be strongly resented. The Education Departments have never tried to sell education to the public and obtain the community's support for projected measures of advancement. There are no crusaders among the officials, for the Public Service Acts keep them silent. Recently, however, and particularly during the war, there are obvious signs of growing public interest in education. Parent-Teacher Associations, as yet in their infancy, are being developed in some of the States; they would help to solve this problem, but the interest and participation of the municipalities must also be cultivated.

3. Expenditure on education in comparison with other countries, has been low. Here are the expenditures per head of population for the year 1941-42 in the various States.⁷

New South Wales	\$6.40
Western Australia	\$6.20
South Australia	\$5.80
Tasmania	\$5.77
Queensland	\$5.75
Victoria	\$5.20

Readers of EDUCATIONAL FORUM might compare these figures with those for some of the forty-eight American States. The situation in Australia, however, is about to be improved. New South Wales and

Tasmania have greatly increased their expenditure since the publication of the table quoted above, and a recent conference of State Premiers asked the Federal Government for a special vote of \$50,000,000 to help them in plans of expansion. There are, of course, no local taxes for the support of schools, and little sign of municipalities agreeing to these.

4. The size of classes in urban schools has been one of Australia's most serious educational problems, particularly during the war when so many teachers were in the Services. Even before the war the situation was very bad. In Melbourne, for instance, in 1943 there were 373 classes with more than 50 pupils.⁸ An attack has to be made on this, but it will take some time to recruit and train the necessary number of additional teachers.
5. The standard of equipment and teaching aids in schools will not compare with that in England and the United States. Particularly is this true of libraries. For many years oral teaching was so prominent in the schools that the need for investigational work by the pupils was disregarded. The tide has now begun to turn and strenuous efforts are being made to build up school libraries, with box services and group systems for rural areas. Schools with auditoriums, gymnasiums and cafeterias are very rare. Australia suffers from a heritage of many old school buildings in metropolitan areas, built in the '70's and '80's, grim barrack-like structures rising from a sea of

⁷ Report of the State Grants Commission, 1941-42.

⁸ In London in 1938 there were 47 classes with more than 50 pupils and in New York in 1941, 4 classes had an attendance greater than 50.

asphalt. Had the Japanese bombed the main cities, many teachers were in favour of sending them secret plans with these old buildings marked as important munition centres. The newer schools are modern and attractive, and the plans for some of the projected consolidated schools are admirable. All the Education Departments wish to push ahead with ambitious building programmes, but unfortunately the war has caused such a shortage of labour and building materials that years will elapse before the leeway can be made up.

6. The standard of academic work in the schools has been high, but school subjects have not been sufficiently linked to the life interests of the pupils. The result has been that many high school pupils in the past have lost interest and left school before completing their courses. This is now being remedied by the organization of multi-purpose high schools and area schools, where the interest and enthusiasm of pupils is at once apparent. There has also been a neglect of modern subjects and subjects involving aesthetic appreciation and special skills, but a big change can be reported here, for all States are now introducing such subjects as physical education, social studies, music appreciation, history of the Pacific, general science, English expression, history of art, home economics and many different kinds of crafts. Activity programmes are forging ahead and experiments are being carried out with integrated courses.

A more joyous conception of school life is rapidly developing.

7. The school leaving age has been universally fourteen until recent years. An Army survey showed that eight out of every ten soldiers left school at fourteen years of age or earlier. It is now recognized that this position must be altered. Tasmania has raised her leaving age to sixteen from the beginning of 1946; New South Wales has raised hers to fifteen. Most of the other States have passed legislation for the raising of the school leaving age and are awaiting opportunities to put this into operation. Only recently has the idea of "secondary education for all" won acceptance in Australia, and secondary courses are being reorganized to meet the needs of pupils who need a more practical and realistic curriculum than that designed for entrance to the University and the professions.
8. One of the most serious difficulties has been the decline in recruitment for the teaching profession. Australia needs thousands of new teachers if some of the progressive moves indicated above are to be made effective. But these young teachers are not coming forward; there are so many other opportunities of posts with higher remuneration and more attractive conditions of work. This seems to be a world problem, but the Australian education departments must come forward with a charter of new conditions for teachers and launch a recruiting campaign to remedy this state of national emergency.

IV

No account of Australian education would be complete without a statement regarding the status and importance of private schools. There are many large and influential Church schools which in some States are called Public Schools after the English fashion. The most prominent of these are characterized by excellent buildings and grounds, provision for boarders, and a long record of tradition and popularity. About one pupil in every four attends a Church or private school, including of course the extensive network of schools maintained by the Roman Catholic Church. The standard of education and material amenities in the better Church schools is such that the sons and daughters of the wealthier members of the community are invariably attracted to them. This has tended to lessen the interest of influential citizens in the State system and in this way has been a bad influence. An American visitor,⁹ who spent six months in making a study of Australian education, said "I can see no possibility of real advancement in Australian education while the large private schools continue to drive lines of social stratification through the community." The Church schools, however, form an important and strongly entrenched group in each State. Their influence in many ways is good, for the headmasters and headmistresses are independent of State control and are able to give their schools an individual quality which is not possible in the high schools. The problem,

as in England, is to find some way to link the private schools more closely with the national system without sacrificing their independence, and to throw their doors open to talented boys and girls from all sections of the community.

The lessons and experience gained from Army Education have been salutary. Educational work in the Navy, Army and Air Force, after a shaky start, proved very successful and the interest of thousands of young men and women has been awakened in cultural and vocational subjects. That the schools had to a certain extent fallen down on their jobs was evident and much attention was directed to this in the press. As a result it looks as though Adult Education will expand greatly after the war. Plans for community centres and youth clubs are being discussed in all the States.

In this general survey of Australian education criticism has not been spared. It must not be thought, however, that the system is in any way feeble or backward. It possesses vigour and a somewhat rigid efficiency, but the isolation of Australia in the past has prevented comparison with the systems of other countries, so that new movements have been slow in making headway. The isolation is now ended. The English Education Act of 1944 made a profound impression on Australia. The presence of thousands of American servicemen, with their evident interest in the schools they had attended, also helped. Given a sound post-war economic situation and a steady increase in population, Australia is eager to enter on a new era in her educational development.

⁹ Cramer, J. F., formerly Superintendent of Schools, Eugene, Oregon.

Anthropology Is You

EARL W. COUNT

I

A NUMBER of years ago, Dr. Alexis Carrel wrote "Man the Unknown." It is a great book.—Yes, I know its faults. Great books can afford to have them.

A strange title, said many. After all, we have so many brains and so much money that are being poured like artillery-fire upon man's diseases, his nutrition and housing problems, his social and economic life, his education—man is incomparably the most-studied creature on earth. And if there is something more we feel needs to be learned about him, why, go to: let us concentrate upon it and find it out.

Man the Unknown. . . .

You will agree, will you not, to two propositions:

1. To mankind, the most important study in the world is mankind.

2. The method of answering questions which is known as "scientific" has been hugely, even startlingly, successful. In so far as we think at all, the scientific method of thinking is today the leading method.

Any serious study of man, then, must use scientific methods of thinking, if it is to compete successfully with other modern studies.

Both of these propositions, of course, are worthy of a discussion for which the hour is too short. Will you grant them sufficiently true to be safe premises for further construction?

Then today there is no Science of

Man, despite all the splendid piecework that has been lavished upon him, and still remains to be done.

Now, here is a peculiar thing. Suppose you wished to become a geologist, or a chemist, or an electrical engineer. As far as training goes, it would be easy to fill a major college program with courses in geology, in chemistry, in physics. Beyond the undergraduate level, furthermore, stand graduate school and great industrial corporations to tie up with. The air is charged today with talk of fresh and coming opportunities in radio and aviation. The point is, that our modern culture is very much interested in this sort of thing. The bulk of its *thought-energy* as well as its material resources is going into their furtherance.

But suppose instead, you wished to become a *human-engineer*? . . .

To the term itself you respond with a question-mark. This is revealing. For the very idea of such a thing society has never really thought of.

At any rate—where in this fair land would you go for your training; and after you got it who would pay you a salary for it?

For your training you would not go to a medical school. No medical school exists that could give it to you. The school would train you to make sick people well; to stand watch and ward over the cracks in the dykes of social health, where epidemics seep in; it would train you, even, to advise people

how to stave off diseases; to advise parents about the critical years of growth in their children; it would show you how to aid a mother and the new life within her to co-operate in their common struggle to separate their life-streams. All these are great and noble and necessary parts within the whole of human engineering; but they are very far from comprising it.

For your training you would not go to a school of sociology any more than to a medical school. Obviously, here too is a part of human engineering; but quite as obviously it is limited to one side of man's economy.

Well, go to a university or a college with a broad vision. At least, such a school, if you permit it to do you justice and yourself to do it justice, will let you go only after fostering a discontent that there exists no training specified for a comprehensive science of human-engineering.

Of course, in the most liberal sense of the term, every study that man engages in contributes, or can do so, to human engineering. But if we become that liberal, we shall so diffuse our light that we lose all focus, and our discussion becomes profitless.

But, you say, it is neither feasible nor desirable that any one person should become a physician plus a sociologist plus all else that you may care to read into the equipment of whatever you are calling a "human engineer." True enough;—but why did Alexis Carrel declare that Man is Unknown? Was he merely pointing out some gaps in our progressing knowledge that need only to be filled in, as chinks in a wall that is a-

building? There is nothing easier in the world for an informed person to do than point to gaps in our knowledge. There must be something more to it than that.

May it be possible that the question is not one of the amount and kind of our ammunition, but whether we are aiming straight—whether our sights are lined on a bull's-eye?

Let us re-state the proposition. The most important science is the Science of Man. But the Science of Man does not yet exist.

To learn what this science is or should be and why it does not yet exist, and what road we must take to bring it about, let us drop back a few centuries, to the beginning of the era in which we still find ourselves. We must glance at the period when the Middle Ages ended and so-called modern history begins; to the period of the twilight of Scholasticism and the dawn of the Renaissance. And I shall ask that you view things with me as anthropologists. Let us develop the sight of culture-historians. So, as a preliminary, consider two items by way of a hypothesis. First:

Each of us is an individual bent on constructing a life—our own, personal life within our culture. And by right of birth we belong to this culture. It was here before us; it will probably survive our individual deaths.

Now, there is one side of culture that is so difficult to get at that it has been studied very little indeed; and that involves the time-dimension. Some cultures, notably those of primitive peoples, often seem to us to be standing still. They are studied accordingly, as still-pictures. In many cases that can be done

profitably—where they are moving very slowly, or where motion is imperceptible to us. But it cannot be done with our own, the European culture, of which the "American culture" is but a subspecies. Indeed, if you wished to compare our European culture with others, it would be imperative that one of the chief references be their comparative rates of change. *The metabolism of culture*.

Our culture thereby is found to pose problems in one century that take many subsequent centuries to solve. This is itself a feature of rather cosmic proportions. To you and me it looms up as a certain obligation, a certain responsibility, not ours by choice but by birth-right. It is part of our hereditary role as culture-participants.

So much for item one.

Item two—all human beings, whether primitive or highly cultivated, have a sense of personal dignity. We are born with the consuming question, When do we eat? But the farther we remove from infancy, the more insistent becomes our demand that our living shall have meaning. Indeed, the force of that insistence is a measure of how far we have traveled from infancy toward adulthood. All of us resent being fools, whether we be highly civilized or primitive. Unless we remain infants, we insist that our lives shall have a purpose, though we construct that purpose ourselves. We demand of life the right to be creative.

And this, on the larger scale of culture, we still demand. A culture must have meaning. A culture that does not remain infantile must set itself problems and goals. The most fundamental of

these, for all time, is to KNOW THYSELF. We want to know the nature of man and the nature of the universe around him and how the two are related.

So much by way of hypothesis. Now for our piece of culture-history.

When the Roman Empire fell, culture had to be rebuilt. And it had to be undergirt anew with a reasonable answer to the question, What are we humans in the scheme of things? It took centuries of study and of relaying the problem down the generations to produce at last an answer: that of the Scholiasts. It is an answer that is well worthy of your respectful study; here, however, we must be content to characterize its foundation. The Scholiasts found man to be the focal center of God's interest, and God built up a universe around him. This is putting it crudely, but it will do for our purposes. Man, that is, was the star actor, with the universe as background and staging.

Then came the Renaissance, and smashed the lot to pieces. An era ended. A new one began. The answer of the Scholiasts to the riddle of man was found wanting almost as soon as it had been completely formulated.

Sheer cumulative mass of events crushed the Scholastic triumph of intellect. A new strategy in putting the question came into being. Instead of first setting the nature of man and then fitting the universe to him, men began asking questions of Nature directly, and accepting no answers from any other quarter. This, in substance, has come to be known as the scientific method.

Quickly it became obvious that the

problem of man was unexpectedly complex. And, in contrast to the Scholastic method, it was found that the physical universe needed to be understood first if man was to be understood. Man was found dependent on the universe to a more intimate and binding degree than had hitherto been suspected.—Of course, this did not all come about in any brief lifetime. If there is anything progressive about the study of man, it is the story of how each succeeding century—the sixteenth, seventeenth, eighteenth, nineteenth, twentieth, discovers that man is more complex than the preceding century realized.—The strategy, then, becomes, the reverse of that of the Middle Ages. Now we say, Find out the nature of the world first; then you will have the key to understanding how man fits into it. In 1869, Thomas Huxley published "*Man's Place in Nature*." The title itself tells a great deal. The universe first; then, how man fits into it. Huxley's way of approach is not the kind of thing that the men prior to the Renaissance would have understood. For that matter, neither would they have understood Tennyson's "Flower in the Crannied Wall." I doubt even if more than a handful would have understood it in the eighteenth century.

Let us take note of two things in this connection. First, science started out as a strategy of attack upon a fundamental problem in *philosophy*—the most important question, in fact, that man ever asks about himself. The method of attack was one of starting with the universe and leading up to man; not of starting with man and leading off to the universe, with the universe always remaining sec-

ondary. The second thing is, that our culture has posed an unsolved problem that cannot be assaulted with any hope of success at all, unless there be a Science of Man in our ordnance.

Our ancestors have led us *toward* a Science of Man, but neither they nor we have achieved it. They have brought bricks and mortar, they have chosen a site; but the house is still unbuilt. Are there blue-prints, and are there now enough materials?

The picture so far presented seems to be one of beautiful order and progress, with everything moving steadily if slowly and (let us allow) with some perplexities, toward an inevitable goal. All we need do, apparently, is to keep going. Indeed, that was very much the way many people in the later nineteenth century did view things. European culture, you see, was then carrying everything before it—in Africa, China, India, Indo-China, Tasmania, North America. And a time of cultural expansion and successful aggression raises questions only among the Cassandras and Jeremiahs.

One of the most instructive studies you could pursue in culture anthropology would be the attitudes generated in people by their culture. The nineteenth century was one of exhilaration for a large part of the people of western Europe and its offshoot, the United States. It was a period of conquest, as the Elizabethan period had been; a merry period of slaughtering primitive Tasmanians and Sioux, and other unfortunate humans born on the wrong side of the tracks, and of settling in their country; a time of forcing one's way into

countries of more advanced culture than that of such lowly breeds: Hongkong, Tokyo, Shantung, Vera Cruz. It was also a period of rapid harnessing of natural forces: a different sort of conquest, and certainly more agreeable to contemplate: steam engines, telegraph, Atlantic cable, telephone, electric lights, internal-combustion engines, heavier-than-air machines. (The last item can be properly counted in, for the nineteenth century did not end until the coming of the Age of World Wars.) To understand that century, include in your reading Jules Verne. In this study he is serious literature. In Jules Verne you will catch the nineteenth century's exhilaration and confidence that the universe is man's mechanical oyster—he will open it. (The flowering of literature in both the Elizabethan and the Victorian period was not mere coincidence.) As the nineteenth century wears on, it does seem to me that its exhilaration changes tone. For one thing, it seems that the first telegraph message, *What Hath God Wrought?* evolves at last into *What Can't We Do?* It is the age of the "white man's burden" and "manifest destiny." The Crystal Palace in 1851 inaugurates the era of expositions and world's-fairs, where the artifactual side of our culture is put in the show-case and the show-window. Progress in other aspects of our culture (medicine perhaps excepted) is never thus placed on prideful parade. It cannot be that this is because there is no way to do it: it is never tried. It is not the temper of the times to try it.—However, the exhilaration does reach more elevated planes of living. In the United States, for instance, a

new Protestant denomination that leans heavily on the intellectual side of religion closes its *credo* with the thesis: "The progress of mankind onward and upward forever." It is an article of faith we can well admire; however, in these days we can with our hindsight see that it was born of an optimism that in those days seemed justified; but we today are not so sure, for we see things that were already in existence then, but which they did not see or did not correctly appraise. The creed is a noble one, provided you have the proper stuff to implement it with.

In the nineteenth century, the standard for evaluating a culture becomes, for the white man, the complexity of its material side. That is, the greater the success of his artifacts, the more certain he becomes that these are what demonstrate superiority of race. Of course, there is nothing really new about the principle that people who do not do as I do are lesser breeds without the law. It is merely that in the present case, the white man's word was devastatingly final. You will find him enunciating his superiority even in the eighteenth century; but it took the rationalization of the nineteenth century for the white man to prove his thesis to his own satisfaction. It is in his written records, if you care to look them up. Physical, mental, moral superiority over all non-whites is settled once and for all, as far as the majority of white people is concerned.

What I wish to have us notice is the *kind* of evidence brought as proof of the inherent superiority. *Technological pre-eminence* is used to vindicate a belief in *biological superiority*. This kind of dis-

articulated logic is a diagnostic of wishful believing. As a sample of intellectual timber, it hardly supports its own claim that we whites are the paragons of intelligence.

—Artifactual ingenuity the proof of a general mental and physical superiority? Inevitable and perpetual progress the law of evolution that cannot be gainsaid? Wait a minute. The destination is not guaranteed on this line. As anthropologists, we can join with other humanists and ask, What does all this so-called "progress" do to human beings themselves? Is your *quality of human material* being raised by all this?—Why yes, some one answers, the standard of living in industrialized Europe rose between the years this and that by so many pounds or francs per annum; the birth-survival rose above deaths so rapidly that population increased astoundingly. And, since Nature is interested primarily in the survival of the species, survival is what you have with a vengeance. So we have both economic and biological prosperity. Well, let us look at the other page in the ledger. These enormous populations mean more herding and more slums. They mean more freedom too: freedom either to accept the job offered you at hand and the wages the job-owner offers with it, or take the chance of finding another job somewhere else, at the wages the job-owner offers with it. Item: Among the "lesser breeds without the law" living in alien lands, the name of the white man comes to mean exploitation, domination, and even destruction. The white man is not loved. Not that the white man is worried about that; but we, as anthropolo-

gists just dropped from Mars, cannot help taking a detached view of the human race. Moreover, men not from Mars but decidedly citizens of this world—a Tolstoy, a Patrick Geddes—predict that the lane down which western culture is rushing heads unavoidably into world war. This is simply inherent in the philosophy we realistic white men have adopted. Somewhere along the way European culture has strayed over to embrace a certain philosophy of existence whose organs hold as a part of herself the germ of the disasters that have since come.

How is this so?

We started, you remember, to explore the universe and then to understand man's place in it.

To the exploration of the nature of the physical universe there has been a by-product. It has piled up gradually and before we could realise what was happening; and this by-product, valuable and beneficial as a *by-product*, has readily become the chief concern of our exploration. For scientific knowledge of the universe's mechanism has made possible the harnessing of the forces of the universe in a way never before known to man. In a way fantastically beyond the capacity of so feeble a thing as the human imagination ever to have conceived.

I need not run into a long description of what this has meant to every aspect of our culture and the cultures of other people as well. Our technologies raise our standard of living and give us many conveniences we now can hardly do without. Theoretically and originally, that was what they were for. But that is not their basic concern any longer. Had

the basic concern of the material aspect of our culture been the improvement of human quality, if it had always been so, the average Englishman and Englishwoman would today be at least physically superior to their ancestors of three centuries ago. We shall say nothing of their intelligence, for intelligence is hard to measure. We should expect that the most industrialized nations would lead in the all-around quality of their human constituents. In the English Midlands today, there would be none of those many pathetic specimens of genus Homo. There would be no slums. There would be no stunted statures, and teeth would be essentially sound—if all these phenomena had been the chief concern of our technological revolution, and the revolution had been successful in its aim. The technological revolution (the industrial expression of it) did bring wealth and political power to Britain, and such prestige as it deserved; but it did not improve the quality of human beings. To the physical anthropologist, the picture of gigantic machinery in tremendous motion, erupting energy on a cosmic scale—but geared to deterioration instead of improvement of the quality in human beings, is some kind of a devilish absurdity. There is something colossally ineffectual about it. A society that does not focus the power at its command upon the supreme problem of human quality, is not facing reality, no matter how much it takes pride in its so-called hardheadedness.

We are beginning to realize at last—some of us—the hard truth of the matter. To the professional men of religion, it is nothing new. Unfortunately,

for various reasons they have lost the ear of the multitude. Now, however, the scientist has begun to speak too, and the temper of this age is to listen to the scientist. He has begun to shake himself free from that mental inertia which has led him blissfully in the delusion that he shared no social responsibility in the consequences of his discoveries. He is suddenly discovering, in other words, that he too is a member of society. And the scientist is frankly worried about the atomic bomb.

The atomic bomb has created no new problems. Don't delude yourself there. It has dramatized, it has finally made obvious to many of the obtuse (but not, not to all, alas!), it has aggravated, problems already existing and that have clamored for concerted and earnest attention, but which attention society has hitherto refused by default.

I have purposely brought these things into our discussion, because they all form parts of this one terrific pattern. They are all joined to the fact that our culture has never succeeded in building a comprehensive Science of Man.

Do not misunderstand me. I am not saying that a Science of Man would be the panacea for all our problems, or that it would have been a universal deterrent had it arrived before our problems had become so desperately acute. What I am saying is, that a society at any time capable of creating a Science of Man would thereby manifest a certain quality, a certain intent, a certain orientation, a certain self-confidence, a certain self-understanding, that would have prevented such conditions from coming into being; and moreover, if society were

now to make an objective out of the Science of Man, it would be manifesting a conversion as radical as St. Paul's. It would seem to us today a revolution; all it actually would be, is a refinding of the main road it entered upon with the Renaissance. This would not be a backward step, you of course see. It would simply be the much-evolved culmination to a great adventure our culture once embarked upon.

The fundamental issue facing our culture today, as I see it, is whether we shall do this thing. We need to ask ourselves again, Just what are the real values in life, just what should our culture take as its central aim? It is not that it has taken a wrong central aim; it has no central aim at all. It aims at all sorts of side-issues; it mistakes means for ends. It does not harness its huge and powerful engine to any vehicle. We use up fuel, we make a deafening noise and generate noxious and befuddling vapors, but the car does not move.

II

I wish now to present some specific problems from the standpoint of a physical anthropologist, to illustrate why I call anthropology the DAWN-SCIENCE OF MAN; and how this points toward a Science of Man. And let me say again—this does not mean that I believe the Science of Man is a complete answer to all human problems. But it should show how the Science of Man has an indispensable share in their solution. What I have to say does not mean that all we need do is expand physical anthropology to become all-embracing. In what has gone before, and what is

to come hereafter, I am thinking rather of the particular contribution which anthropology can make to the larger whole—to the Science of Man with the word "Science" expanded to the stature of that more comprehensive and stately German idea of *Wissenschaft*.

But if it is to be a physical anthropologist speaking, let us first find out what manner of creature he is and what he stands for.

He is a human biologist.—But so is a physician. However, the physician is primarily interested in the individual and his emergency problem. The physical anthropologist is the other side of the common shield. To him the individual is interesting only as an illustration of something larger and more general. That larger whole is man in some form of aggregate—family, community, race, species, genus, a form of that largely extinct zoological family called Homi-nidae, a peculiar member of the fairly widespread order of the Primates, a Eutherian mammal, a Tetrapod. Even you, the individual you, manifest each one of these categories in every movement you make, every pose you assume, every biological process you are undergoing at this moment. You are a product of evolution, and the potential producer of evolution. The physical anthropologist therefore explores your ancestry as far back as he can carry it. He wants to know the direction you are taking. For you have set out on a certain road on which there is no returning. That road now is one of making your own environment, instead of leaving it entirely in the hands of Nature. This is inevitable and inherent in the character of the

brain you have—a Primate brain, but the Primated brain *par excellence*. How, then, do you live individually, how do you live in the aggregate, how do you reproduce? Since these questions interest the physical anthropologist, he rubs shoulders with the cultured anthropologist, the sociologist, the psychologist, the physician, the paleontologist, the zoologist. The physical anthropologist wants to find out whence you came, how you got here, whither you are bound. *Anthropology is you*.

And now, to demonstrate why to the anthropologist as described, you are still Unknown, I shall mention a few things not known about you.

1. Your heredity is very sketchily understood. You cannot be taken, you see, into the laboratory and bred like rats or rabbits or dogs. Your heredity, we are very sure, is subject to the same laws as are all other animals; and the more some other animal resembles you in its anatomy and physiology, the more nearly, it is found, your heredities are alike. But you cannot learn all about monkey inheritance by breeding rats, nor about horses by studying guinea-pigs. You can only *approximate* the situations. For horse heredity there is no substitute for horses. For man, only man's heredity will completely do.

Moreover, even if humans were subject to laboratory experimentation, there would still be the difficulty that for once the experimenter's life-span would only equal that of the experimental subject: you could not do with humans what you can do with rats: namely, breed a succession of many generations while you yourself almost stand still in point of

ageing. No; aside from the undesirability of such experiments from the standpoint of ethics, esthetics, and other spiritual matters, there are practical difficulties.

There remain, however, statistical tools that are quite powerful, and that are becoming ever more effective. There is a wealth of circumstantial evidence to be collected and subjected to these tools, as soon as our culture becomes aware of its importance. As yet it has not done so, because it has not oriented itself towards placing the Science of Man at the head of its scientific list.

If all this be understood, then it will no longer seem trivial when the anthropologist studies your eye-color or your cephalic index or the degree of your skin pigmentation. Eye-color, of course, has its esthetic side. If it is blue, it is at a disadvantage in the Arizona desert or the summer snow of the Arctic; but goggles can mitigate that trouble. Perhaps blue eyes have some compensating advantage somewhere; but they cannot be very important differences biologically, and they would not repay your study if they did not show that the same Mendelian rules that express inheritance in other animals obtain also for you and me. Of course, no student of man's heredity stops with such well-known items as eye-color and cephalic index; but it is true that the deeper things of human heredity are still for the future.

None the less, I hope this one fact impresses you: the fact that man is subject to every law of nature exactly and as thoroughly as all other living things. Actually, this discovery represents a tre-

mendous achievement of the human intellect in its course of exploring the universe in which it finds itself. Moreover, it is a fact fraught with much potential good or ill for humanity, depending upon humanity's capacity to handle it. We cannot stop to inquire why all this is so. These are matters that only a study of the history of human thought—more specifically, of anthropological thought—can bring one to appreciate. As such, I commend it to your careful consideration. *The body and soul of any idea is the history of that idea*—how it came about, how it has grown and matured. The shape of that idea as of today is but the present stage of it: neither the first nor the last. No one can understand *any* idea until he knows the history of how it has come to be.

We still do not know what mental traits correlate with what physical traits; nevertheless geneticists and others believe they are on the right track if they look for such correlations. For we know altogether too much about the dependence of mental function upon the same hormones and enzymes that engineer physical traits, to imagine that mental and physical qualities have no common biological fundament.

2. For similar reasons, we know that races exist, although we are still rather ignorant of just what they are and how they are related to each other genetically. Some of this ignorance is very encouraging, for it comes from an increasing realization of how complex the problem actually is. Were you to compare early catalogings of the human races with more recent ones, you would be struck with the simplicity of the ear-

lier ones—their oversimplification, in fact, and the meagerness of the data on which they were based. In those earlier days, any moderately well-informed person would have understood the subject as discussed; today it has become necessarily very technical, and it takes a deal of background in neighboring sciences to understand the status of the question of race as a biological phenomenon.

Right here, however, let us take warning. Let us not think disparagingly of those who first thought about things when their data were meager. We are so easily led astray into the smugness of a superior amount of factual knowledge today. For their originality and vision in a day of less abundant data, for their formulation of problems that we inherit that we too may build upon them, all hail to the geniuses on whose sturdy shoulders we stand. A mature mind is one that can see the truth through the overlay of error.

3. To the biological phenomenon of race, the twentieth century has added two extremely interesting complications: blood types and constitutional types. Both of them cut across all race-categories; therefore they really are not racial phenomena. That is to say, you could theoretically classify humans either by race or by blood type or by constitutional type. In a given race, any or all of the blood groups may exist, so that individuals of different races may have had the same blood type and individuals of the same race may have different blood types. For that matter, blood type also cuts across the category of species. Apes too have the blood

types; and the fact that you and a gorilla have blood type A does not relate you two more closely than you are related to another white person having blood type B or O. Ditto for the gorilla.

Furthermore, there is constitutional type. Out of this concept let me extract just the element of body build. There are tall and skinny Negroes and Chinese, and there are tall and skinny college girls throughout this fair land. There are dumpy, rolypoly little Chinese girls, and so are there on Main Street. For that matter, some monkeys are chunkier than others. And so on. And there is a mounting load of evidence that diseases, physical and mental, tend to prefer one body build to another. None the less, skinny Chinese and chunky Chinese have certain points of resemblance in common which they do not share with skinny or chunky whites. And vice versa.

Now, all these things are hereditary. Your blood type nothing can change. Those blood types must have come into existence out of a condition where they did not yet exist. But we do not know how, when, how rapidly—or why. The blood types are not distributed evenly and uniformly throughout the human genus; so that type-expectation varies geographically: the percentages of each type vary throughout the world. Apparently the variation does have some association with race too.

Likewise, body builds have race relationships. That is, a given "race" tends to this body build or that more than another "race" with which it is compared. The short, squat build is far rarer among Negroes than among Whites. It is far commoner among the European

Alpines than among Nordics. It is extremely common among Japanese or Amazon Indians; yet there are small, slight Japanese too, as well as a few that are over six feet tall. An extremely tall, lanky body build is almost universal among East African blacks. We are waiting for physiological and biochemical anthropology to straighten these matters out. Obviously, your physique is what it is because you grow that way.

Environment does not alter these body builds fundamentally. Certain modifications within limits are possible, but the limits actually are narrow.

Of these hereditary things are nations made. The biologist does not, in making this statement, deny the influence of environment, whether social or natural, upon individuals, societies, nations; but he does insist that heredity be recognized for the great factor that it is. The fact that it is so complicated that we do not yet understand it, does not vitiate its importance. Too much is known, as I have said, about the dependence of physiology upon inheritance, and the dependence of bodily and mental efficiency upon physiology, for any tough-minded scientist to belittle the connections just because they are still obscure. Don't be impatient with us. It is still early in the day.

Back of all this looms the great mountain-country of evolution. If you would tread those highlands, with their slopes and rocks and parks and forests, so different, it seems to you, from the country of the here-and-now, your lungs must get used to breathing a different air. There paleontology offers us evidence on a totally different scale; there we

listen to a music in a different key and mode, from what we are used to in the here-and-now. And yet this does not mean that Nature has changed at all—the country is all made up of the same elements as in the here-and-now. We know that evolution is a fact; that man has evolved under the universal and common laws of life; that he is not now liberated from them at all. But while we see that things have happened—and yes, are happening—we still do not know just in what way, by what process, and how fast. But here too, have patience. I am emphasizing the unknown, not the known. Much is being learned, much of it right now, and I hope you will make the effort to find it out. It all goes into the brew of whence came we and whither are we bent. Can you think of anything more essential for us to learn about?

III

These are a few ABC's about the biological youth, that you undoubtedly know already. Let us switch to a contemplation of certain matters about society from the standpoint of the physical anthropologist. These are matters, then, of *social biology*. My aim will be merely to challenge certain conclusions that we tend to accept before all the evidence is in, and to indicate where the evidence is still wanting that might be very upsetting to our conclusions if we were to gather it.

1. You have heard that life-expectancy has risen enormously in recent decades. You know the story of sanitation, better care and feeding of babies, dental and medical clinics. All of this is good news,

and very praiseworthy. Now, should not the following conclusions be obvious and true?—That we are today healthier and stronger than all our ancestors; that the finest biological specimens should occur in those places where all the paraphernalia of progress is best available. But wait a minute. Here we have the medical report and the report of the life-insurance companies. The report of the social biologist is not yet in. Let us look a little more closely at these figures on life-expectancy, and we find that the rise comes not from the presence of many more octogenarians and nonagenarians in the population, but from the fact that people who formerly would have died very early from one cause or another—famine, epidemic, battle—live beyond the age that formerly took them off. It does not mean that we all live to be ancient. Does it mean, then, that we civilized humans actually have developed sturdier bodies than those of our peasant forebears? By no means. To illustrate with an extreme case: if you nurse a tuberculous individual through twenty years of extra life, he does his bit to raise the life-expectancy figure of the community; but note also that the *average health* of the community would, on the basis of these statistics, actually have been by so much *higher* had he died earlier: one feeble individual less to count in. The analysis of statistics does indicate that we are producing fewer sturdy oldsters than formerly. We keep people alive artificially for a while; but modern living conditions are not such as to make for a natural sturdiness in life's afternoon and evening. Nor do these health measures, so effective in the par-

ticular little thing they set out to do, give the city dweller the endurance and muscular power of the Siberian nomad or the Zulu warrior or the Finnish backwoodsman. It is true that the city-dweller seems to develop a certain resistance to the extreme effects of diseases that occur more frequently in cities than in the country; such as influenza, shall we say. Does this compensate for what has been lost? Is it a fair exchange, or is it an ironical exchange? My point is not that we should let people die; it is simply that we should not succumb to the superstition that merely staying alive is an index of superior health. Evolution produced a whole man. While our efforts at human welfare, noble as they are and spectacular as their success has been, are but remedies for part of the man. And meanwhile they are offset by other unfortunate conditions that our way of living makes unavoidable.

2. We turn to another aspect of social biology. The trend among modern populations is toward a lowering of birth-rate and death-rate. It is a complicated and very puzzling set of phenomena, and it is being seriously studied by a certain class of social biologists. The consequences of the phenomena are only beginning to be understood. For one thing, it means a change in the so-called population profile: a greater percentage of elderly people, a smaller percentage of children, at any given time. Let your mind roam over the consequences in economics and politics as well as in social and biological matters. But where is this leading to? We don't yet know. The phenomena are new, they had never been studied until fairly recently. They

are an unsolved problem of social biology.

How long has it been since men became conscious of population pressure and its meaning to national power? Seriously only since the late eighteenth century. Now, in many countries today—including our own—we find that the birth- and death-rates are conspiring to bring our population growth to a standstill. Is this a good or a bad thing?

Those who are in the tradition that political and economic power are the great be-all and end-all of nations—it is a time-honored tradition—immediately answer that this spells doom and disaster. A great deal has been said and written—in recent Germany in its most grotesque extreme—about biological decay when a population becomes numerically static. In our own country, we have not thought very profoundly on the subject: we have simply equated growth in population of a town with progress of that town. More business. More houses. More paved streets. More schools. Etc. By this token the most pridetworthy spots should be New York, Chicago, Detroit. It will be interesting to watch how we adjust our attitude in this matter when our population ceases to increase. Then there no longer will be any more “more” to go around.

But again wait a minute. As anthropologists we ask, Does New York city produce a *better quality of human* than other places, in mind and body? And just what is this magic of large numbers? Can there be such a thing, as a combined matter of biological, mental, spiritual welfare—they really cannot be separated—as too big, too numerous a city?

Is there a "positive correlation" between numerical size and human welfare? The final answer belongs to the future.

This raises another problem of social biology. From the standpoint of human ecology—from the standpoint, that is, of the relation between organism and environment—what appraisal do you put upon the city? Man's body and mind evolved over hundreds of thousands of years to meet anything but an urban environment. In a very few generations man is seeking to place that body and mind in an environment he himself creates, not out of clear knowledge already possessed but sheerly on the basis of his desires of the moment. Well, can it be done successfully? What does it do to the body and mind? Moreover, is the city self-sustaining as a reproductive mechanism, or does it have to be replenished constantly with fresh blood produced elsewhere and under a more wholesome sky? Is the city a *parasite upon the human stock*? A way to find out is to follow the migrant from the country to the city, watch his descendants over generations, and see whether they prosper biologically as well as economically and culturally, so that the strain is just as strong after, say, twenty generations as it was at first. Twenty generations equal about seven centuries. That is not too much time, by any means. In Europe before the war, anthropology had progressed to the point where that sort of patient inquiry had started; in this country I am not aware of anything serious along the line being done today. But in the posing of such questions and in their solutions lies the judgement of whether man is capable

of both urbanizing himself and maintaining himself on the level of quality which evolution produced in his ancestors. In any case, the student of man must take the view that this is a long-term project. He can be definitely sure of one thing: The experiment in adaptation certainly will fail if the human mechanism is wrenched violently in the process of displacement from natural to artificial environment. There is a problem of ecology that cannot be ignored. No animal or plant lives unto itself alone. As every student of biology knows, animals and plants without a single exception live as communities whose members vary widely in kind and interact with each other. That is, the community of Nature herself presents an analogy to the mutually related parts of your body. An animal or plant form extracted from a totality and made to live by itself is a museum specimen, even if that museum be alive—a zoological or botanical garden. It is kept alive by artificial cultivation; but it loses its fitness for Nature's long haul. It is a biological abstraction.—Man is his own prize museum piece of zoological-garden specimen, when he essays to cut himself loose from all natural community and live in an exclusively artificial environment. He takes himself out of all natural context; he makes himself into a biological abstraction. I will hazard the surmise that there is some relationship between this and the fact that human stocks removed to the city keep dying out unless perennially reinfused with fresh blood from the countryside.

These reflections will not be popular, but they are quite sober and scientific.

As such, take them or leave them. But ignore them at your peril.

IV

For a final item, let us swing away from examples of problems in the social-biology aspect of physical anthropology, and illustrate a coming trend in the biological laboratory. This is an age when we are passing from the still picture to moving pictures; from static conceptions to dynamic ones, in walks of life in which this has hitherto not been feasible. It is literally true of photography, as you know, when the amateur himself is no longer content with a half-tone recording an event of a tiny fraction of a second, but busies himself with the color strip that records an incident of several seconds' duration. In quantitative biology this same temper of mind is starting to set all measurements and indices into motion. If at this time I were to take your bodily measurements and erect indices out of them, they would give me a symbolic abstraction of your physique as it is at this moment. It would not tell me how you reached your present size and shape. Of course, I should learn a great deal anyway; but hardly anything about your growth-behavior. I should have a still-picture.

But it is also possible to formulate your measurements over a long span of time. It is possible to watch you grow and change shape. Your growth behavior can actually be formulated. Indices and measurements then turn into line-graphs and mathematical formulae. They start out rather simply; but they become more and more com-

plicated as your problems are grasped more deeply and broadly. Biology is now even acquiring the key to unlock problems of evolution—the evolutionary changes that have brought you about; and even how fast these changes have taken place. This at present is the frontier country in the land of measurement, and it is richer and more fascinating than anything you have yet imagined. But it requires a well-equipped expedition to reach it and explore it. The equipment is including more and more of the kind of mathematics the civil engineer knows.

V

I have tried to show you, as well as the hour has permitted, that:

Beginning with the Renaissance, our culture has been feeling and fumbling its way toward a Science of Man;

To work in that direction, it had first to build a Science of Nature and the physical universe;

In so doing, it discovered so much about physical law that it was able to harness natural forces in a way and to an extent never before conceived;

Our culture has been so bemused thereby that it has lost sight of the original and noblest quest, and the consequences are becoming ever more disastrous;

It is our task, if we would prevent a total catastrophe, to effect the Science of Man; for

In an age when scientific method has been found so amazingly effective,

Only a conception of man that has science in its foundation will be respected or effective; and

Only when society learns that its only excuse for existing is to promote the welfare of the *entire man* will a Science of Man become what it can and should be.

—Anthropology is You.

Only a very small number of this audience, I trust, will ever enter the profession of anthropologist. Thank God for that. I am not trying to recruit members to the profession. I am trying to do something more important than that.

You belong to the large minority of Americans who have been to college. You are educating yourself—for what? In Europe (to put it over-simply) one is educated for leadership. In America, this is what we often say we are doing; but we want everybody educated. Obviously we cannot all be generals; nor is that desirable. We are striving to educate not leaders only, but also intelligent followers. The vast majority of you here will never be great leaders. That does not mean you are unimportant. Furthermore, intelligent followers are to a degree leaders too. We have a right to expect it is you who will be quickest to respond to new ideas, quickest to see needs when they are pointed out to you, quickest to demand constructive measures where they seem at all feasible, most sympathetic toward such efforts; yet withal most intelligently critical and most sincerely jealous for the preservation and furtherance of the good which the humans who have passed before us have achieved. Our American education is peculiarly sensitive to public opinion and support—and, mark my words, so is the kind of scientific research we engage in. And by and large the most in-

telligent public opinion is that of the college-educated. As an anthropologist, therefore, I am anxious that you study anthropology; in order that you may be fertile soil for ideas about a Science of Man. In fact, I speak whereof I know in saying that that science will not ripen until you make it possible. You must demand that it become possible, because anthropology is you. When you study it, you are studying yourself. For the same biology that brought the Neanderthals and Australians out of the primate and the mammal brought you too. The culture of the Trobriand Islanders is not your culture; yet you and the Trobriander are human, and you have certain basic things in common that you demand of life, else you die somewhere, somehow, somewhat. You are a person; but you are also part of a society that belongs to you. Anthropology has already given promise of doing much towards understanding you as an animal, you as a social being, you as the unique thing called a human being. Shall you not demand that your society take you at least as seriously as it takes molecules and atoms?

VI

Human engineering. The Dawn-Science of Anthropology. The Science of Man. I hope these terms are beginning to take shape. If so, we are ripe for a description that will to some extent define the Science of Man. Well, it is biological and social. It covers man's psyche as well as his physique. (It is humanism as well as science in the narrower meaning of this word. It is what could better be described as a

"Wissenschaft"—a broader and deeper word than our "science.") It strives for a comprehensive picture of the *entire* human genus, with all its variations considered and evaluated or understood. All of the many separate "sciences" or disciplines that now study man go into its making, plus probably a few not yet born; yet the whole remains greater than its parts. It is synthetic, not just analytic; constructive in its concepts and its recommendations for action; not just descriptive and atomistic. It appraises the position and the significance of each of the several aspects of man studied by its separate sub-sciences, and determines their interrelationships. It is capable of posing such problems as: What does *national* or *racial* vitality consist in? and then finding the answer. It is too big for any one mind, be he however great a genius, to be versed in all its aspects; just as this is true of the physical scientist, the biological scientist, the physician. Yet every human-scientist or human-engineer will have been so trained as to appreciate with some definiteness the harmony of the whole. Only such a science is worthy of heading society towards a sane philosophy of man.

And no other discipline has the nuclear potential in this direction that anthropology has. This is why I have called it the Dawn-Science of Man.

Man's greatest, most valuable resource on this earth is man himself. This is not rhetoric; it is plain fact. It is natural to us humans never to take stock of a resource as long as we believe it to be unlimited; until we begin to suspect that it is in jeopardy. On this

continent, for instance, such has been our record in the matter of the passenger pigeon, once a very common source of squabs; it has been true of the American bison; of the eastern hardwood forests; of the middle-western mixed forests; of the western and southern softwoods; of the good earth itself, in the east, in the Mississippi drainage, in the South. If you think we win wars by a proverbial efficiency, I'll grant you that only up to a certain point, and but with very extensive reservations. We win wars by an overwhelming barrage of resources, which we have and our enemies do not. And we have *mined* our forests and our soil, not *cropped* them as we should have done. Then at last, when the end comes into sight over the horizon, we become concerned and rush to study conservation. Happily, we have increased a little in wisdom these later years, and have not always waited until it was completely too late. The passenger pigeon, to be sure, is as extinct as the dodo; the bison is only a living museum-piece. Perhaps you do not care about these creatures. All right. But you cannot afford not to care about our forests and our soil. And they are a critical problem; though not yet, thank God, a hopeless one.

Now what about the human resource?

We mine it. And now I am not confining the indictment to America.

It is always most harmless and diagrammatic to illustrate the fact in another country: it requires the least effort to prove your point. So let us cite again that classical and horrible example: nineteenth-century Britain. The English mines and factories needed labor. The

source of supply—the human mine—was the English countryside. The English coal mines and factories helped themselves to it without any restraint. When the human material wore out, it was replaced. But what was the result to the people of England? Well, they reproduced rapidly, anyway. But mere reproduction is not replenishment of the resource.

England drew away from the opportunity, you see, of learning what her chief business was. Her chief business was to produce, not more and more manufactured goods at ever cheaper prices for all the world to buy (however desirable that in itself might be), but to produce—Englishmen and Englishwomen; and not of the kind that the factory calls “rejects” and “seconds.” To this there must be two footnotes. First: In that particular stage of the long, long cultural life-history of mankind when humanity summarizes itself under the dominant form of *nations*, our illustration points up what a nation really is for. Second: No nation can monopolize the production of manufactured goods nor the market that sells them; but it does have one monopoly that can never be assailed: that of producing its own version of what makes up a fine human being. Into that definition you are at liberty to read as rich and broad a connotation as you wish, or are capable of. And this is the only single thing that is not a nation’s *by-product*, and cannot

be treated as such, ever, without courting eventual disaster.

Living should never bring on wholesale deterioration. It is not enough that you should render living-conditions fairly neutral; such as by eliminating industrial poisons and avoidable and life-denying hazards to life and limb. These things are very important, and today they are being studied very intently by great industrial concerns. But there is something far, far bigger lying back of that. The human body and mind have swum in the great stream of evolution, and they have grown strong in it. Nature has taken hundreds of thousands of generations to temper them. They are a product of Nature as truly as soil and forest. (Strange it is, that it actually has taken us centuries to arrive at this simple fact; strange that even today society is not willing to accept the fact and its consequences.) Their grace, their toughness and resiliency, their well-rounded resourcefulness, have grown as a response to a stern but constructive nursing. Every human being has the birthright to continue immersed in that stream. No society can afford to aim at less than the furtherance of this birthright, whatever the measures it takes to do so. It is cultivation of the human resource that is the aim of the Science of Man. It is to grow into a Science of Man that is the objective of the Dawn-Science of Anthropology. Anthropology is You.

Count what is in man, not what is on him, if you would know what he is worth whether rich or poor.

—HENRY WARD BEECHER

Wilbur's Indian Summer

GILBERT BYRON

WILBUR BLODGETT was a shy, little man. A glance, casual or most thorough, would never have suggested that, in his college days, he was possessed by a terrific tackle which was the toast of the local fans and the scourge of rival teams. Far from it,—Mr. Blodgett was not only shy, he was downright timid. And he had been a school teacher for more than twenty years, which is explanation enough.

His days fitted into a narrow groove, bounded on the west by the consolidated school, on the east by the Atlantic Ocean, on the south by that same Atlantic, while toward the north nestled the little apartment where Wilbur and his wife lived.

Wilbur had an orderly existence. In the morning, he let the dog out and brought the milk in. After shaving he stropped the blade ten times so that it would be ready for the morrow, swallowed the all embracing pill, and turned on the toaster. Later he carefully sipped the orange juice, he had been bothered by indigestion, of late, and ate the soft boiled egg, three minutes. Then he let the dog in, collected his brief case, kissed his wife goodbye, and walked the two blocks to school, taking a deep breath on every third step.

Wilbur had been teaching for such a long time that, once the wheels of instruction were started, they turned with little effort, and less interest, through the daily grind. Sometimes, the wheels were slowed or speeded, momentarily

by a verbal tussle with an indignant pupil or a tiff with one of his fellow teachers over a faculty ruling, but most of the days were long and quiet. It would have been difficult to decide whether Wilbur would eventually put his class to sleep or the lazier students finally set Wilbur to dozing in his chair. After school, he walked the two blocks back to the apartment, taking a deep breath on every third step, let the dog out, and himself in. If the weather was cold, he would kindle a blaze in the fireplace, and relaxed in his big chair, endeavor to adjust his inner being to the mild and kindly face which he presented to the world. Wilbur was one of those human beings who kept his feelings of insecurity to himself. Even his wife, who fortunately, was the opposite type, did not sense the doubts which lurked behind the little man's simple exterior.

Wilbur had an orderly existence. On Monday nights, he dressed himself in khaki, and marched to the school gym, where, as an assistant scoutmaster, he communed vicariously, but in safety, with the great out-of-doors; one night each week, Wilbur and his wife attended the movies or played bridge. As Mrs. Blodgett's community activities were numerous and demanding, the rest of his leisure time was his to dispose of as he saw fit. Wilbur spent most of these hours searching the printed page for the romance and adventure that were so missing from his daily existence.

That is, with one exception. Recently, there had been a small, daily incident which Wilbur liked to think of as bordering on the romantic. He was an early riser, and liked to be at his desk long before the first bell, planning the day's work. Of late, one of his home-room pupils, a girl, was also coming to school very early. She was a serious student, and sat quietly at her desk, studying her daily assignments. Each morning they exchanged salutations, and had their little smile over who was the first to arrive. Then the room would return to silence. But Wilbur was aware of his companion. His mind told him that she probably came early in order to escape some household task, or for an opportunity to study in peace but he liked to dream of other reasons which were more romantic.

Wilbur often thought of asking Dorothy, for that was her name, why she came to school so early. Sometimes his eyes would lift from the morning's work and linger on the girl's dark curls and pretty shoulders. Then, one morning in November, feeling particularly fine, he summoned the necessary courage.

"Dorothy, why do you come to school so early?"

The girl turned and her dark, blue eyes opened wide as she answered, "I feel so safe and happy, here, with you."

Wilbur looked deeply into the dark blue and knew that his world would never be quite the same again. The idea that he, who had harbored anxiety for most of his life, was giving security to a pretty, young girl was more than he could contemplate.

"Dorothy, how could that be possible? I'm old enough to be your father."

"You don't seem old to me," the young lady replied, "You seem very young and it makes me happy to be with you."

Wilbur swallowed. "Dorothy, have you told anyone about this, any of the other girls?"

"No, not yet."

"Dorothy, please don't tell anyone. They might not understand."

Some of the other pupils came into the classroom and Wilbur said, "Good morning."

"Good morning, Mr. Blodgett," said one of them. "It certainly is warm outside. It must be Indian summer."

After the first two classes had dulled the impact of his adventure, Wilbur still had a dull glow. While lunching in the school cafeteria, he spoke bantering-ly to at least one of the lady teachers. After school, he did a most unusual thing, for Wilbur. Instead of walking the two blocks to the apartment, he went down town and, one, drank a coca cola in the drugstore, and, two, visited the haberdasher, where he purchased a brightly colored tie. On his way home he whistled a little tune and once he halted to watch a song bird which had overstayed its time in the north.

Arriving at the apartment, he began to have his doubts. Just what should a man do in such a situation? Should he tell his wife? Certainly, that would be the honorable thing to do. After all they had been married for fifteen years and she had been a good wife. Had been, did that mean there would have to be a divorce? Who would divorce whom and

why? And Dorothy, perhaps she would change her mind. But Wilbur, when he thought of those big, dark blue eyes, knew that he would never change his. He decided, that for the present, he would not say anything to his wife.

The next morning, Wilbur went to school earlier than usual but Dorothy was already there, sitting at her desk. On the way to school, he silently rehearsed this entry. It would be a casual, "Good morning, my dear," and perhaps he would run his fingers through her black curls on his way past her desk. But once inside the room, his courage failed, and all he could say was, "Good morning, Dorothy."

She smiled and opened her dark blue eyes to their fullest extent, "Good morning, dear."

Wilbur opened the window and took several gulps of the morning air. It restored some of his strength.

"Dorothy, what are we going to do? Suppose someone finds out that you are coming to school early because, because we like each other."

"Oh, do you like me, too, really?" the young girl sighed.

"Of course I like you."

"Well, what do two people do when they like each other?"

"They get married. But I am married."

Dorothy smiled and lowered her eyes, demurely, "What else do they sometimes do?"

"We couldn't do that. It wouldn't be right. Of course, if my wife would get a divorce, but that takes two years."

Dorothy sighed, "Two years, that's a long time."

Some other pupils came into the room and Wilbur returned to his regular assignments.

In spite of, or because of his predicament, Wilbur was strangely strong for the rest of the day, so virile, that he challenged the school principal about a mimeographed order he had extracted from his mail box, and, after the encounter walked from the school office with a springy step. Usually he crept out of such conferences. After school, he strolled down town, and, one, had his customary coca cola, and, two, stepped into the hotel and had his shoes shined, tipping the astonished polishers the remains of the fifty cent piece. When he finally went home, his wife was preparing the supper. She noted Wilbur's spotless shoes and wondered at his care-free manner. Was her little man running a temperature and coming down with the grippe? He was behaving most unusually.

"What's the matter with you, Wilbur?" she asked. "Has someone died and left you a fortune?" She moved over and placed her hand on his forehead.

Wilbur grinned and almost blurted out the truth. Just then their dog barked commandingly to be let in and Wilbur obediently answered the door. When he returned, the mood to tell all had passed, and he settled down with the evening paper.

In the middle of the night, unable to sleep, Wilbur listened to the wind whistling around the corner and pulled up another blanket. He would speak to the janitor about those storm windows. The next morning, a heavy frost covered

the streets and Indian summer had fled before it. Wilbur removed his topcoat from the cedar closet, and discarded the moth balls. On the way to school he shivered and sneezed. Dorothy was sitting at her desk and he managed a gallant, "Good morning, dear," as he sought the warmth of the radiator.

"Good morning," she smiled slightly and returned to her work.

Was she treating him coolly or was it just his imagination coupled with the frosty morning? Opening the brief case, he spread the morning's work on the desk. Soon he was absorbed in polishing the precise standards which prevail, or, at least, try to, in the realm of mental growth.

The principal came in with a new pupil, a young man, whose family had just moved to Middletown from New York City.

Just an average young chap, Wilbur thought, as he checked the new pupil's schedule. He wondered what sort of a commotion would be caused by the advent of the young man from the big city. He prided himself on an orderly homeroom. Usually, the arrival of a new girl precipitated a fervor among the males which might have been more suitably reserved for a personal appearance of Betty Grable, while the sight of a new boy on the feminine horizon was greeted by quickening pulses, raised voices, and a scurry to look in the little mirrors and dab on more scarlet. In either case, there was a mad rush for a few days until the newcomer was closely corralled. Then the dull monotony returned. Wilbur had observed this so-

cial phenomenon on many occasions.

Jack glanced in Dorothy's direction just in time to be caught, entangled in those big, blue eyes.

Wilbur introduced them. "Dorothy, this is our new pupil, Jack Munster, from New York City. Jack this is Dorothy Davis."

When Jack moved over and sat down in the desk next to Dorothy, Wilbur felt a slight twinge in the neighborhood of his heart. Soon the youngsters, talking and laughing, had forgotten all about Wilbur. He returned to his work. He tried to concentrate but the quality of Dorothy's voice sent a shiver through his being. She had seemed to be such a serious student.

The rest of the day Wilbur watched the girls struggle for the attention of the new boy. Ordinarily, he would have secretly enjoyed watching the chase but it was apparent to all that Dorothy had the inside track and was using all of her previously hidden charms.

After school Dorothy and Jack sat in the homeroom talking. When they did leave they were so absorbed in each other that they did not even say good night to Wilbur. But he knew the nature of the score when he saw that Dorothy was carrying Jack's books.

Wilbur walked the two blocks to his apartment, taking a deep breath every third step. Indian summer had gone and the wind blew cold, but, he for one, was glad. The chilly blasts cleared the cobwebs out, at least some of the cobwebs. He let the dog out and himself in. Sinking into his big chair, Wilbur heaved a great sigh of relief,

A Philosophy of Public Speaking

RICHARD L. LOUGHLIN

I

The Three Principles

A PERSON should never speak in public unless he has an exceptionally good excuse (I am tempted to say that there are no excuses). There is a moral obligation upon every speaker to repay his audience for the time he takes by saying something worthwhile. Lowell's beatitude, "Blessed are they who have nothing to say and refuse to say it," and Carlyle's biblical statement, "Speak not, I passionately entreat thee, till thy thought have silently matured itself, till thou have other than mad and mad-making noises to emit: hold thy tongue (thou hast it a-holding) till some meaning lie behind it, to set it wagging"; show how important these men considered the speaker's first requisite—a *MESSAGE*. One cannot stress too strongly this need for a message; it is the soul of speech! With it an uncultured individual deserves a patient hearing; without it glib gentlemen reveal their transparency. "Worth makes the man"; something worthwhile, the speech. Correct voice production, careful enunciation, proper pronunciation, graceful gestures, and a platform personality are of honest value only when the speaker has something to say. Those who, neglecting the substance of the speech, spend their time on the fripperies of public speaking are like the dilletantes of the mauve decade who studied, "the patterns of the tea-cup while the

tea grew cold." They need to be reminded that eloquence is, "*Logic set on fire.*"

The speaker's second requirement is *SINCERITY*. A sincere speaker bypasses most obstacles. He wins the respect of his audience, earns a hearing from those who hold diverse opinions, and because he is unaffected, is more effective. "What greater crime," asked Demosthenes of Aechines, "can an orator be charged with than that his opinions and his language are not the same?" With this same thought in mind, Quintilian defined an orator as, "a good man skilled in speaking." Yet in his *Preface to a Text on Public Speaking*, Dr. Carl Dahlstrom queries, "Are teachers of speech educational Fagins who train the youth in the arts of diplomacy, expediency, selling oneself, putting something over and quibbling?" The answer is that courses in public speaking are not given to train verbal swindlers but to help honest speakers convey wholesome thoughts and emotions to others in a clear, correct, concise and convincing manner.

The third essential is *BREVITY* consistent with *CLARITY*. In presenting the rights of his one-act comedy *The Twelve Pound Look* to Ethel Barrymore, Sir James M. Barrie merely said, "Not that I love Barrie less, but that I love Barrymore." Nothing more was needed to complete this sparkling speech! After the Gettysburg Dedication at which both had spoken, Edward

Everett wrote Abraham Lincoln, "I should be glad if I could flatter myself that I came as near the central idea of the occasion in two hours as you did in two minutes." It is unwise, as one humorist put it, to raise a large family of words on a small income of ideas. Or, as the driller advised, "If you don't strike oil in ten minutes, stop BORING." Toastmasters¹ really mean it when they ask speakers to say *just a few words!* But how many take the cue from the toastmaster and say just a few words? Instead, they talk incessantly and say nothing. "There's no use in being stupid unless you show it," observed the writer's mother. Such abuses of public speaking will continue as long as men are willing to make fools of themselves in public, and the public is willing to be fooled. Thomas a Kempis's statement, "No man

can safely speak, but he who loves silence," is still good counsel.

II

Selecting a Topic

The first section dealt with the speaker's duty to say something worthwhile in a sincere, brief and clear manner. This part will attack the problem of topic selection. Apropos is the Oriental proverb, "One candle lights a thousand." One person intensely interested in an activity can stimulate enthusiasm in many. How? By presenting to them those aspects of the subject which first attracted him. Only the interested are interesting! Therefore, a speaker should select a subject which is interesting and significant to him and, at the same time, appropriate to the prospective audience. Sometimes there is something in the speaker's experience, in the season, in the day or in the occasion that may suggest a suitable theme.

Questions to ask oneself in selecting a suitable topic:

1. Is this topic important or interesting to me?

2. Am I qualified to speak on this topic?

3. Can it be handled properly in the time allotted?

4. Can I fit it into the occasion and to my audience? (The hat must fit the head; don't crush the head to fit the hat.)

5. Can I make it live for them? Can I make them live for it?

6. Can I make it concrete? definite? novel? vital? vivid? striking?²

7. Can I hook it up with the audience's experience and personal interests

¹ The principal duties of the toastmaster are:

a. To see that the speakers and honored guests are properly placed at table.

b. To set the tone of the occasion (a central idea should be set).

c. To introduce adequately but not to "over-sell" the speakers. (Do not let the cat out of the bag and leave the speaker speechless or, at the end, review what the speaker has said. Remain standing until the speaker is on his feet. During the address, center your attention on the speaker. Looking about, talking with others or reading notes is insulting to the speaker and annoying to the audience. Likewise, the speaker, when being introduced, gives his entire attention to the toastmaster.)

d. To keep the speakers within the agreed time limit.

e. To express the appreciation of the gathering for the speaker's efforts.

f. To rectify any misstatements and bring the dinner to an agreeable close.

g. To remember that the toastmaster is *not* the principal speaker.

² "The orator is one who changes ears into eyes."—Eastern proverb. For a fuller treatment of topic selection, consult *Public Speaking* by Professor James A. Winans, which was freely used by the writer.

by identifying it with their history, ideals, ambitions, beliefs? (People embroder their own experiences, enshrine their own gods and suspect strangers.)

8. Can I make it appeal to their emotions or imaginations? (People with hard heads and hard hands often have soft hearts.)

9. Is my audience informed or ignorant on this subject, open-minded or prejudiced, old or young, conservative or liberal? ("I always assume that my audience is in many things wiser than I am, and I say the most sensible things I can to them. I have never found that they did not understand me."—Abraham Lincoln.)

10. How can I minimize possible objections? By compromise? explanations? sincere praise? establishing a common bond? "showing implacable moral courage"?

11. What are the main ideas I must stress?

III

How to Prepare the Speech

After an appropriate and stimulating topic has been selected, the next step is preparing the speech. Before doing any research, it seems advisable to jot down one's own views on the subject. As Beveridge says, "But as you value your independence of mind—yes, even your vigor of mind—do not read other men's opinions upon the subject before you have clearly thought out your own conclusions." Then, one should investigate using books, magazines, newspapers, in-

terviews, radio talks and other available means of getting information. "Men give me credit for genius," said Alexander Hamilton. "All the genius I have lies in this: When I have a subject in hand, I study it profoundly." Good speakers have always spent a great deal of time preparing their talks. Daniel Webster claimed that his famous "Reply to Hayne" was the result of years of thought, study and conversation on the subject. With such a rich background of ideas, he had little trouble in proving his points. Over the years, he had mobilized his mental army, stationed his big guns at strategic spots and was ready to fire with devastating accuracy on the arguments of his adversary. While "picking other people's brains," take notes on index cards. Make one entry on each card; put the title and subtitle at the top; quote the author verbatim, and (for verification) give the author's name, title of publication, publisher's name, date of publication, volume and page number.

Then, decide upon the central idea to be stressed in the speech. Write this down simply; it is *the* topic sentence! Everything else should contribute to the support of this statement. A good device is to, "Write out what you wish a listener to say after your speech if asked to state the gist of it in a single sentence."⁸ Guided by this topic sentence, make a plan or outline of the talk.

After deciding on a general plan or outline, sort the cards or notes under main and subheadings. Write a first draft. This first draft should meet the usual requirements of unity, coherence and emphasis. That is, it should stick to

⁸ Winans, James A., *Speech Making*. D. Appleton-Century Co., N.Y., 1938, p. 87.

its subject, stick together and make the idea stick. Then, telescope the speech until the chief ideas are in the sharpest possible focus. Do not be afraid to discard a number of sentences or to scratch out several paragraphs. "The stroke of genius is often the stroke that cancels." Subordinate less important ideas or eliminate them entirely in order to paint predominant points in more vivid colors. During these preliminary steps, the beginner learns how to mix his pigments, plan his proportions and adopt his color scheme. Consequently, when he speaks, he cannot fail to create more exciting and artistic word-pictures.

Next, put the speech aside to cool off and mellow for a few hours or, better, a few days. "Knowledge and timber shouldn't be used till they are well seasoned." In the interim, new insights develop and apt illustrations suggest themselves. Further reading enlarges intellectual vistas; conversation with well-informed people encourages critical thinking. Gradually, even the more difficult points are assimilated and ar-

ranged in order in the mind. Sometimes a speaker gets lost in the amount of information he has piled up. But if he perseveres in sorting the fundamental from the accidental, he may be able to echo Daniel Boone's boast, "I was never *lost*, but I was bewildered for three days."

Now, rewrite the speech, employing specific instances and examples, comparisons and contrasts to make your abstract reasoning concrete. Show the link between cause and effect. Anticipate possible criticisms or objections. Summarize any statistics. Spotlight the main ideas by using figures of rhetoric, including humor.⁴ A good means of arresting an audience's attention at the start is to ask a challenging question. Toward the end, recapitulate or summarize your key ideas. Try to conclude with a punch line; e.g., "Give me liberty or give me death!" A speech, like a skyrocket, should have an energetic start, a sparkling climb and a starry end.

Again rewrite the speech making a legible final draft observing margins. Avoid errors in capitalization, punctuation, spelling and grammar. (Changes in tense, and changes in person are common mistakes.) Is there variety in sentence types to prevent monotony? Use short, long, declarative, exclamatory, periodic and interrogative sentences. Are the most compelling words used? That is, are they melodic, dramatic, colorful, effective, suggestive? Re-read and revise your manuscript until satisfied! Then, again revise it, after reading it **ALoud**.

Here is a brief review of the above section:

1. Jot down first reactions to topic.

⁴ It is wise for the speech-writer to be forewarned that most people do not trust a humorist. This does not mean that they do not relish an appropriate joke, pun or anecdote; most emphatically they do. Nevertheless, they insist that speakers refrain from being "funny men." This conspiracy against the light-hearted (not to be confused with the light-headed) is nothing new. It is an old form of the dictatorship of the dull. Witness what Aristophanes says in "The Last Adventure of Balaustion":

"I'll prove our institution, Comedy,
Coeval with the birth of freedom, matched.
So nice with our Republic, that its growth
Measures each greatness, just as its decline
Would signalize the downfall of the pair."

—Robert Browning.

For further discussion, see "*Humor Is No Laughing Matter*" by Richard L. Loughlin, *Better Schools*, April 1942.

2. Investigate subject thoroughly.
3. Formulate a topic sentence.
4. Decide on a general outline or plan.
5. Arrange notes and material according to plan.
6. Make a first draft. Has it unity, coherence, emphasis?
7. Put aside to cool off.
8. Continue investigations.
9. Re-write speech. (Have you employed specific instances and examples, comparisons and contrasts, cause and effect? Are objections anticipated? Have you spotlighted main ideas with rhetorical devices? Does your conclusion summarize with a punch line?)
10. Make a neat final draft, being careful of margins, penmanship, spelling, punctuation, grammar, choice of words and sentence structure.
11. Revise, revise, revise!

IV

Methods of Presentation

There are five standard methods of presenting a speech; they are:

1. Reading from manuscript.
2. Delivering from memory.
3. Consulting notes.
4. Extempore speaking.
5. Impromptu speaking.

There are merits and drawbacks to each method. The case for and against the first method follows:

"There is a good deal to be said for the method of reading from a manuscript. At times it is the only way. You bring to your audience tangible evidence that you are

prepared to meet the importance of the occasion. If there is a good deal of ground to be covered, much detail to be conveyed, it is perhaps the only way to get through. A politician desiring to give a careful statement of his position or a scientist producing the results of his research will perhaps not care to trust to the chances of even apparently extemporaneous speaking. Every word he wishes to be carefully weighed and he does not wish to be carried by his audience outside his text. If a man reads well, many of the disadvantages of this method may be removed. But disadvantages there are. The manuscript is a barrier between the speaker and his audience. They miss the power of his eye, and are defrauded of the pleasure of sharing with the speaker the thrill and effort of the laboring mind. The work is all done; there it lies and might just as well be read in the newspapers."⁵

Moreover it is often stilted, formal and inflexible. It cannot be adapted to the audience. Instead, the audience must adapt itself to the speech. The appeal and brilliance of spontaneity are lacking; the influence of the direct glance is forfeited, unless the speaker has learned the knack of picking up several words at a glance and saying these to the audience before returning his gaze to the paper.

The memorized address is sponsored by a number of famous orators. Whitefield claimed that he delivered best those sermons which he had given most frequently. Wendell Phillips could give a memoriter speech with delightful spontaneity. Witness what Higginson records: "I remember that after his Phi Beta Kappa oration, in which he had so carried away a conservative and critical audience . . . I said to him, 'This could not have been written out beforehand,' and he said, 'It is already in type at the

⁵ Ayres, Harry Morgan, "Speaking and Speechmaking," *Modern Eloquence*, Vol. XV, p. 30.

Advertiser office'.⁶ The hazards of memorizing are uncertainty, concentration of the mind on the words rather than on their meaning and many of the handicaps of the first method.

Many speakers successfully use the third method, sometimes called the "block system." The speaker writes out his speech beforehand, practices reading it aloud, memorizes certain parts and makes notes on a card to be consulted before and during the delivery. Using this method, such speakers combine the values of reading from manuscript and memorizing the talk.

The fourth method, extempore speaking, is often confused with impromptu speaking. An extemporaneous talk is NEVER given without preparation. It is fully prepared beforehand but not cast into a verbal mould. The speaker relies on the stimulus of the situation to inspire him with suitable words. Some extemporaneous speakers appear before an audience with a brief outline on a card which serves as a road map of the speakers' thought. Others write out the speech beforehand and, satisfied with their preparation and ability to express their ideas vigorously and persuasively, tear up the manuscript, appear without notes and often alter the speech in the course of presentation. In this way, they make the speech fit the audience and the occasion.

The impromptu speech is the least secure for the beginner. For the veteran speaker, however, it is the most natural,

sincere, animated and convincing method of speaking. It helps to guard him from pomposity, affectation and rigidity by compelling him to speak in a normal conversational manner and to adapt his speech to the needs of the occasion. Not having made any formal preparation beforehand, he is able to influence his audience by being influenced by them. This intensifies the inspirational color of the speech; enhances public address by adopting the variety, rhythm and contagious enthusiasm of everyday expression; strikes off flashes of wit and sparks of humor; welds the personal and emotional elements to the intellectual content; prompts proper gestures, inflections, intonations, pauses and phrases; minimizes the possibility of drugging the audience with that narcotic—monotony; establishes direct contact with the audience; earns better attention; obtains a more unbiased acceptance, a readier response and a fuller appreciation. "Nothing adds so much to the effectiveness of oratory as the sense that the man who is addressing you is thinking at the very moment he is speaking. You have the sense of watching the visible working of his inner mind and you are far more deeply impressed than by the glib facility which does not pause, does not stumble, does not hesitate, because the speaker does not stop to think." Of course, as Professor Winans says, "The well-balanced view is that there are times for every method of speaking and the well-equipped speaker is able to employ all of them."⁷

At a glance, here are the advantages and disadvantages of each method of speaking:

⁶ Higginson, Thomas W., *Hints on Writing and Speech-Making*, Longmans, Green, and Company, New York, p. 62.

⁷ Op. cit., p. 126.

<i>Method</i>	<i>Advantages</i>	<i>Disadvantages</i>
1. Reading from manuscript	Exact, detailed and complete	Formal, at least partial loss of eye-to-eye contact, inflexible
2. Memorized talk	No manuscript between speaker and audience, plus the advantages of #1	Uncertainty of memory, concentration on words rather than on meanings, formal, inflexible
3. Consulting notes	A combination of those listed above	A combination of those listed above
4. Extempore speaking	Adaptable, spontaneous and conversational	Digressive and inexact
5. Impromptu speaking	Life-like, plus the advantages of #4	Inadequate preparation, hasty generalizations, shallow display, plus the disadvantages of #4

V

Delivery

There is a saying, "The minute he opens his mouth he puts his foot in it." Well, that's not always true in public speaking. The minute before the speaker opens his mouth, he may put his foot in it. In other words, the audience begins to judge a speaker the minute he rises from his place. Therefore, in order to make a favorable first impression, the speaker should walk to his place easily erect, at a moderate rate of speed (sauntering annoys, dashing disturbs or amuses the audience) and take his stand in the center of the platform about three feet from the edge (this makes forward movement possible). His attitude must be sympathetic and sincere. *Communication* not demonstration is the purpose of public speaking.

He establishes his first direct contact by scanning the audience for a few seconds in a pleasant fashion. This gives his listeners time to settle in their seats.

It also creates suspense, which stimulates interest. If he's a human being, his breathing will at first be irregular; his heart, a trip-hammer; his knees, tap-dancers, and his thoughts, bubbles. But he should be of stout heart! These are merely indications that the body is making preparations to do a good job. The breathing rate and heart beat become more rapid because secretions, to give greater energy, are entering the blood stream. Hence, he rattles like a starting motor car. For speaking aloud, a person requires more fuel (oxygen) and a quicker disposal of wastes. But just as the gasoline motor steadies itself if the fuel be applied evenly, so the body will soon regain its equilibrium if the speaker initially takes several deep breaths through slightly parted lips. An opening gesture or a step forward relaxes one also. If the speaker appreciates or enjoys speaking to the audience, it will respond magnanimously. Vitality and enthusiasm are both attractive and infectious.

The salutation—"Mr. Chairman,

ladies and gentlemen," is another opportunity for the speaker to establish friendly relations with his hearers. Let him seize it! He should speak his first words slowly and firmly. Hearing his own confident tones filling the hall, will fortify him. From the conceded or simple, he may proceed to the contented or complex. Always, he should use the conversational manner. Of Wendell Phillips, Thomas Wentworth Higginson has said, "The keynote of the oratory of Wendell Phillips lay in this: that it was essentially conversational—the conversation raised to its highest power. Perhaps no orator ever spoke with so little apparent effort, or began so entirely on the plane of his average hearers. It was as if he simply repeated, in a little louder tone, what he had just been saying to some familiar friend at his elbow—the colloquialism was never relaxed, but it was familiarity without loss of dignity."

The speaker must always think of the meaning of what he is saying at the moment he utters it. Otherwise, his voice will disclose his pretense. It is usually better to speak rather slowly. When the building is large, it is advisable to increase all effects. In most places, speaking slowly is a surer way of being heard distinctly than speaking loudly. This gives the speaker more time to phrase his next idea, provides a breathing space, relaxes the vocal mechanism, rests the audience's ears, and gives the listeners an opportunity to absorb the full significance of what is being said. A good speaker bears in mind that the audience must be taken a step at a time. The road, although familiar to him, may be strange to them. He must let them get

their intellectual and emotional bearings. If he hurries them, they will soon become bewildered, annoyed, indifferent and, finally and fatally, inattentive. People can re-read printed material if they do not comprehend it the first time. There is no opportunity to go back while listening to a talk. However, during pauses, the speaker should not say, "and eh." To "eh" is to err! Silence and the use of transitional words such as "moreover," "nevertheless," and "in like manner," bridge gaps more effectively than grunts.

At all times, the speaker should enunciate carefully, give to each word its proper pronunciation and use adequate volume so that no one will be forced to strain to hear him. Above all, he must never prowl up and down like a caged animal. He may take a step forward or backward if he wishes, or, to indicate a major change in thought during a lengthy speech, walk from one side of the reading desk to the other without turning his back on his audience. He should never turn his back on his audience, even when using a blackboard. Moreover, the speaker must not allow his voice to fade on the last few words nor start returning to his seat while still speaking. When he has finished speaking, he should bow—a slight inclination of the head as he lowers his eyes will suffice. Then, out of respect for his audience, the speaker should take a backward step before starting to return to his seat.

To summarize the above section:

1. When introduced, walk easily erect at a moderate rate of speed to the platform.
2. Stand in the center of the platform

about three feet from the edge.

3. Scan the audience sympathetically as you take a few full breaths.

4. Speak slowly and sincerely, especially when offering principal points.

5. Be CONVERSATIONAL not SENSATIONAL. Form an alliance with your audience; take them into partnership with you.

6. Think of what you are saying as you say it.

7. When finished, bow slightly and take a backward step before returning to your place.

VI

Gestures

(Your Fate is in Your Hands)

Have you ever observed your friends in animated conversation? Language is too slow and too weak for them. They interpret, emphasize, and support their statements with bodily movements. These bodily movements which express or assist in the expression of a thought or emotion are called gestures. Everyone uses them in ordinary conversation because, "every idea tends to express itself in an act." But on the platform, many people become self-conscious and refrain entirely from making gestures. This is unfortunate, because it is unnatural. "The man who says his speech has no places for gesture is saying he has no points to make."

Good gestures rouse the listener's imagination, make the speech appeal to the eye as well as the ear, develop the thought, arrest the attention and relax the speaker. If oratory is, as Henry Ward Beecher said, "the art of influencing conduct with truth sent home by all

the resources of a living man," then gestures must be employed. However, Hamlet's advice to the players still stands: "Nor do not saw the air too much with your hand, thus; but use all gently; for in the very torrent, tempest, and as I may say, whirlwind of passion, you must acquire and beget a temperance that may give it smoothness." (Act III, scene ii.) Too many gestures distract and too violent, sweeping or exaggerated movements are inartistic, inappropriate and ineffectual. The speaker should be neither a cheerleader nor an acrobat; he is a leader, not a driver. Furthermore, flourishes call attention to the speaker and away from the speech—the reason for the speaker. The gesture should be the slave of the thought—never its master! Subordination of the less important is an artistic method of securing emphasis. Therefore, exercise restraint. Don't be a wild man waving arms like a windmill.

Never determine beforehand the gestures to be used. Gestures should always be prompted by the thought; they should start from within and move outward. The ideas surge against the cage of flesh for freedom; the muscles are drafted in this war, and eventually carry the *arms* for the cause. Thus, we see that gestures are the outward signs of inward forces; they are volcanic not gymnastic; intense not intended. Spontaneity is the soul and impulse the gauge of the gesture. Mechanical movements are artificial, and delayed gestures are often comical.

Gesture chest high for visibility, but avoid obscuring the face. Make the gesture in the direction of the body's

weight. Gesture in curves with a "follow through" movement. Reclaim the arm in a manner proper to the thought that has been expressed. Remember, holding the arms close to the body results in awkward, angular gestures. Vary the type of gesture. Don't be a lectern-leaner, a table-pounder or a contortionist. Don't look at your own gestures. Study newspapers, newsreels and magazines for pictures of people making gestures. Always ask yourself, "Does this movement enhance or reenforce the spoken word?" Finally, in practicing your speech, watch yourself in a full-length mirror. Distracting and annoying mannerisms such as twirling a watch chain, stroking the chin, playing with a ring, running fingers through hair or fingering beads will be readily detected. Awkwardness of posture or gesture, excessive mouth movement or lip-laziness and other objectional faults may also be discovered in practicing before a mirror.

In brief, the rules for using gestures are:

1. Gesture infrequently.
2. Exercise some restraint.
3. Gesture spontaneously.
4. Gesture chest high.
5. Gesture in curves in the direction of the body's weight.
6. Reclaim the arm in a manner appropriate to the thought.
7. Practice before a mirror.⁸

VII

The Physiology of Public Speaking

As far as public speaking is concerned,

⁸ Here are some suggestions for good posture which are to be interpreted as standards, not strait jackets, for speakers to use:

the practical and essential physiological points to remember are few:

1. While speaking, always breathe through slightly parted lips. In this fashion, greater quantities of air are admitted to the lungs quickly, without

Standing

- a. The head should be erect with the chin at right angles to the body.
- b. The shoulders should be squared without cramping the back.
- c. Hold the chest easily erect (not like a pouter-pigeon).
- d. The abdomen should be flat.
- e. Permit the arms to hang easily at the sides (when not making gestures).
- f. When reading, hold the paper in the left hand. Then, the right hand is ready to turn the pages.
- g. Don't let knees sag in front or lock behind.
- h. The feet should be parallel and from four to six inches apart.
- i. One foot should be placed a toe-cap in advance of the other.
- j. Put the weight of the body on the ball of the forward foot. Note: Avoid tension. The vocal mechanism reacts unfavorably to rigidity in any part of the body.

Sitting

(The rules governing the upper part of the body are the same as for good standing position.)

- a. Sit well back in the chair.
- b. Place arms in a natural position with hands in lap. (Hands on knees are conspicuous. Crossed arms are smug and interfere with free breathing.)
- c. Keep the knees approximately close together (not splaying like open garage doors).
- d. The feet should be placed flat on the floor, close together, one foot a little in advance of the other. N.B. When rising, lead with the chest not the chin. If the chair has arms, do not use these to catapult yourself out of the seat. Taking a deep breath insures the proper muscular tension for executing this most difficult platform move.

Walking

(The rules governing the upper part of the body are the same as above.)

- a. The arms should swing easily at the sides.
- b. The feet should toe straight ahead (INDIAN WALK).
- c. Keep the weight of the body slightly forward on the outside of the foot.
- d. Take a stride of moderate length.
- e. Neither drag nor rush.

sound effects. This method of inhaling also places the tongue in the best neutral position for word formation.

2. Fill the chest as fully as possible without straining and, above all, without lifting the shoulders.

3. The capacity of the lower part of the chest can be greatly increased by forcing the abdominal wall out, thereby allowing the floor of the chest cavity, or the diaphragm, to descend.⁹

4. Use the upper part of the chest for quick, short sentences.

5. As a rule, the expansion and employment of the entire chest, not a part, is the ideal to be sought.

6. As you speak each word, contract the abdomen slightly. This will send enough breath to the vocal cords to produce a full tone but not enough to strain the muscles of the larynx. Most voices

tire easily because the vocal bands are used as breath valves as well as vibrators.

7. Focusing tones forward is more important from the standpoint of quality and resonance than lung capacity. As a matter of fact, too much breath causes a poor vocal quality.

8. Avoid all tension of the throat.

9. Yawning is splendid for vocal relaxation (saying "Blah" is a good yawn evoker).

VIII

*How to Improve as a Speaker*¹⁰

Finally, here are ten ways to perfect speaking skill:

1. Listen to good speakers (Radio, screen, stage, pulpit and platform).

2. Read famous speeches ALOUD.

3. Write and make speeches.

4. Converse with sensitive, thoughtful, informed individuals.

5. Read great books ("The best thoughts of the best minds in their best moments").

6. Consult the dictionary often for pronunciations as well as for vocabulary enrichment.

7. Practice speaking before a full-length mirror.

8. Accept office. An official in any type of organization, even a social club, has frequent opportunities to speak. Furthermore, it's the best way to learn parliamentary procedure.

9. Make recordings of poems, declamations and speeches. By hearing yourself as others hear you, you can not only correct faults but learn humility—a forgotten oratorical virtue.

10. Consult a sane "unscented" speech specialist.

⁹ Mills, Wesley, *Voice Production in Singing and Speaking*, contains valuable exercises on breathing and voice production.

¹⁰ One must not expect to make great speeches unless his soul and heart and mind are great! All should resolve, however, to make good speeches. It will take hard work to achieve this. About Demosthenes, greatest Greek orator, Professor Lorenzo Sears has this to say: "Without strength, confidence, or wind, with a weak voice, and ill-managed, a manner clumsy and an articulation defective, his first appearance evoked derisive and uproarious laughter. But like a few since his day similarly greeted, he determined to be heard later. Hence the pebbles and the mirror and declamation and running by the resounding shore. Also the study of law and politics, history and finance, by day and by night with one great purpose always before him of rousing a patriotism which he deemed not extinct but slumbering in his beloved Athens. Insisting upon her responsibility as leader of other Hellenic states, and that honor and justice rather than what is pleasant, easy, and profitable should be the controlling motive he endeavored to lift her citizens up to a national view of a common danger and the need of a pan-hellenic unity."—"The History of Oratory," *Modern Eloquence*, Vol. X, pp. xxi-xxii.

So Farewell, Captain Waskow

(U. S. Army in Italy)

(With acknowledgements to the American War Correspondent)

PHYLLIS TAUNTON WOOD

The moon has drowned the mountain
In her cold silver stream,
And muted all the hideous noise of day,—
Quick firing from the line we held above:—
Now in the violet shadows there we sat,
The grateful minions of the moon.

Stillness was broken by a threat
Of movement on the track. We saw
Dark shadow spears that flickered round the bend,
And then the mule that carried down our dead.
Italians fear to bring them, so 'twas Dave
Who led the mule. Suddenly Simon called,
"My God, it's Waskow!" and the corpse
Was tilted gently down. The men,
Hearing that name, sprang up and stood appalled.

We stood and looked. "Why *Waskow*?" Simon said,
And turned away with eyes that couldn't see,
And Dave knelt down and took the Captain's hand
As though he couldn't leave it. Silver gleams
Shone on the buttons and the silent face.
"Why must it be just Waskow?" William spoke
And stumbled blindly from the place.

"He'd always take the bat for us!" we said,
And one with very tender touch put straight
The collar, made the tunic neat, and one
Forgetting all the living, said out loud,
"I sure am sorry, Sir!"
And then he turned away with shoulders bowed.

No thought, no touch can soothe the man we loved
In such large measure. Every soldier showed
His longing to persuade the battered flesh
Once more to serve its owner, and transmit
The little unsaid things. Those ears still seem
As if they must tell Waskow what we mean . . .
The moon had drowned our mountain
In her cold silver stream.

Grundtvig, the Father of the Folk High School

MARY EWEN PALMER

THERE are few men in the history of Western education who have influenced the cultural life of whole nations so immediately and deeply as Nikolai Frederic Severin Grundtvig.

Even more than Pestalozzi deserves to be called the "father of the modern elementary school," Grundtvig deserves the title of the "father of the Folk High School," for whereas elementary schools existed long before Pestalozzi, the Scandinavian Folk High Schools probably would not exist had it not been for Grundtvig. Moreover, the comparison between Grundtvig and Pestalozzi urges itself upon educational history because both men are unique in the intensity with which they pursued their goal, in the originality of their thought, and in their interest in the welfare of the common man. They are even similiar in their susceptibility to psychic crises, and

a certain queerness of expression, though the shy, awkward, and charitable personality of the Swiss is quite different from that of the rather pompous and aggressive Danish bishop.

In English literature Grundtvig's influence on the Danish Folk High School has often been described in general, and sometimes overly romantic, terms. But little, if any, attempt has been made in our literature to reveal the component elements in the thought of Grundtvig, as has been done by the Dane Edvard Lehmann,¹ the Swede Sven Bergentz,² the Swiss Fritz Wartenweiler,³ and the German Johannes Tiedje.⁴ It seems worthwhile, therefore, to devote some time to such an analysis.

There is another reason too for this biographical sketch. Since little attention has been paid to the personal development of the leaders of adult education and their relation to the great philosophies of civilization and education we may get the impression that the theory and practice of adult education have grown in a spiritual vacuum or in some kind of splendid isolation from the general flow of thought. As a matter of fact the majority of men influential in the practice of adult education have acted out of a strong social impulse and been too involved in the practical affairs of life to find sufficient time for philosophical and educational theorizing, however much they may have been in-

¹ Lehmann, Edvard, translated from Danish into German by Andreas Öster under the title: *Grundtvig: mit seiner biographischen Einleitung von Bischof Dr. Theol. Valdemar Ammundsen* 1932. Tübingen, J. C. B. Mohr (Paul Siebeck).

² Bergentz, Sven, *N. F. S. Grundtvig's Religiösa Idealism*, med Särskild Hänsyn till hans Ethiska Ståndpunkt, Lund, Håkan Ohlssons Boktryckeri, 1923.

³ Wartenweiler, Fritz, *Ein Nordischer Volkserzieher. Die Entwicklung N. F. S. Grundtvigs zum Vater der Volkshochschule*. Inaugural-Dissertation. Bern, Buckdruckerei R. Suter und Cie. 1913.

⁴ Grundtvig, Nic. Fred. Sev., *Skriften zur Volkserziehung und Volkheit*. Bd. I. *Die Volkshochschule*. Bd. II. *Volkheit*. Ausgewählt, übersetzt und eingeleitet von Johannes Tiedje. Jena, Eugen Diederichs, 1927.

terested. But Grundtvig was different. He was one of the most prolific writers in Danish literature, publishing a great number of books and essays related to history, philosophy, literature, and education. In addition he was one of the most outstanding poets of Denmark, and the most productive writer of religious hymns of that country.

Grundtvig's life can be described in a few sentences. He was born in 1783 as the son of a Lutheran pastor at Udby in the south of Zealand. Both his parents awakened his poetic, religious, and historical interests early; he lived in close daily contact with the country people; and he learned to love the Danish landscape. In contrast to his happy childhood he considered the years at the Gymnasium at Aarhus (1798-1800) and of his theological studies at Copenhagen (1800-1805) a time of futility. In his diary⁵ he speaks of his "pagan and dead" years of adolescence; during his whole life he showed his hostility against the "black school" with its "infantile kind of scholarship" and against the false intellectualism to which he was exposed as a student of theology at Copenhagen.⁶

To be truthful, the time at Aarhus and Copenhagen was not so uselessly spent as Grundtvig made himself believe. Without the classical studies at the Gymnasium he could not have become the pioneer in the philological exploration and interpretation of Nordic sagas

and Anglo Saxon epics; without the intellectual influence of the Enlightenment he would not have acquired his profound belief in the rational educability of man; nor would his educational ideas have found so much response in the Danish people had it not been for the educational reforms launched between 1769 and 1807 by enlightened Danish statesmen for the sake of the peasant. These reforms freed the peasants from obligatory service on the estates, and granted them ownership of their living plots. The law further protected them by prohibiting the joining of the small holdings either together or with the estates of which they originally had been a part.

But whatever the unrecognized merits of this period may have been, it was for Grundtvig a period without passion. Even the attack of the English against Copenhagen in 1801 left him cool. Passion came when, as a tutor of the Leth family at Langeland (1805-1808), he fell in love with the mother of his tutees and had to go through all the conflicts between moral-religious principles, desire, and frustration. The experience drove him into a state of grave melancholy, though even without it he probably would have gone through some psychic disturbances. As the whole character of his mental reactions to the facts and problems of life reveals, he suffered from depressions and went in the course of his life through four acute crises.⁷

But however that may be, the passion and resignation in Grundtvig's relation to Constance Leth opened for him the gates into the depths of the human soul.

⁵ Lehmann, *Grundtvig*, German ed. p. 18 (biographical introduction by Bishop V. Ammundsen, not in Danish ed.)

⁶ *Ibid.*, p. 19, 20.

⁷ See Helweg, Hjalmar, Dr. Med., N.F.S. *Grundtvigs Sindssydom*, Copenhagen, 1918, and Lehmann, op. cit., p. 25.

Instead of continuing to be the sometimes critical, sometimes snobbishly indifferent rationalist, he became one of the leaders of his people. His radical orthodoxy brought him several times into severe conflict with his own church, especially when he attacked the liberal theologian H. N. Clausen in a personally offensive tone. When he was restricted from preaching for several years (1826-1832) after this he travelled in England.

In 1833 he published his *Nordens Mythologi et Simbilledsprog, historisk-poetisk udviklet og oplyst* (Mythology of the North, developed and explained in historical-poetical fashion); between 1833 and 1843 his *Håndbog i Verdenshistorien* (Handbook of World History) came out in three volumes, and between 1837 and 1841 his *Sangvaerk til den danske Kirke* (Collection of Songs for the Danish Church) was published in five volumes.

From this period on he received increasing recognition as a theologian; he acquired fame as an ardent patriotic writer and fighter; his philological and historical works became known outside Denmark; he was elected to the Danish parliament, published several essays on education dealing with the plan of a Folk-High-School as well as education in general; and died as titular bishop at Copenhagen in 1872, at the age of 89.⁸

One can easily disagree with many of

Grundtvig's ideas and especially the often offensive and intolerant form in which he expressed them in fights with his opponents. But no one can deny his amazing productivity in a great variety of fields, his courage, his urge to reach into the real sources of life and thought, his insight into human nature, and his love for everything he considered great and constructive.

There were, in essence, four great problems with which the restless mind of Grundtvig never ceased to struggle.

The first of these was *the relation between faith and knowledge*. This problem was for Grundtvig the theologian almost as decisive as for Luther, and for Grundtvig the philosopher almost as central as for Kant. Observing superficially one may easily find contrasts in Grundtvig's attitude. For few people read and wrote so many books about so many different subjects, few people hoped so intensely to rejuvenate their country through better education, yet, few people have ever expressed in more slandering terms their opposition to mere book-knowledge and the attempt to develop a civilization primarily by training the intellect.⁹

There is no doubt that Grundtvig, who, despite all his profoundness, was not a systematic philosopher, never solved the logical predicament in the relation between his orthodox faith and his belief in reason. Nevertheless, he arrived at certain definite viewpoints, though different ones in two periods of his life, both of which have left their traces in his educational thought.

The first period reached up to 1820. During this time he was under the in-

⁸ A simple but clear description of Grundtvig's life and thought can be found in Madsen, Georg Rönberg: *Bischof N. F. S. Grundtvig und seine Bedeutung als Pädagog*. Inaugural dissertation, Jena. Verlag Hermann Beyer, Langensalza, 1905.

⁹ For quotations see Wartenweiler, *Ein Nordischer Volkserzieher*, p. 60 ff, and p. 118 ff.

fluence of the German idealists of the Romantic School, Fichte and Schelling, with whom he had become acquainted through his cousin Henrik Steffens, himself a thinker of rank and a personal friend of the German philosophers.¹⁰ Grundtvig believed in the necessity and possibility of a philosophical proof of Christianity. Philosophy, of course, was for him not merely a special department of knowledge, but an all-permeating and comprehensive form of understanding life. For the explanation of this point of view he used distinctly Schellingian terms which are difficult to translate into English:

"To understand himself through Truth is the goal of human reason and the apex of the human desire to know; the first step toward this goal is the self-awareness of human (finite) reason as a part of infinite Reason."¹¹

The question which Grundtvig, like Pestalozzi,¹² considers the central topic of philosophy, is the following:

"What is man? From where does he come and to where does he go? How can

we understand the miraculous conditions and relations of his life, and the inner and outer conflicts in which he constantly finds himself? How can we understand the gap between his desires and abilities, the overreaching of his self—all these facts which one cannot deny, for the testimony of history itself reveals man's radical struggling and striving for the understanding of the Invisible."¹³

But Grundtvig's fundamentally religious nature found no lasting satisfaction in this philosophical approach to the problems of existence, and especially to Christianity. Just as Luther after long inner conflicts broke loose from medieval Aristotelianism in his "Turmerlebnis," so did Grundtvig rebel against philosophical idealism in what he called "the incomparable discovery" of the year 1820. After that he became convinced that "human truth can be but partial truth, and that consequently every philosophical system contains errors about the Whole, however much truth it may contain in detail."¹⁴ He gradually developed a militant and orthodox form of Protestantism (Grundtvigianism) which has sometimes been compared with the English High Church and which—in a kind of defense against scientific criticism of the Bible—considered the Apostolic Creed the central testimony of the living God in the history of Christianity.

Educationally Grundtvig became increasingly convinced that "there can be no salvation, temporal or eternal, unless we return to the honest and simple faith of our forefathers which alone can give us what we need: strength and love."¹⁵

The same mixture of metaphysical

¹⁰ Henrik Steffens gave lectures in 1802 at Ehlers Kollegium at Copenhagen. Grundtvig calls him "A German and esthetic philosopher of the most recent school, much more poetic than all poets known so far (in Denmark), playing with the lighting like a young Zeus. . . ." (*Mans Minde*, p. 533)

¹¹ Grundtvig, *Danne-Virke I. Om det Philosophiske Aarhundrede*. Udvalgte Skrifter III, 331 ff.

¹² See the beginning of Pestalozzi's *Abendstunde eines Einsiedlers*.

¹³ Grundtvig, *Danne-Virke I. Om Videnskabeligheds Forhold til Esfaring og sund Menneske-Forstand*. Udvalgte Skrifter, III, p. 402 f.

¹⁴ Grundtvig, *Danne-Virke I. Om det Philosophiske Aarhundrede*. Udvalgte Skrifter, III, pp. 332 ff, cf 344.

¹⁵ Grundtvig, *Verdens-Króniken* 1817. Udvalgte Skrifter III, p. 672 and many other places in his writings.

idealism and radical transcendentalism which we observe in Grundtvig's relation to knowledge and faith appears also in Grundtvig's attitude to the second great problem of his intellectual life: *the problem of history*.

Three passages illustrate Grundtvig's high appreciation of history:

"History must be appealed to by every truth-loving scholar, and he will receive important and certain answers. . . . Only in history can we find the manifestation of man so far as we know it; only in history is man actually revealed in his true form. . . . Nobody can deny that in the past we can discover a multitude of visions and feelings which one finds neither in himself nor in the life of his contemporaries; yet, these visions and feelings must be explained before mankind can understand and comprehend itself, nay, before Reason can understand and comprehend itself as the self-evolution of the human Mind."¹⁶

Hence history is "the root, essence, and criterion of all human knowledge."¹⁷

It is "a source of Truth which cannot be exhausted as long as man is thirsty for truth. . . . Each people which is a

people in the true sense of the word, has its own history."¹⁸

In this interpretation of the meaning of history Grundtvig was again deeply influenced by German Romanticism. But in this case there was not even any conflict necessary between Grundtvig's religious transcendentalism and Schelling's idealism. Because also for the latter, at least in the later phases of his thinking, history was not only a process of the self-evolution of the Spirit in a more or less "logical" sense—as it was for Hegel—but the continuous mystical self-revelation of the Divine.

The combination of a definite faith in the transcendent meaning of history with historical and philological research made it possible for Grundtvig to become one of the first pioneers in the scholarly exploration of Danish folklore, the Nordic Sagas, especially the *Edda*, and even of the old English epic *Beowulf*. It would lead too far to describe, in this context, Grundtvig's attempt at reconciling his admiration of Nordic mythology with his Christian point of view. Suffice it to say that in contrast to the rationalist historians of the 18th century, who despised the ancient Scandinavian cosmology as a mere play of fancy, Grundtvig interpreted it as a product of the Scandinavian urge toward a metaphysical solution of the eternal enigma of existence.¹⁹ The decision of the Norner (Fates) to destroy the rule of the Aser (the old Nordic Gods), and their tragic end caused by their own fault, symbolizes for Grundtvig one of the most profound mysteries of life, namely that all power which is gained by power carries with itself its own destruction.²⁰ Thus

¹⁶ Grundtvig. *Danne Virke I. Om det Philosophiske Aarhundrede*. Udvalgte Skrifter III, pp. 334 ff.

¹⁷ Ibid. p. 337.

¹⁸ Grundtvig. *Danne Virke I. Om historisk Vidskab eller: om Krønikeens Begreb*. Udvalgte Skrifter III, p. 353.

¹⁹ Grundtvig. *Om Asalaeren*. Udvalgte Skrifter I, pp. 206 ff.

²⁰ See Wartenweiler, op. cit., p. 33.

See Lehmann, *Grundtvig*. Chapter on the Asa Rausch, p. 52 ff, and Grundtvig's own mythological poems: *Optrylral Norner och Aser's Kamp*, and the Trilogy *Odins Komme til Nord, Svärdet Tjrfing*, and *Volsung-Aetten*.

the old gods make the way free for Christianity, which declares the victory of love over force.

However, Grundtvig saw no contradiction between the essential meaning of the old Nordic myths collected in the Edda, and the Christian gospel; rather he tried to understand the first as the prologue to the other. Therefore, from Grundtvig's point of view, the Nordic Sagas ought to be an integral part of Danish folk-education, for in them the Scandinavian mind expresses not only itself historically, but it expresses also a profound universal wisdom. "The Nordics give the Greeks their due when the criteria are clearness of form and external adornment. But if the question concerns inner strength and profundity the Nordic points to the myth of Gimle (the heaven above Valhalla), and the Greek must be silent."²¹

This last quotation—to which many others could be added—proves that for Grundtvig Nordic mythology was not only a merely philological or philosophical subject, but a matter of national pride.

Here we arrive at the third great problem in Grundtvig's thinking, that of *Danish nationality*. During Grundtvig's early manhood Denmark was defeated three times by the English (1801, 1807, 1814); during his maturity twice by the Germans (1848, 1864). With England Grundtvig made his peace through his three visits there (1829, 1830, 1831) during which he was deeply impressed by the civil liberties and

the industrial vitality he observed. But with Germany he never did, in spite of his indebtedness to German theology, philosophy and poetry. Grundtvig considered the prevailing use of the German language in the dominating classes of Denmark a sign of national self-alienation which he fought with all his energy. It is probably no exaggeration to state that behind all that Grundtvig did, as historian, theologian, educator, and poet, there was one ulterior motive, the national rejuvenation of his country.

"The lack of courage and the doubt in the revival of the glory of the past are, in my mind, the most dangerous enemies of Denmark. To fight them I consider my happiness and my mission as a citizen, for it was the misery of 1807 and 1814 which made a patriot out of me and opened my eyes for the productivity and beauty of Denmark."²²

There were also some actual historical facts which convinced Grundtvig of his genuine sympathy with the common man in his nation.

In the spring of 1824 the peasants experienced a religious revival which was condemned by the clergy who were opposed naturally to any free religious movement outside the control of the church. Grundtvig probably did not approve of the meetings so much as he did of their cause, namely the desire of the country folks for something other than the formal services which gave them so little opportunity for meaningful and inspiring participation. Because of his courageous attitude in this controversy Grundtvig had to resign from his church.

Furthermore, as a consequence of the

²¹ Grundtvig, *Om Asalaeren*. Udvalgte Skrifter I, p. 218.

²² Grundtvig, *Mands Minde*, pp. 280 f.

revolutionary movements which swept the European continent around 1830, Denmark also had to modify the older form of benevolent patriarchalism. In 1849 a new constitution granted general suffrage, and the way was then clear for the gradual creation of the democratic Denmark which we now know.

During this period of change Grundtvig pressed the King and government for educational reforms.²³ When in 1831, Advisory Assemblies were to be chosen, some of whose members should be peasants and small landholders, he used this opportunity to advise the peasants that their success in performing the new responsibilities of franchise would depend on their degree of learning. Consequently they needed to know the Danish language, Danish history, and the social and legal tradition of their country. Those who were to serve on the Advisory Assemblies had to be prepared to forward and defend intelligent opinions.²⁴

Grundtvig went so far as to propose that the old slumbering Knightly academy at Soro be made into a Royal Higher School where all adults could come, without entrance or qualifying examination, to study whatever subjects each thought of value to his develop-

ment as a citizen. Government officials and civil servants were to come to Soro for a year or two after their study at the University of Copenhagen, and live and study with the peasants and the landholders who would be there also.²⁵

The Royal Higher School at Soro never materialized, for there came into office a liberal government which supported classical education in preference to Grundtvig's nationalistic program.

Nevertheless the educational proposals of Grundtvig had aroused public attention. In addition their practice had already been anticipated when, in the summer of 1838, Grundtvig delivered a series of lectures in his "free" style of interpreting history and thus motivated an interest in public lecture meetings which spread throughout Denmark. Hundreds of hymns and historical songs written by Grundtvig himself were used before and after each public lecture. They are still sung at the Folk High Schools today.

The literary and philosophical source from which he derived the greatest inspiration for his national mission, was Fichte's *Addresses to German Nation*.²⁶ He found himself in the same relation to Germany, as Fichte to France. With Fichte Grundtvig shares not only the strange mixture of profound insight and obscurity, the deep desire for the rejuvenation of his country by means of spiritual and educational reform; with Fichte he shares also the capacity, so characteristic of great patriots in all countries, of believing his own nation to be elected by the Lord for the salvation of mankind as a whole.

In order to prove this statement we

²³ The best collection of Grundtvig's writings on this subject are in Tiedje's translation of Grundtvig's *Skriften zur Volks erziehung*, Vol. I.

²⁴ Grundtvig, *Smaaskriften om den historiske Højskole*, Copenhagen, 1872 pp. 30ff.

²⁵ Ibid.

²⁶ The influence of Fichte on Grundtvig can hardly be exaggerated. Fichte's *Addresses* provided some of the basic educational ideas for Grundtvig, as did the *Grundzüge des gegenwärtigen Zeitalters* and the *Deduzierte Plan* (See Lehmann, op. cit., p. 130).

translate somewhat freely a part of Grundtvig's introduction to his *Nordic Mythology* of the year 1832.²⁷

"In our time when everything is out of joint one must learn to contemplate even the most surprising happenings with calmness, in order to use them as a stimulus for renewed strength and wisdom. Instead of being drowned in speculations about the miraculous trend of events we must try to learn from them just as much as we need for recognizing our mission and for proceeding on our path. For undoubtedly, clarity with respect to both the fundamentals and the whole, this permeating clarity, is necessary for all who wish to be conscious of life and spirit; but because such clarity can be only the goal and the coronation of our endeavour, it can not possibly be the staff on our road and the helmet which adorns and protects us in battle. Never, therefore, has the Enemy of mankind woven a lie as pernicious as the belief that clarity is the mark of light and that truth consists only in what one can grasp. Nothing under the sun tempts just the very best and most awake men so much as the mere semblance of perfection and on the other hand, nothing is so certain as their failure, because in pursuing the semblance they lose sight of the goal and deviate from it more and more.

"This unfortunate mistake has made out of the profoundest thinkers false guides for the very people they wished

to enlighten. Even more, this fallacy, in the past and the present, has changed the history of the most excellent nations into a series of tragedies. Instead of bringing up an inspired youth and a manhood full of action they have brought about an uninspired and futile age of senescence. . . .

"Hence we must be neither amazed nor grieved that the Italian sort of knowledge [Grundtvig means the classical humanist education which began with the Renaissance] has lost its grip on men during the past century, and that now, in the 19th century, it tries in vain to regain its old place. Rather we must understand that it is now *our* turn: either scholarship will die out or it will have its renascence on a higher and more sacred plane, in the Nordic countries. . . .

"Never have the signs of time spoken in so serious a language to the Nordic nations as now.

"I cannot possibly achieve the degree of eloquence I would wish to have in order to persuade all who still have a drop of Nordic blood in which the Spirit mirrors itself. I would wish to persuade them that they all join and lay the groundwork for a neo-Danish, vital, and all comprehending culture of spirit and knowledge, as long as the ruins of the past can still be rebuilt and used for the future.

"Finally I contend: if one observes the world of the spirit with Nordic eyes in the light of Christianity, one receives an idea of the universal-historical development of art and wisdom which embraces the whole of life . . . and which eventually must lead toward the most

²⁷ *Nordens Mythologi 1832, Indledning*. 1. *Universal-Historisk Vidskab*. Udvalgte Skrifter, V. pp. 394 ff.

See also: Tiedje's edition of Grundtvig's *Skrifter zur Volkserziehung und Volkheit*. Vol. II: *Volkheit*, p. 9 ff.

perfect understanding of mankind."

These sentences reveal not only the profoundness of thought of which Grundtvig was capable, but also the danger of onesidedness and superiority feelings to which intense patriotism exposes even deep and universal minds. Nor can we find in these sentences "the simple faith of the forefathers" which Grundtvig demanded so eloquently from his nation. Grundtvig's quest for simplicity was the romantic kind of yearning characteristic of the physically complicated intellectual who wants to harmonize too many different elements: in Grundtvig's case, peace and restlessness, nordicism with Christianity, and nationalism with universality.

No wonder that to such a man of extreme inner vitality and tension Life itself, in all its wealth of strength, joy, suffering, and contradictions, became an inexhaustible object of speculation, as it became also to other modern thinkers of great complexity, such as e.g., William James, Henry Bergson, Georg Simmel, and Wilhelm Dilthey. Thus, in addition to the problems of knowledge and faith, history, and nationalism, we have to consider *Life* as the fourth main area of Grundtvig's interests.

To the manic-depressive type, as Grundtvig, Life was immediately brought face to face with its opponent, Death. Existence, for Grundtvig, was

a dialectical process, a continued battle between life and death, light and darkness. Every great conflict in Grundtvig's mind seemed to reduce itself to this contrast.

Thus he writes in an essay about *The Position and Prospects of Denmark in the Christmas Time of 1851*:²⁸

"This occasion reminds me of the visit of a famous German scholar. When he asked me about the relation of Rationalism and Supranaturalism in Denmark (those are the gibberish terms which the German scholars use for expressing the contrast between intellectual arrogance and faith) I answered: 'I don't care about this contrast. But there is another, the really fundamental contrast, namely that between life and death.'"²⁹

Martin Luther was for Grundtvig the symbol of Life,³⁰ whereas Napoleon was the symbol of Death; he could become the great menace to the other nations only because of their lack of Life.³¹ And the Roman-Italian classical education as he had experienced it at the Gymnasium at Aarhus, like all uninspired book learning, was the "school for death," whereas the education emerging from the genuine vitality of the Danish people would be the "school for life."³²

But Grundtvig used the concept of Life not only as a more or less vague analogy. He derived from it definite insights into the conditions of civilization.

Every person, whether rich or poor, has according to Grundtvig a divine right to realize the maximum of life of which he is capable. For this purpose his people must provide for him the opportunity for sound self-expression in the

²⁸ Grundtvig. *Danskeren* IV, pp. 769 ff.

²⁹ Grundtvig. *Danskeren* IV, p. 807.

³⁰ Grundtvig. See his poem: *Livet og Doden i Danmark*. *Danskeren* II, p. 522.

³¹ Grundtvig *Verdens-Krøniken* 1817, Udvælgte Skrifter III, p. 698.

³² Grundtvig. *Smaaskrifter om den historiske Højskole*, op. cit., pp. 98 f.

three important spheres of civilization, the domestic, the civil, and the religious.⁸³ This self-expression does not need be verbal; on the contrary, in the process and progress of life and civilization the "hand" is just as important as the "mouth."⁸⁴

Unless the two interact, in the life of the individual as much as in the life of the people, civilization is impossible. Sound life is, anyhow, a process of continual interaction, between teacher and pupil, young and old, city and country, classes and classes, theory and practice, scholar and layman.⁸⁵

The condition which makes such interaction possible is freedom, especially in the development of man's abilities, freedom of conscience, and freedom in the exercise of civil rights.⁸⁶

If there is such interaction and freedom among the different spheres of social and personal life, then productivity will follow. Productive activity, carried on with a feeling of strength and joy, is the test of real life.⁸⁷

But what, one may ask, is the test of productivity? What criteria have we to say that something is for the good, or

for the bad? In answering this question, Grundtvig in conformity with his religious convictions reaches into the metaphysical. An action is positively productive if it is in harmony with the Truth, or the divine laws in man and nature as revealed in the Christian religion.⁸⁸

* * * * *

With the analysis of these four main interests accompanying the intellectual life of Grundtvig we have laid the foundation for the understanding of his views about folk education.

The most basic ideas for his educational philosophy he derived from his struggle with the problem of faith and knowledge, or, in other words, from his acquaintance with the rationalist, romantic-idealist, and Christian philosophies.

His passionately nordic-gothic nature hated the sober platitudes of a certain type of rationalist Enlightenment, and he never recognized even the great intellectual pathos of the 18th century. Nevertheless, as mentioned earlier, he inherited from this era the belief in the rational educability of man, in his fundamental equality, and in his right to develop his capacities in an atmosphere of civil and intellectual freedom irrespective of his belonging to a specific caste. We might add here that without these great articles of creed, developed by the 18th century, we would have neither public elementary education nor any real adult education.

From the romantic-idealist movement Grundtvig, like Froebel,⁸⁹ received his belief that education was not only a generally and individually useful enterprise but a part in the great evolutionary process. Man, in knowing himself and

⁸³ Articles on Social Life in Denmark; Udvalgte Skrifter VII, p. 372 and *Skolemester-Legen i Danmark*, in: Danskeren III, pp. 313 ff.

⁸⁴ Grundtvig. *Nyaars-Tiden*. Udvalgte Skrifter VII, pp. 390 f.

⁸⁵ A series of quotations see Wartenweiler op. cit., p. 151.

⁸⁶ Grundtvig. *Nordens Mythologi* 1832. 3. Nordens Kaempe-Aand. Udvalgte Skrifter V, p. 446; Poem: *Tidens hosen og Nordens Priis*. Danskeren I, pp. 241 ff.

⁸⁷ Grundtvig. *Menneske-Livet i Danmark*, III. Danskeren IV, p. 657.

⁸⁸ Passim; see also the previous discussion on faith and knowledge.

⁸⁹ See Froebel's *Erziehung des Menschengeschlechtes*. (Education of Man).

the conditions of life and history, joins in this way a divine plan which leads from lower to increasingly higher forms of existence.

His religious convictions led Grundtvig to believe that man could arrive at ultimate truth not by his own power, but only through divine revelation and inspiration. But in contrast to other religious educators Grundtvig had no faith in formal religious education. Religion, he thought, either comes out of personal experience, or does not come at all. "First one has to be a man, before becoming a Christian."⁴⁰ "Whether we wish to be Christians is a question to be raised in church, not in school."⁴¹ Thus he planned his folk high school as an institution religious in spirit, but without lectures and lessons in religion. And in his capacity as a member of the Danish parliament he voted—in spite of, or perhaps just because of his orthodox faith—for three liberal laws (civil marriage 1851, separation of church property and communal property 1855, abolition of the enforcement of child baptism).⁴²

As with his attitude to the problem of knowledge and faith, Grundtvig's concept of history became an integral part

of his educational thought. This concept of history, however, is totally different from the traditional historical instruction with its emphasis on the learning of a certain chain of events, as well as from the more modern concept of history as a social science.⁴³ He wished history to be used as one of the great sources of inspiration, elevation, and enrichment. It requires, and ought to create, profound reverence for all great monuments of the past,⁴⁴ but it also should teach the heroic ("Nordic") aspect of life which means that history is unending war.⁴⁵ It ought to revitalize the self-consciousness of a people;⁴⁶ it ought to create loyalty and understanding for the State and to enable it to promote the necessary interaction among the different social groups. But history ought also to teach the people that it "involves all mankind" and that "the highest duty of the State is to help in fostering the welfare of humanity as a whole; then people would understand that nothing but the development of man can be the goal and the purpose of the State . . . that with the enthusiasm for this goal the civilization of all States emerges and fades away."⁴⁷

From the previous quotations we can easily conclude the degree of importance which Grundtvig attributed to the national task of education. We have also seen that his patriotism sometimes touched the borderline where a natural attachment to the nation and its tradition passes over into exaggeratedly nationalist ideologies, though in a small country such as Denmark it could not assume the form of typical modern imperialism and aggressivism. Yet, as his ideas were ap-

⁴⁰ See Lehmann, *Grundtvig*, op. cit. p. 69 and p. 257.

⁴¹ Grundtvig: *Haandbog I Verdens-Historien, Indledning*. Udvalgte Skrifter VI, p. 23.

⁴² Madsen, G. R., *Bischof N.E.S. Grundtvig und seine Bedeutung als Pädagog.*, op. cit., p. 45.

⁴³ A detailed Analysis of Grundtvig's concept of history see Wartenweiler, op. cit., pp. 81-98.

⁴⁴ Grundtvig. *Prøver af Snorros og Saxos Króniker*. Udvalgte Skrifter IV, 7 ff., passim.

⁴⁵ Lehmann, German edition, pp. 158 ff.

⁴⁶ Grundtvig. *Danne-Kirke I, Om Krónikens Dyrkning*. Udvalgte Skrifter III, p. 382.

⁴⁷ Grundtvig. *Udvalgte Skrifter III*, pp. 372 f.

plied in the Danish Folk High School they worked for the rejuvenation of Denmark, not only in a spiritual, but also in that practical and productive sense in which he saw the test of true life.

We may finally ask the question as to what extent the fourth great component in Grundtvig's thought, that of Life, influenced his educational thought. The answer is that it did so most comprehensively and most intensively. Grundtvig felt that in every sound people Life expresses itself in a natural quest for happiness and the desire to understand and achieve something higher than could be achieved without effort.

In order to support a people in this endeavor it must be given knowledge of Life, seen and explained from the point of view, the interests, the capacities, and the needs of the specific individual. Not book learning, but only a "living" form of knowledge, not any kind of lectures, but only "the living word" can give this knowledge, for they alone can convey to the learner the facts together with the energy and the spirit out of which great deeds and ideas grow.

This "education for life" which ought to replace the older "education for death" must fulfill three requirements: It must be generally understandable; it must be profound in that it helps man

to understand himself, his role in history and society, and also the dark and mystical sides of existence; and finally it must be inspiring ("warming and penetrating the heart"). Only with these conditions fulfilled can it influence and improve the life of the people.⁴⁸

But this education is not vocational. Not that Grundtvig, as we have already sufficiently shown, wished vocational life and training to be disregarded; on the contrary. But he did not believe that schools, theory, and lectures could ever replace the apprenticeship gained in practical vocational experience—and at the time and in the country in which he lived he still could believe so.

"If one wishes to train by dint of books and pens good sailors, merchants, farmers, and artisans, one only creates complacency, misunderstanding, conceit, and blunders which will make a life of joyful enterprise difficult, if not impossible."⁴⁹

Only if people are allowed to learn equally from action and education can they be really educated, i.e., "make clear to themselves what they feel, say what they know, and know what they say."⁵⁰ If a people has achieved that state of higher general adult education,⁵¹ the typical concept of culture, with the scholar being the giver and the layman the receiver, will change. People all together, the scholar as well as the layman, will then realize the "truth as bright as the sun but forgotten and disregarded, namely that scholarship has no other purpose but to serve life. Only in the service of life, for its greater enlightenment, clarity, and beauty, should scholarship be pursued, instead of doing

⁴⁸ Grundtvig, *Udenlands-Reiserne og Udenlands-Læringen i Danmark*. Danskeren III, pp. 145 ff., and *Nyaars-Morgen*, passim. Udvalgte Skrifter IV, pp. 238 ff.

⁴⁹ Grundtvig, *Haandbog i Verdens-Historien. Anden Deel. Vesterledet*. Udvalgte Skrifter VII, p. 490.

⁵⁰ Rosendal, *Grundtvig's Højskole 1856-1906* (Kolding 1906).

⁵¹ See Wartenweiler, op. cit., p. 97.

what it does now: namely to make life more sour for us and other people, to exhaust our strength, and to make things complicated."⁵²

In other words, not only does the new folk-education depend on a new type of scholar, but the new type of scholar depends on a new folk-education, or on the co-operation of a mature and

vital people with its writers, artists, and universities. Only in such a situation can the aim of the Folk High School be fully realized:

"That each student can return to his vocation with increased joy, with a clearer view of human relations, especially in his home country, and with a happy consciousness of his membership in the folk-community which allows him to participate in all the great and the good which his nation has done and hopes to accomplish in the future."⁵³

⁵² Grundtvig. *Smaaskrifter om den historiske Højskole*, op. cit., p. 257. (Wartenweiler, p. 201).

⁵³ Ibid. p. 182. (Wartenweiler, op. cit., p. 188).

If, perchance, your views have been crystallized into slogans held aloft on banners, or are subject to control by allegiance to minor or major pressure groups, check your banners and your membership cards at the college gate.

A slogan-decorated banner is alien to the academic life, and is in addition an unwieldly, an embarrassing, a distracting thing in a classroom or wherever free discussion is in progress. Time and energy needed for the study of ideas will be wasted in protecting a preconceived notion; a notion, be it admitted, that study may confirm.

—FRANK D. FACKENTHAL

Acting President, Columbia University at Opening Convocation of the University



Test Time

LOUISE D. GUNN

Like autumn leaves that whirl in frenzied fright
Against the storm, the children tumble in,
They fill the room with faces tense and white,
And fidget just before the tests begin:
The nervous giggle from a tightened throat
Will sometimes twist into a little shriek;
An inkwell spills and spreads a purple moat
Across the desk: a weird, fantastic creek.
But quiet falls when each child holds, at last,
The weighty questions in his fumbling hand,
And writes down knowledge treasured from the past,
While minutes slip away like hour-glass sand.
Relaxed and still, they smile when at the end,
For each has yielded all he had to spend.

The Educators Toy with Knowledge

W. H. LANCELOT

THERE is urgent need that knowledge, as such, be evaluated anew by American educators. Teaching it to the young came near to being the sole business of the schools of two or three generations ago. With life in our time becoming constantly more complex and knowledge playing an increasingly important role in nearly all human achievement, there appears to be wide disagreement as to its true place in education. There is even a fringe of outright unbelievers who insist that it has long been overrated and should be pushed far into the background in our modern school programs.

Perhaps no one has yet grasped the true role of knowledge in human affairs—or for that matter in the life of any given individual. Does it really matter what a man knows? Is there any clear relation between his knowledge on the one hand and his achievements and happiness in life on the other? What do men see in it that they should desire it, or that they should require the younger members of society to devote many long years to its acquisition? Each of us may answer such questions as these according to his own light. Yet the true answers have still to be given; for few, if any, have seen the relation between the rise of man from the jungle and the store of knowledge which he has painfully accumulated along the way.

That relationship is not beyond our power to grasp. The world has been vastly changed in recent geologic time.

A strange race, which it brought forth, has taken it over and transformed it. And the instrument by which it has achieved this end has, from the beginning, been the knowledge which it had discovered and which other living creatures have not had. This is not a matter of conjecture. Even today, the differences which exist among peoples may be traced chiefly to the varying amounts and kinds of knowledge which they possess. In general, physical and mental differences are not great. The primitive peoples are those which have least knowledge while those who have most are most advanced and progressive. Even among so-called civilized nations, the most backward are those which have neglected knowledge while the leaders are the ones which have sought it out and put it to use. The position of any tribe or nation in the social scale is determined largely, if not wholly, by the amount of knowledge which it has acquired and learned to apply in the conduct of its affairs. From the beginning, human progress appears to have been the natural, even inevitable accompaniment of the accumulation of knowledge by mankind. Wherever the frontiers of knowledge have been pushed back, humanity has pushed forward. In no other way has new ground been gained. Modes of life have changed as newly discovered knowledge has given to the race increased mastery of its environment. In a true sense, the distance of any people from the jungle is measured

by the amount and kind of knowledge which it possesses.

Not only does it lift the human mass as a whole, or any segment of it, but it operates as powerfully upon the individual. It is knowledge that enables the human creature to choose the right course in the face of new, difficult situations. There can be no thinking without it, and thinking is the process by which new situations are met. The good thinker is separated from the poor thinker largely by the amount of knowledge that he possesses; and in our time, thinking ability is a decisive factor of human efficiency and achievement. The chief competition of modern life is in thinking. Other things being equal, one's thinking ability increases as his knowledge increases, provided the latter is well chosen. No person's thinking can be better than his information—which is his store of knowledge; and no teacher can develop superior thinking ability in his pupils who fails to put them in permanent possession of an ample store of useful knowledge. People with empty heads are the worst of all misfits in the present scientific age.

Education is, in the truest sense, the *adjustment of our lives to truth*; and knowledge, in the sense in which the term is used above, is *discovered truth*. Such definitions get to the heart of the educational process. To be educated, we must first *know the truth*; and second, we must *adjust our lives to it*. That is, we must possess knowledge; and after that, we must let it guide our steps and shape our lives.

The long upward struggle of mankind has been nothing more or less than a

quest of truth and the substitution of truth for error as the determiner of human action. In like manner, the first need of the youth who is endeavoring to prepare himself for life in the world of tomorrow is to know the truth and to make it the ruler of his thought and action. How far wrong is this conception of the process of human adjustment—and progress? Is not the real goal of the race, and likewise that of every individual in it, the discovery and enthronement of truth as the supreme ruler of life and its affairs? Nay, more! Is not the thinking process, whose issue is determined by the knowledge that enters into it, the appointed means whereby men are perpetually adjusting their lives to truth? And how can we educate effectively if we leave the young at last with so little knowledge, or with knowledge so ill chosen that they cannot reach right decisions when they finally come to grips with the countless problems of life?

Questions like these enable us to see the real issue more clearly. Whether the young succeed or fail in the years that lie ahead depends in a measure which all but baffles our understanding upon the amount and quality of knowledge at their command as they meet the innumerable practical situations of life. It follows that the selection or determination of that knowledge is a matter of such crucial importance that it simply can not be left to chance, to the whims of bookful authors, nor yet to the guesswork of teachers with little or no experience in the practical affairs of life. Much less can this vital function be performed by irresponsible children who

can not possibly know what particular knowledge will enable them to live most usefully and happily in the long future. All such methods are merely to make a plaything of the most potent and fateful of all instruments of human destiny. Instead, to the job of selecting the knowledge to be taught should be brought the greatest wisdom, the broadest and most successful experience and the clearest vision of the race. There can be no compromise with mediocrity or incompetence at this point.

It is still true that the acquisition of knowledge is not the end, or goal, to be sought in teaching. Knowledge is valuable not for itself, but because of what it does to us and what we can do with it. It is merely a means to ends of priceless worth to mankind—and nothing more. Yet this does not reduce its importance or value in the slightest degree. Only by it can those ends be attained. To expect to achieve them while the knowledge which alone makes their attainment possible is omitted or carelessly treated is sheer folly, exceeded only by the folly of those who teach the knowledge effectively but fail to lead their pupils to the transcendent ends which lie beyond. In a sense these two groups of workers in the educational vineyard present the contrast between the old and the new in American education. Who can say which of them is pursuing the less harmful doctrine? Does not true education require, instead, *both* the mastery of knowledge and the attainment of the ends which it brings within the reach of mankind?

A first effect of knowledge upon any person is a broadening and deepening

of his interests. The ignorant, wherever found, lack interests that are strong and enduring. The interests of people of low mental capacity, who are unable to grasp or hold much knowledge, are weak and transitory. In contrast, those who possess extensive knowledge in any field have, in general, correspondingly great interests—provided such knowledge is closely related and its internal relationships are clearly seen. Apparently it is not the sheer amount of knowledge that counts, for those whose knowledge is widely scattered exhibit only weak, scattered interests, even though the total volume of their knowledge may be relatively great. There can be no doubt that interest becomes constantly stronger as one gains a clear, firm grasp of any organized body of knowledge. This relation between systematized, assimilated knowledge and interest borders on the mysterious. It is as if truth, when clearly seen, possessed the power to cast some strange spell over our minds. Whatever the explanation, this is a fact of crucial importance; for interest *guides our thinking* in the sense that it determines what we think about and how intently we think about it. And since thinking determines action, the process, taken as a whole, seems to reveal an inexplicable power in truth, once it is understood, to take over the control of our lives. Here we seem to catch a glimpse of the silent, unerring mechanism by which knowledge has transformed human life and, in a sense, made over the race.

Certain other effects of knowledge upon us are, if possible, even more important. Just as knowledge generates interests, so interests in turn beget ideals,

purposes, resolves, aspirations and other motives to action. These determine what men strive to accomplish in life and set the limits upon their achievements in the sense that they do not ordinarily go beyond their chosen goals. Since they really determine the great issues, or outcomes, of every normal life, their importance is beyond our power to measure. Yet they are unmistakably born of interests; and both their quality and strength are determined by the character and power of those interests. People of weak, vacillating interests are not found resolutely pursuing difficult goals in life. Instead, strong, worthy ideals and purposes are the natural product—in a sense, the direct offspring—of persistent, powerful interests.

Other ends of equal worth, which can not be described here, but which can be reached only by the road of knowledge, are understandings, thinking ability, creative abilities, specific reasoning and judgment abilities, aesthetic appreciations and other emotionalized attitudes and so on. Only when they have been appraised separately can we begin to see the crucial role which they play in every normal life. Taken together with those described above, they are the shining goals toward which educators of vision are forever earnestly striving; and the degree in which they are realized determines what manner of men and women will be standing ready to take over the world when the present generation steps aside.

By this time, our patience may well be growing short with those educational workers who lack a proper respect for knowledge. Whatever their philosophy, they are putting our children and youth on the road to failure. It matters not whether they deliberately subordinate knowledge so completely to other ends that it rarely enters, as such, into the consciousness of their pupils and so finds no permanent lodgment in their minds, or merely allow it to come to the pupils as a hodgepodge of information of all degrees of value, acquired merely because it happens to be related to certain arbitrarily chosen projects or units. In either case, they are, by playing fast and loose with knowledge, leaving the young without the body of essential, functioning truth which the latter must have if they are to meet the problems of adult life successfully, with needlessly pinched horizons of thought and without the persistent, driving interests and goals of effort that make for high, useful achievement and ultimately for the deeper satisfactions of life. There can be no question that these educational workers mean well. Yet because they are blind to the role of knowledge in our modern age when the growing body of it is making life so complex that the ignorant are hopeless misfits, they are foredooming our children and youth to frustration and failure; and the price of their tragic error is paid in the maladjustment, defeat and suffering of all who pass through their hands.

A man must stand erect, not be kept erect by others.

—MARCUS AURELIUS

Education and Spiritual Values Through Poetry

RUTH V. GROVES

THE ATOM bomb has fallen square in the lap of education. With all its other problems education must now compete with the element of fear which is gripping the hearts of the children. There can be only one conclusion to all this hubbub about teaching religion in the public schools. The school must help to develop in the young the spiritual values adequate to lift the world out of the slough of despair. There need be no conflict in this purpose and the historic American doctrine of the separation of church and state. Spiritual values can be taught without recourse to religious authority. One way to develop spiritual qualities in the young is through the medium of poetry.

It is the function of education to make profitable use of the natural tendency of the child to respond to rhythm, first in light verses and music and later in poetry which has a rhythmical pattern combined with creative thought.

Recognizing the natural tendency of the child to respond to rhythmical language, imagery, metrical patterns, and other devices of poetry, commerce employs strong appeals which are influencing the habits and behavior of children. The "delicious aroma of red wine" described with enchanting music and rhythmical words make this product "a must for every meal." The tunes of "Drink Edelweiss" and other com-

mercials are so appealing that they are stored up in the sub-conscious mind and can be dragged out either night or day for a repeat performance. The result of this advertising is that the nation is experiencing the weakening impact of a highly commercialized industry.

Every parent and teacher knows that the two predominant drives of the child are action and rhythm. Observe the children at play. As they skip along they will sing:

"Hippity-hop to the barber shop
To get a stick of candy"

or some other little jingle. They have already experienced,

"Patty-cake, Patty-cake, baker's man," and
"Baa, baa black sheep, have you any
wool . . ."

"Rhymes," says Padraic Colum, "do for our unreflective days what high poetry should do for our reflective days—they make an accompaniment for the thoughts of childhood, they put along the side of active and practical lives of children the rhythmical liberated accompaniment."

A poet is not concerned with selling anything except happiness. Man's happiness is the central theme of poetry and poets have one common purpose—to share the joys which they find in life with their fellowmen.

The capacity for the appreciation of

poetry is in every child. The degree of the capacity depends upon the mental and emotional inheritance of the child and even more on his guidance.

Poetry is *the representation of life not only as it is but as it ought to be*. It is a storehouse of wisdom. Like a chain it links the noblest thoughts of every age, making immortal all that is best in the world.

The public school has failed to realize that poetry as an art should have an important place in the elementary school curriculum as well as the high school; whereas, the purpose of other fine arts, music and painting, is adequately realized in most schools. While I would not minimize the value of these arts, I would stress the fact that great poetry holds the wisdom of the ages and should for this reason be considered an essential part of the school curriculum.

We may well emulate the example of the Greeks and use all of the fine arts to nurture the young in spiritual values. Plato would have excluded the libidinous and perverted in art from his ideal state because he recognized the power of its influence for evil as well as he recognized the power of fine art for good.

"We would not have our guardians grow up amid images of moral deformity, as in some noxious pasture, and there browse and feed upon many a baneful flower day by day, little by little, until they silently gather a festering mass of corruption in their soul."¹

Since it is the responsibility of education to nurture and sustain the imagina-

tion of childhood, the art of poetry should no longer be neglected. Most of us remember in our school experience, at least one teacher who because of a deep appreciation of poetry opened up new areas of enjoyment or intensified some natural spiritual quality. Some teachers in our schools today are making this art significant. Again there are schools where a few if any books of poetry are available and where no emphasis is given to the teaching of poetry.

The school should provide adequate material for the subject. Since poetry is being taken out of many of the modern readers, new types of poetry books should be published. The schools must show sufficient interest in poetry to make the books marketable. At present many good poets are writing material for children, but they are told there is little demand for books of poetry.

II

The encouragement of creative writing in the schools will give the child a refined and elevated pleasure. From reading and writing poetry the child will learn not only what life is but what he himself is. The significance of poetry is that it is a transcript of life. The extent of the child's response to the art will depend a great deal upon the parent's appreciation of poetry or upon his teacher's interest and preparation.

The best help for the teacher is to read poetry. Read it aloud! Then read to the children encouraging them to express their own thoughts in writing without fear of criticism. From this exercise both the teacher and the child will gain pleasure. Many books on the sub-

¹ Republic, Book 111, Sec. 401. Translation by Jowett.

ject of the enjoyment of poetry are available in the libraries. One of the best I have found is *Discovering Poetry* by Elizabeth Drew.²

Two other good books for the teacher are *They All Want to Write*,³ and *The Literary Mind*.⁴ To find suggestions for methods the teacher may visit classrooms where successful teaching of the subject is carried on. To learn the possibilities in the field of creative writing the teacher should read Hughes Mearns' *Creative Youth*,⁵ and *Creative Power*.⁶ Many good collections are available for the selection of material by the teacher for the upper grades. Most of these books, however, are unattractive to the average child. The material must be selected carefully and presented in an interesting manner.

Marjorie Barrow's, *One Hundred Best Poems* and *Two Hundred Best Poems*, published by Whitman Company, are the most useable collections available. The print is large, the book is small, and the poems are well selected. *The Organ Grinder's Garden*, by the same author, published by Rand-McNally, is a favorite book in the lower grades.

There are many beautiful books of poetry for the younger child. These can

be found in the library and book stores. Outstanding among the old and new favorite authors are: Eugene Field, Longfellow, Whittier, Rachel Field, Dorothy Aldis, Rose Fyleman, Walter de La Mare, Paul Lawrence Dunbar, and Rowena Bennett. The successful teacher of poetry will interest the child in the new poetry as well as the old.

"By the same methods that the classics have been distinguished as such, the teacher must be able to discriminate between the good and the mediocre in current literature and bring what is good before the students for an intensive appreciative study as is devoted to the traditional classics."⁷

If consistent effort is made to teach poetry successfully through the elementary grades the child will be prepared to enjoy the fine classics in high school and college. Too often the child acquires a dislike for poetry in the grades. Many pupils leave high school saying, "I hate poetry," because of the ineffective teaching in this field of literature.

In *The Public Schools and Spiritual Values* by Brubacher and others the authors state:

"No civilization could we of this book approve which does not embody and make manifest essential spiritual values: moral insight, integrity of thought and act, equal regard for human personality wherever found: faith in free play of intelligence both to guide and direct action; and finally, these further values of refined thought and feeling requisite to bring life to its finest quality. These essential spiritual values are not born in us; they come to each individual as he constantly acquires them from his youth

² Elizabeth Drew, *Discovering Poetry*, New York: Norton & Co. Inc., 1933.

³ Alvina Trent and Others, *They All Want to Write*, Indianapolis: Bobbs-Merrill Co., 1939.

⁴ Max Eastman, *The Literary Mind*, New York: Charles Scribner's Sons, 1932.

⁵ Hughes Mearns, *Creative Youth*, New York: Doubleday, Doran & Co., 1925.

⁶ Hughes Mearns, *Creative Power*, New York: Doubleday, Doran & Co., 1929.

⁷ Brubacher and Others; Chap IX: *The Public Schools and Spiritual Values*, Harper & Bros., 1944.

up; and it is to this end that the school mainly exists."⁸

Poetry awakens the child to the world

⁸ *Op. cit.*, chapter 1 Introduction, *The Public Schools and Spiritual Values*, Harper & Bros.

about him; brings into greater clearness his relationship to the world; extends his intellectual horizon; refines his sensibilities. Skillfully handled no subject offers more inviting opportunities for teaching spiritual values.

*What do we choose to do with our knowledge? To what purposes shall we devote it? We can use it constructively to increase the happiness of mankind, or we can employ it to tear the world to pieces. There is scarcely a scientific formula or a process or a commodity or an instrument which cannot be used destructively if that is what we elect to do with it. In brief, the gifts of science can be used by evil men to do evil even more obviously and dramatically than they can be used by men of good will to do good. . . . In the long run there is probably no method of sifting out the bad from the good in scientific research. The towering enemy of man is not his techniques but his irrationality, not science but war. Science merely reflects the social forces by which it is surrounded. When there is peace, science is constructive; when there is war, science is perverted to destructive ends. The weapons which science gives us do not necessarily create war; they make war increasingly terrible, until now it has brought us to the doorstep of doom.—RAYMOND B. FOSDICK, *The Rockefeller Foundation, A Review for 1945**

Academic Tenure Investigations

A. M. WITHERS

I

AMONG college and university professors and instructors there are sure to be some who attempt entrance through "preferment's gate" by underhand activities, to nourish which they haunt administrative offices. When a faculty member's fall is not occasioned by his own palpable weakness or malfeasance, or by something similar in the ranks of the administration, it can generally be ascribed to the maneuvers of these busybodies.

It is easily imaginable what a voluble, inflammatory and most untrustworthy pattern of witnesses such men and women prove when the committees of the American Association of University Professors arrive to examine into causes of complaint. And to this crowd must be added (if indeed it is really an addition) the timid and the "ground-floor" members who have thriven on passivity, appeasement, and the *status quo*. Complicating considerations of rivalries also intrude, of big and little jealousies, unreasoning animosities, conflicts of character, and so on and on, of which investigating committees from the fresh and free outside can have no accurate vision, and from which they cannot escape. The reports of these committees can hardly fail to be affected by the testimony of individuals indisposed to cite facts as

they are, or to express unbiased opinions.

Even if only a minimum of misleading matter seeps into the record, evil results may crop out among the faculties involved. Groups under administrations that draw the fire of the Association are not likely to feel that they are free agents. Though they may, under the cloak of anonymity, administer some scratches to the faces of autocratic systems, their propensity to exaggerated caution in the interests of economic security is enhanced for the future by the investigation milling, rather than diminished; and this leads to a retrogression from norms of general independence and speech-freedom already none too inspiring. The last state of such faculties is worse than the first.

II

A certain professor in disgrace with administrative eyes reported his affair to a colleague in another university. Said the latter: "Why don't you bring your case before the committee on tenure of the American Association of University Professors, which was founded for the purpose of acting upon just such matters?" This is the typical comment to be expected from college and university men and women who never have been involved in "tenure" quandaries. These do not allow themselves, out of regard for their own mental tranquillity, to ponder very deeply the troubles of academic fellows less fortunately placed,

NOTE: See also the author's "Professors and Their Association" in *The Journal of Higher Education*, March, 1940.

and they naïvely think of the Association as at least the part-way equivalent of a labor union, that is, as an organization that really has power to bargain and to adjust. They are in the frame of spirit of those who feel that organized charity fully and providentially absolves them as individuals from all strictly personal obligations to give directly of their thought, energies, time, and substance. They drop the four dollars for membership into the Association's treasury to insure against remorse that might otherwise result from unwillingness to be absent, even for a very little while, from their particular "felicities." But they don't give themselves with their alms.

The mass of safely and satisfactorily placed professors undoubtedly enjoy the belief, furthermore, that adverse pronouncements arising out of investigations will have effect in deterring applicants from entrance into environments proved unfruitful or dangerous, and that for this reason administrative "Hitlers" will automatically be forced to slough off some of their "purging" fury. But here, too, they are in error. Decisions against administrations are as apt as not to encourage migration to the Fuehrer-guided institutions, because stranger-entrants assume that thunder-storms have cleared the atmosphere about such places, leaving carefulness behind, if not virtue. This assertion is not dogma, but the simple narration of my experience.

III

An investigated victim of a very sinful administration remarked that he had won a great victory. Observe that he had

lost his place forever, had been forced for a time at least to leave the teaching ranks, while on the other hand the "defeated" administration, with patriotic local acclaim unaltered, continued on the even tenor of its way. As usual (and this point needs great emphasis), the Association's decision had been rendered so long after the events it narrated and condemned that the very "name of action" had been lost. Whose, then, one may ask, was in truth the victory?

Whose is the victory when a young man offers himself, amid the loud plaudits of the student body, alumni, and local clubs, for the glory of the football team, his alma mater, and the college town? Surely, in the last analysis, not that of the young man himself. Unless football coaching is his "destined end or way," he generally finds, as his career unfolds, that, even though he may arrive at years of discretion physically intact (a rare feat), he has suffered something that has no other name than exploitation in a cause of no personal utility whatsoever. So it is with the professor who, for the sake of a supposed general academic welfare, braves a glaring country-wide publicity, from which almost certainly some local colleague sees to it that he does not emerge unscarred.

Unfortunately, too, it is easily conceivable that a professor, in demanding or admitting investigation, may be moved by a natural and human desire for revenge stronger than his dread of gratuitous self-sacrifice. But revenge, however justified a motive in many cases, is hardly one to which the great

body of professors can dignifiedly or wholeheartedly lend its moral and its financial support.

IV

"Laugh, and the world laughs with you" is sound philosophy in academic as in other *milieux*. The words we sang to the tune of *Annie Laurie*,

"And when oppressed with sorrow some brother's heart is lone,
From kindred hearts he'll borrow a solace for his own,"

betokened the magnanimity and altruism of our generous youthful days, but, sadly enough, do not often apply in life's subsequent "hard school." Which suggests that a professor should not make the mistake of expecting that his associates even the most friendly will assume effective coadjuvancy with him in his time of distress. There is too much that is "contra" to such a consummation, including, for example, our modern American version of the concentration camp. A professor knows that it is not alone rupture of career and deprivation of home that he has to fear, but other forms of purging as well, such as the withholding of promotions and salary increases, the lopping off of prerogatives, the favoring of newer and younger members, and all the other petty stratagems for decreasing prestige and increasing misery against which the Association is and must remain completely impotent.

V

I do not mean, in anything I have said, to suggest that the Association

should abdicate its position as big brother to all faithful and competent, independent-minded members of faculties, for I know that in the thinking of most of these that organization would lose one of its most distinctive reasons for being were it to resign itself to appeasement of academic Hitlers trying to "o'erstride" their "narrow" worlds. My view is simply that, for circumventing purge-bent politicians, and other interlopers and masqueraders in college and university administrative places, the Association could use simple ways and means that do not incorporate the familiar ill-starred features such as on-the-ground hearings. Professional competence or the lack of it is easy to establish, and can be determined by directing inquiries to an individual's graduate and undergraduate professors much more satisfactorily than by resort to the multi-colored, superficially gleaned opinions of colleagues busied in assorted departments, and afflicted as some of them must be in the manner hereinbefore described. Character can also be established to a major extent through appeal to information off the campus. And as to appraisal of administrators, and of their policies and attitudes, there should be no great difficulty as long as the mails are delivered, and the telephone and telegraph lines are in operation between the seats of institutional disturbance and the headquarters of the association. Propaganda might well be instituted and pressed looking to the observance of certain educational prerequisites for college and university administrators. "Tenure" disagreements in the past have generally

involved administrators who held their posts without scholarship warrant, on the theory apparently that colleges and universities are factories. Education does not insure gentlemanliness, but it does more than anything else to render it probable. And given this quality in their directing heads, institutions of learning will not depart from the realm of decent "tenure" practices.

VI

Giving rein now at last to a cheerful thought, and with a desire to construct as well as to tear down, I may say that there is an agency of the A.A.U.P. about which, in contrast with its tenure feature, we are all probably of one mind, and to which the foregoing attacks, doubts, and scruples do not apply, namely, the honored *Bulletin* of the organization. But this fine periodical is handicapped by an insufficiency of funds and depends for its intellectual content entirely on unpaid contributions, some of which are merely reprints from other sources. If it could command part of the monies now consecrated to the expansive machinery of tenure investigations, it would undoubtedly enhance considerably its usefulness as an organ of research and opinion, for thousands of professions and hundreds of libraries which are on its subscription rolls.

VII

In any event, and whatever might be done with released funds, it is my view that the A.A.U.P. would profit greatly by employing its resources for *certainly useful* purposes that are *genuinely* attainable.

We cannot, in our temperamental educational system, prevent the occasional academic totalitarian "Fuehrer" from strutting his little time upon the stage. And let us not forget (it may be unnecessary to add) that many a professor also struts, and when possible lords it, in quisling sense, over his fellow-associates. There is no guaranteed corrective for this sort of human thing. There might be a partial corrective if professors were really united, that is, had a *UNION*. This they do not have, and in the nature of causes already mentioned, such as congenital incapacity to work in full harmony together, are not likely to have. Certainly not as long as colleges and universities are all but completely self-governing. Strong federal policies on academic tenure, welded to scholarship credentials, tested experience, and average good behavior, might come to serve in America, as they do in the educationally wise old countries of Europe, where, so far as I have heard, there is no agitation or confusion on the tenure score.

Time, whose tooth gnaws away everything else, is powerless against truth.—THOMAS H. HUXLEY.

The Fine Arts: A Misnomer

HARRY BECK GREEN

AS A LABEL the phrase "Fine Arts" has proved wonderfully maladroit. Those who employ it justify their practice as follows: "It is customary and convenient . . . to distinguish those arts which minister primarily to the physical or material needs of man, and those whose primary and dominant purpose is to minister to man's emotions, apart from practical or material service."¹ But this label has been customary only in comparatively recent times, and its convenience remains questionable in view of the controversy, quibbling, and hair-splitting that has attended its use.

The efforts to define this term reveal its inefficacy and raise doubts concerning its convenience. The resulting definitions attempt to draw a line between fine arts and other arts on the basis of beauty versus utility, or mind versus body. The fine arts embrace "those in which the mind and imagination are chiefly concerned"; the industrial, mechanical, and useful arts consist of "those in which the hands and body are more concerned

than the mind."² "The arts are distinguished as the aesthetic or fine arts, arts of beauty, and the useful, industrial, or mechanical arts, or arts of utility. The useful arts include the trades, which require chiefly manual labor or skill and which engage the artisan; the fine arts those which call for the exercise of taste and imagination."³ But obviously there exists a wide borderland of art in which both use and beauty are kept in view. These are sometimes called the *industrial* arts, sometimes the *decorative* arts. Since many apply the name industrial arts to the useful arts, and since certain of the decorative arts belong wholly in the category of fine arts, "it is therefore evident that any classification of the arts into rigid categories . . . is quite out of the question."⁴ The label, then, falls short of its purpose of affording convenience.

The flexibility of the phrase still further detracts from its convenience. Sometimes the term "fine arts" refers to painting, architecture, sculpture, poetry, music, dancing, and dramatic art. Occasionally drawing appears in the catalogue;⁵ sometimes literature supplants poetry;⁶ and pottery has been listed as both a fine and a useful art.⁷ "However, the term Fine Arts is quite generally recognized as meaning the arts of painting, sculpture, and architecture."⁸

Secondary schools and colleges especially apply the Fine Arts label to those three arts.⁹ Indeed, American public schools, colleges, and universities fre-

¹ *The Encyclopedia Americana*, II (1943), p. 335.

² James A. H. Murray, *A New Dictionary On Historical Principles*, I A and B (1888), p. 468.

³ *New Standard Dictionary of the English Language*, (1941), p. 159.

⁴ *Encyclopedia Americana*, *op. cit.*, p. 336.

⁵ *Webster's New International Dictionary*, Second Edition, Unabridged, (1943), p. 949.

⁶ The Federated Council on Art Education, *Report of the Committee on Terminology*, (1929), p. 3.

⁷ *Encyclopedia Americana*, *op. cit.*, p. 336.

⁸ The Federated Council on Art Education, *op. cit.*, p. 3.

⁹ *Ibid.*

quently narrow the term still further to refer only to painting and such subject matter as is preparatory and contributory to painting. This Humpty-Dumpty tendency of schools to use the term to mean just what the user chooses it to mean has compounded the confusion occasioned by the elasticity of the phrase. A term lacking a clear-cut definition and producing such confusion of meaning can hardly claim the attribute of convenience.

II

Nor has this label always been customary. The attempt to distinguish and designate certain arts as *fine* began during the late Renaissance period. No exact date, however, can be determined for the origin of the phrase "fine arts." In the 17th century the French founded the most famous school of painting to call itself a School of Fine Arts (*Academie des Beaux Arts*). The great prestige and influence of this school gave the term a cachet from then on. But the label came into usage slowly and as an attempt to express a change in the concept of the relation of man to art and of art to society.

The change in these concepts occurred during the Renaissance. Prior to that

time the division of art into *fine* and *useful* did not exist.

There is conclusive evidence to show that in former times people held the opinion that there was but one kind of art. Then all craftsmen were conceded to be artists and all artists were good craftsmen. The painter was also a cabinet maker, a metal worker and an architect. Then fine art, if it had any special meaning at all, must have signified fine taste.¹⁰

The medieval world recognized no distinction between arts and crafts or between artist and craftsman. The artist-craftsman functioned as a tradesman with apprentices and journeymen in his shop.¹¹ These latter assisted in the work of production, in exchange for which they were given technical knowledge that had become the common property of the craftsmen. During this period and through the early Renaissance, people regarded art as an integral part of the process of manufacture. Design, color, and drawing were as fundamental as figuring, estimating, and tool manipulation.¹² The individualism spread by the Renaissance destroyed a world of craft integrity and anonymous workmanship.¹³ "As organized society became more complex, as the guilds became less powerful, and as individual expression was fostered, the so-called 'Fine Arts' became separated from the crafts, and the Schools of Art began to sprout."¹⁴

The new interest in science so prevalent during the late Renaissance gave impetus to this separation of the fine arts from the crafts.¹⁵ From the 12th to the 15th century free, creative design with its sensory enrichments had taken the ascendancy over subject matter. Af-

¹⁰ Leon L. Winslow, "Definition of Art Education," *School and Society*, XXIII (April 3, 1926), p. 419.

¹¹ *Encyclopedia Americana*, *op. cit.*, XXI, p.

¹² Royal B. Farnum, "The Early History of American Art Education," *The Fortieth Year Book of the National Society for the Study of Education*, (1941), p. 445.

¹³ *Encyclopedia Americana*, *op. cit.*, XXI, p.

¹⁴ Farnum, *op. cit.*

¹⁵ *A Cyclopædia of Education*, I (1911), p. 231.

ter the 15th century the application of scientific knowledge to creative expression changed this emphasis. In the earlier period the artist expressed his meaning with symbols rather than with facts. Aesthetic expression did not rely on factual representation, and the artist did not concern himself with the truth that is based on observed fact. The anatomical proportion of a figure, the naturalness of a background, the realism of color mattered not at all, so long as figure, background, and color resulted in a rich, emotionally-satisfying design.

But the artist of the Renaissance shared the interest in science that excited the men of his time. This scientific interest led him to seek expression through facts. He deemed it important to learn, to know, and to depict the truth: the symbol no longer served his purpose. This search for truth and the means of portraying it distracted from the symbolic expression of meaning and from the intuitive harmonies of design. The emphasis shifted from design—the planned arrangement of the subject matter itself—to the means of more realistically—and more truthfully—portraying it. Design, then, became assimilated into the subject matter to increase effectiveness rather than to provide aesthetic enjoyment. The artist became concerned with skill and with truth.¹⁶

Initiated by Giotto, but starting particularly from the time of Masaccio,¹⁷ this quest for the truth and the skill to

represent it made tremendous gains. The knowledge of human anatomy and the means of delineating it increased. The artist-scientists discovered aerial and linear perspective and enthusiastically applied this knowledge, sometimes merely for the sake of displaying virtuosity. They experimented with composition, color, and chiaroscuro and perfected the media of oil for painting. Constant experimentation and study built up a great body of factual technical information.

This information became a trade secret; with any new contribution to it a craftsman could gain reputation and wealth. By imparting his knowledge to students he could enhance both fame and fortune. And so schools with teacher and students began to replace the workshop with its master and apprentices. The emphasis shifted from learning by assisting in a co-operative production to learning a definite series of techniques, and the way was thereby paved for the art academy.

This new knowledge of techniques and skills could have little application to all the arts engaged in by the medieval craftsmen. Since these techniques and skills dealt with graphic representation, only the representational arts profited from them. Therefore painting, sculpture, and architecture—to which new discoveries in engineering contributed—were the arts in which the information could be best displayed. Painting and sculpture especially, by virtue of their media, offered the artist the greatest opportunity for expressing and evoking the entire range of human emotion by the use of these techniques

¹⁶ Ralph Pearson, *The New Art Education*, (1941), p. 57.

¹⁷ *Ibid.*, p. 58.

Encyclopedia Americana, op. cit., XXI, p. 115.

and skills. The arts of painting, sculpture, and architecture therefore became associated with the studio and the artist; and all other products—pottery, textiles, and similar non-representational arts—were relegated to the workshop and the craftsman.¹⁸ At this point occurred the differentiation of the arts into *fine* and *useful*. The intellectual activity that had been lavished on painting, sculpture, and architecture gave them a sense of perfection and emotional content not ascribed to the crafts. They were more of the mind, hence closer to the spirit, and therefore finer.

With this disintegration of the arts, art teaching as a profession became a protective necessity so that the fine arts might maintain their new and aristocratic appeal to the wealthy connoisseur, and later so that the arts might survive the inroads of commercial production. Art had lost control of the necessities of life and had yielded its traditional prerogative to the industrial producer. Art teaching therefore became a specialized profession with a specialized appeal¹⁹ and served chiefly the upper economic level.

III

The art academies arose to give status and continuity to this profession of art

¹⁸ *The Encyclopaedia Britannica*, II (1942), p. 486.

¹⁹ *Ibid.*

²⁰ *A Cyclopaedia of Education*, I (1911), p. 232.

²¹ David M. Robb and J. J. Garrison, *Art in the Western World*, (1935), p. 305.

²² Sheldon Cheney, *A World History of Art*, (1939), p. 752.

²³ *Encyclopaedia Britannica*, *op. cit.*

²⁴ Elie Faure, *History of Art, Modern Art*, (1937), p. 179.

teaching. Their development was as gradual and unpremeditated as the separation of the fine arts from the crafts. The bottega, or workshop, evolved into the studio, or study, which in turn developed into the academy, or school. Of all the academies of art, the Académie Royal Des Beaux Arts has exerted the greatest influence in circumscribing the fine arts. This academy, the oldest of its kind north of the Alps, and modelled after similar academies at Rome, Bologna, and Florence, was a school of painting and sculpture organized in Paris in 1648 by Cardinal Mazarin. A school of architecture created there in 1671 eventually merged with the academy of painting and architecture.²⁰

The academies zealously fostered the newly-emergent point of view that regarded some arts as "fine" and others as "useful." The academicians assumed that art consisted of a body of formal, definite knowledge.²¹ Acting on this assumption they codified rules of painting²² and prescribed rigid methods, techniques, and even subject matter. Styles, schools, and periods became the dominating influence,²³ and the academies systematized art to the point of travesty.²⁴ The experimental attitude of the Renaissance was abandoned. As they clung to values grown musty and stale, the academicians grew ever more remote from the life of their time.

The influence of the academy, not entirely dissipated even today, remained strong, though not unchallenged, through the succeeding centuries. The most successful attack on this influence was made during the 19th century by

the successive revolts of the Romantics, the Realists, the Impressionists, and the Post-Expressionists. These were painters, however, and although they rebelled against the rigidity of the academic tradition, they did so within the confines of the "fine arts." Their concept of art was more vital than that of the academy, but it was no broader.

"From the 19th century to the present time is a long story of experimental attempts, through systems of education, to reinstate the artist in his right position relative to production."²⁵ During the latter part of that century William Morris in England made one such attempt, valiant in its effort and locally and temporarily successful. He attempted to bring the fine arts and the crafts together again as a protest against the products being spewed from the factories of the new industrial era. He could not compete with mass production, however, and he lacked the vision to ally himself with the machine.

In the end it was the mass production industrialists and not the artists who reversed the movement of the fine arts away from the crafts and initiated their eventual reconciliation. They did this deliberately, for materialistic reasons, and through the agency of the schools. When it became apparent that the art quality, or its lack, of a product had "sales value," industry began to woo the fine arts—though the first results were obviously the product of a shot-gun wedding.

The art program in the schools, once

it had received the blessing of industry, developed with vigor. The objectives of the art program were broadened steadily, and, with a certain amount of tacking and veering, moved in the direction of an art not limited by the labels "fine" and "useful." An indication of this direction appears in the proposal that the term Art Education be used "to designate the broad fields of education into which the various fine, industrial and related arts may be organized for purposes of general instruction in elementary and secondary schools."²⁶

Labels change as social pressures mold new opinions and create new needs. The label of "fine arts" has never had the sharp clarity that a phrase must have to be useful for long periods of time. It has been stretched so much and so far that its usefulness no longer survives. It is not a label that can serve the increasing tendency to return to the pre-Renaissance conception of art as organically a part of all human activities—a tendency to regard once more all arts as fine art.

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²⁵ *Encyclopaedia Britannica*, *op. cit.*

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The basis of good discipline is a willing acceptance by the children of the school's standards of behavior. This can only be achieved if the school provides a way of life that they can understand, and this implies that the school must take account of their present interests and propensities and must lead them on to the things to which they may rightly aspire. It must be a way of life that the children recognize as something better and fuller than they could devise for themselves, for only thus will it be able to absorb their energies and command their loyalties. If the work of the school is congenial and its purposes are understood there need be no fear that the children will be unwilling to face spells of intensive work which in other circumstances might be mere drudgery to them. . . . Continual change, excitement and novelty, to which teachers sometimes have recourse through misunderstanding the educational doctrine underlying the use of the "interest," are no less prejudicial to the true purposes of education than unrelieved monotony of work.—Handbook of Suggestions for Teachers, a publication of the Board of Education of Great Britain.

Teaching—A Profession

JESSE F. HALEY

IN RECENT years the question has arisen among some of the teachers of New York City and perhaps also in other places whether or not teaching is a profession or a trade. It is the purpose of the writer to attempt to show that teaching in both its broad and narrow concepts should be viewed by both educator and layman as a profession.

I

Of all the many and varied definitions of a profession, I have used the one in Funk and Wagnalls Standard Dictionary. A profession is "an occupation that involves a liberal education, and mental rather than manual labor." To profess means "to announce publicly one's skill in as in art, science, etc.; also to assume the position of teacher or practitioner." We now have, if we accept the above definition, as I believe most educators would, a concise and clear statement of a profession in its general aspect.

However, we must add to the above, the concepts and traditions that have grown with time around the follower of any profession. Such a person first of all must be a gentleman, his conduct, manner and bearing must be above that of the average person. He must be honest in all pecuniary matters and intellectually sincere in all matters of judgment that concern other people. He is a person who does not necessarily work by clock hours but rather devotes as much time as may be needed for the proper fulfillment of his obligations to others.

Because of the years spent in acquiring the knowledge and the time and money needed for constant improvement in his chosen field, it has been customary to reward him (although there are many exceptions) with a standard of living that would be considered "middle-class" or better. A professional person, in general, has been known as a leader and one who commands respect and confidence from the majority of a community. Such qualities, although not specifically mentioned in a definition of a profession, are nevertheless essential, because people for many years have associated these qualities with the followers of any profession.

Some of the outstanding professions are medicine, law, religious calling, dentistry, engineering and teaching. People will certainly admit that the first five are professions. Teaching, alone, is the one profession mentioned wherein there is sometimes doubt both in the mind of the layman and more so in recent years, in the minds of some teachers. Why is the one profession that makes all the others possible so regarded? Why in the minds of many is the college professor a professional man, while the one who teaches the young from kindergarten through secondary school looked upon as belonging to a different group?

Perhaps it may be said because doctors, lawyers and dentists pass uniform standard examinations in the states wherein they practice. A physician practicing in a small community in New York State has passed the same examina-

tion that one has passed who is practicing in New York City. The same may be said of a lawyer and dentist. But college professors certainly do not pass the same examinations, nor do ministers, and yet universally they are regarded as a professional people. Because all teachers in one state do not pass the same examination, although all meet minimum requirements, is not the answer to the question. There must be other causes for this discrimination.

Basically I believe the main cause goes back many years—to the time when the requirements for teaching were very low. Boys and girls who graduated from high school and sometimes only the common school could very easily qualify for teaching certificates. Teaching was considered an approved position for a young unmarried lady. Of course, with this went a very small salary which certainly did not encourage the best candidates. Years ago many young men regarded teaching as a “stepping stone” to law or some other calling. It seemed to be a temporary resting stage for one who was about to expand into other fields. This was probably due to the rapid expansion of our country after 1800. In general before that time teachers were more respected because in many cases they were associated with some church or ministry. Schools were not as numerous and the candidates for teaching had some knowledge of the classics. But when the country expanded and the demand for teachers exceeded the supply, the quality dropped rapidly. The position lost its respect as compared to the other professions.

To a great degree professions other

than teaching have been self-supervisory. While it is true that doctors, dentists and lawyers are judged by their patients and clients, nevertheless they have their own self-supervisory groups such as American Medical Association, State Medical Association, State Dental Association and many Bar Associations. It is assumed that a person in these professions will as a general rule live up to its high standards, otherwise the group itself investigates any charges and may bring about the loss of the malefactor's license. These associations publish journals of new developments within their fields and are very closely related to the professional schools where individual growth is encouraged. Supervision, therefore, is a matter of encouraging and recognizing professional growth in most professions.

It might be well to state at this point that teaching is really the only profession that for the most part is publicly operated. Perhaps to the average layman the teacher has the stigma of being on the payroll that the taxpayer supports. Too often worthy civil service employees have been innocently branded as possessing “soft” or “easy” jobs because of the dishonest political work of a few. It is unfair to judge teachers, who have met definite standards of preparation and have shown proof of ability, with a small group of minority political appointments. There are under civil service a few other professional people such as doctors, lawyers and dentists who maintain professional status without the slur of “politician” being attached to them.

With the rapid and expansive growth

of education in the nineteenth and early twentieth century, there came into the American school system a very peculiar type of supervision. Perhaps with the poor qualifications and inexperience of the individual hired as a teacher this was necessary. It may be stated in general that the average teacher who taught during this period of time in the United States had little or no professional training. The success of the teacher as a professional person, with all its implications as previously stated, to a great degree rested on the integrity and personality of the individual. Because the majority of teachers were of such poor caliber, supervision of an unprofessional nature became necessary.

This type of supervising was not of a type to help the teacher but rather by a system of fear it forced the teacher to fall into a pattern that satisfied the local administration. Granting that probably many instructors had to be checked constantly and that this at the time, considering all the circumstances, was the efficient method for accomplishing the "best good for all" nevertheless, many an able and proficient educator probably was stultified when he attempted to innovate new methods of instruction. This type of "black book snooepervision" in its organizational form has remained with us even today in a large city such as New York, although it appears to be fast disappearing. The most unprofessional fact about this type of supervision was that a lay person either on or off the local school board could very easily mar a teacher's reputation as to teaching ability or otherwise after only one visit to the class or on hearsay evidence of other

teachers and pupils. Certainly this type of "foreman" supervising, such as would be utilized in a factory turning out piece work, did not enhance teaching as a profession. Co-operative supervision is a trend becoming more pronounced today because more of the staffs of various schools are better trained. In New York City in order to qualify for the elementary schools the candidate must have his bachelors' degree or equivalent. The profession has raised the standards in certain fields within the past twenty or twenty-five years. This ought to be recognized by means of better types of supervision.

II

The question of teaching being a trade or a profession has come to the front in recent years in New York City especially. The question has been raised by many secondary school teachers very few of whom are in the "academic field." It is not the purpose of the writer to denounce non-academic teachers as a group because of the short-sightedness of a few. Indeed from this group many fine professional leaders in the educational field have come and these have introduced numerous techniques in the field of teaching the young. Most of the teachers in the field of vocational, commercial and technical education do a fine job in guiding and training the young. However, the "short sighted" few, and this does include a small number of academic people, have in the writer's opinion, done much to change the status of teaching from a professional one to that of a trade.

Funk and Wagnalls define a trade as

"a business, particularly a skilled or specialized handicraft." This has meant to the average layman an honest pursuit of a livelihood usually by means of manual skill or at other times thorough skill of judgment in legal barter. We have progressed socially not only in this country but in other nations as well to a point where we willingly recognize the right of members of various trades to unite for the betterment of working conditions. Although some tradesmen are not unified today most of them are, particularly in large urban areas. With the right of tradesmen to unify has also been recognized the right to hold legitimate strikes as a means for a just end. A trade can and often does strike. A profession has a "noblesse oblige" towards its benefactors. A trade does not necessarily have any such unwritten code.

What are the causes of some people in the teaching field attempting to classify teaching as a trade? The main reason is probably because they see the strength of unions on the outside. Some teachers feel that the only way smaller classes and better remuneration can be realized is by forming a union and becoming affiliated with organized labor. They advanced the argument that we too are working for a wage as trades people are, therefore we should form an amalgamation with such groups. Granting that the unification of teachers is desirable, let us not forget that an attempt to consolidate with other groups for a gain in "pressure" may also bind us to a point where we may not even as a group be politically free. Lowering the ideals of any group does not help the group maintain its prestige in the eyes of the

layman, who after all does control educational funds. For the little that teaching may gain by joining with labor we may sacrifice far too much in intellectual, political and professional freedom.

Another reason why there is this trend of ridiculing ourselves as a profession is the fact that in the past twenty years there have come into the educational field some people who are not professional and in some rare instances, not even teachers. To be blunt, there are some among us in our school buildings who are still "working" at their trade, mentally, emotionally and financially. They neither read much nor care to advance educationally. When the great call went out for experienced people to teach specialized subjects in vocational fields, in spite of the screening type of examination given in New York City, some "tradesmen" came into the schools. Because of their required experience at a trade before they took the examinations to teach, because of the small amount of pre-trade education they had and because of the too little professional training they received in order to qualify for the examination, some of these men and women still think, act and talk as if they were on the "job." A junior high school education and four hundred and eighty hours of State courses do not in some cases change an honest experienced tradesman into a teacher. One does not necessarily attain a professional attitude in one or two years. True that the number who are in this group are small, nevertheless their standards and intellectual outlook should be raised rather than the ideals of the majority of the profession brought down to their level.

There is one other factor, probably a minor one, that has tended to bring up the trade argument. I refer to the fact that up to a few years ago, some schools in New York City allowed people to teach who were not licensed as teachers. In this group were laboratory assistants and maintenance men. Maintenance men in particular were hired to take care of equipment in the schools. They probably were and are skilled mechanics of high repute, men who know their work. But they were not teachers. They were not trained to teach, they did not care to teach, and they were not interested in teaching. Naturally such maladjusted people in the ranks of teachers could not view education in its proper light. Even though today such a condition is prohibited we still feel the results of that period when people other than teachers were in charge of classes.

What is a teacher? He is more than an instructor. He is one who trains, drills, nurtures, sets an example, informs, indoctrinates, stimulates thought, in short an educator. The process of training for such a profession takes time and necessary experience. The process does not stop when the teacher starts his life work. A real educator is one who expands by means of professional journals, associations, courses, discussions and readings. When we consider how fast many of the educational practices

change, because of the varying demands of society, we must realize that a wide awake teacher must be cognizant of these trends at the proper time, not years later. It is true that the average human nature of children does not change and that the basic methods of dealing with such human nature remains fairly constant but the school is expanding its scope so rapidly, its duties becoming so great that the teacher unwilling to develop professionally is bewildered. Such a teacher does not subscribe to any educational journals, sees no good in any courses, and becomes useless in trying "new tools" in his art.

Teaching is a highly skilled profession in that the demands made on it in understanding of the child, the patience and drill required to help this child expand morally, mentally and physically are far greater and more responsible than that of any trade. As a profession it has the right, as any group has, to organize but let it organize as a professional group as other professions have. Let not its organization be one that would take away any of its lofty ambitions and ideals but rather let it help to foster its true professional aims. Let its professional standards and qualifications be raised so that society will give further consideration and respect to it because society knows that it is their children who will benefit.

What we call "Progress" is the exchange of one nuisance for another.

—HAVELOCK ELLIS

Conjur Weather

ELIZABETH UTTERBACK



The moon is full, and it's still and hot,
And the cotton fields lie lush and white;
Then why am I restless when I'm back on the farm,
And what do I want this sultry night?

(O the roll of a ship, and the surge of the sea,
And the west wind a-moaning, so wild and so free!)

I've milked, fed the stock, brought in water and wood;
I've worked in the fields since the early sun rise;
I'm home again, back where I longed to be;
I dreamed of all this with the tears in my eyes.

(My buddies and I in a foreign café,
Singing nostalgic songs while the night wore away.)

I'll go courting Nancy, and I'll take her a ring;
She'll make a fine wife for a farmer, they say.
Well, tonight's conjur weather, and I'm touched in the head,
But tomorrow is coming—a fine, new day.

(But let me remember for this little while,
The girl that I kissed on that tropical isle!)

Book Reviews

NOTE: *Reviews not signed have been written by the editor.*

BIOGRAPHY

ALEXANDER HAMILTON by Nathan Schachner. D. Appleton-Century Company, 488 pp., 35 pp. of copious notes, 8 pp. of references to original and secondary sources. \$4.00.

The motives of men are probably never clear, consistent and continuous through life, yet for each there may be discerned some one motive or motives as more dominating. Students of the life of Alexander Hamilton are aware of his consuming desire for a strong and centralized national government. With this desire there were mixed others. A new biography of any character of importance is scanned for its added items of information and the interpretations derived therefrom. The volume by Schachner is at once challenging and occasionally surprising to the reader.

The story of Hamilton's ancestry is clearly told and documented as well as it can be. His intellectual ability shown at an early age becomes clearer as the story progresses. The following are the more significant phases: West Indian life and experiences; life in early New York City and as student at Kings College; early manifestations of support to agitation against Great Britain; military services and relations with Washington and others; marriage into the wealthy and influential Schuyler family and later relations with that family; his rather frequent emotional outbursts and amorous activities; the peculiar hold he had on the confidence of Washington; his continual desire for military glory; the numerous pamphlets of high quality though sometimes of scurrilous nature that come from his pen; his backstage control of Federal and cabinet policies

through John Adams' administration; his prodigious work to procure the drafting of the Federal Constitution and to secure its adoption by New York; the work of the Secretary of the Treasury in which his financial genius is shown strongly and through which he helped to make the political parties, Federalist vs. Republican, with Jefferson as his opponent; his peculiar behavior about use of government for the benefit of others, but his own impeccability in finances; the years of strife with Jefferson, John Adams, Clinton, Burr and others; the story of his desire to use military force to suppress opposition to the newly established government; the story of his life as a private lawyer; the underhanded measures he took in foreign relations and the many political schemes, plans and acts ending in quarrels, the last of which was with Burr, the rise of the Jeffersonian or Republican party and eclipse of Federalism; his family (his "flirty" sister-in-law, Angelica, her husband (Church), his wife, Elizabeth, and father-in-law, Philip Schuyler, are in the picture—in some cases briefly); the building of the Grange, the duel, his death and the quick revulsion of public opinion to high regard for Hamilton. These make up the story of a great man, much loved and hated, with mixed motives, indefatigable zeal, and an attractive personality that won people to him.

Some of the items which readers will desire to examine carefully are: the record of his birth; his overweening desire for military glory; the story of the preparation of the *Federalist*; his antipathy for the mass of people, and his desire that property, wealth, and family should constitute the core of the governmental system; the bitterness in politics evidenced by most leaders

of his time; the story of Jefferson's complicity in certain unsavory politics; the story of Hamilton's relations with the fair sex—not played up, but documented; the breaks with Washington and John Adams; the lack of moral sensitivity and propriety in his relations with cabinet members and others, when he desired to achieve his ends; his ability in controversy and debate; and his admiration of the British system and active secret transmission of governmental information to the British Minister.

Schachner is to be commended for the use he has made of original source material, and his success in making an interesting narrative even though it includes many direct quotations from sources. Schachner is no hero worshipper, yet any reader will be compelled by his account to give due regard and admiration to Hamilton as a leader, and for his unusual contributions. By including the facts about Hamilton's misdeeds and his emotional life, the reader will get a balanced portrait of a great man as most great men really are—human beings with plenty of imperfections.

Schachner has also paraded before the reader Hamilton's contemporaries—Adams, Arnold, Boudinot, Burr, Church (and Angelica), George Clinton, William Duer, Oliver Ellsworth, Fenno and Freneau, General Gates, Citizen Genét, Elizabeth and her father, Philip Schuyler, Hammond (the British Minister), Jay, Jefferson, Kent, Rufus King, Generals Knox and Greene, William Maclay, Madison, Marshall, George Mason, James McHenry, Monroe, Gouverneur Morris, Robert Morris, Pickering, C. C. Pinckney, Putnam, Edmund Randolph, James and Maria Reynolds (his wife), Talleyrand, Troup, Washington, Wilkinson and Robert Yates—in relationships with Hamilton, his plans, policies and acts; and few of them emerge with lily-white records.

The narrator also informs the reader of some long-forgotten, yet significant, events such as: the founding of the Bank of New York, the first national bank, and

the Bank of Manhattan, all involved deeply in contemporary politics; the speculation and suffering attendant upon the period after the war and during the period of Hamilton's struggle to establish public credit; the contributions to the *Federalist* by Hamilton, Jay, Madison; the founding of the New York *Evening Post* as a political weapon of the Federalists; the Federal excise tax and the Whiskey Rebellion; the peculiar political divisions of the state of New York and their effect upon the formation of the national government; the Society for Useful Manufactures and the chartered corporation of Paterson, New Jersey; the story of who prepared Washington's farewell address.

The one character which still retains its luster is George Washington and the author is not a "muck-raker."

The volume is well printed and the text is free from errors. References and copious notes greatly enhance the value of this interesting volume.

A. R. MEAD

University of Florida



ON THE EDGE OF EVENING by Cornelius Weygandt. G. P. Putnam's Sons, 217 pp. \$3.00.

Instead of the "Midas touch" where things were turned to gold, the "human touch" of Weygandt vitalizes and gives meaning to everyday experiences. Full of warm human sympathy, the distilled essence of a lifetime of English teaching—no, of human living—our author sheds a kindly glow upon all things.

Cornelius Weygandt, like his great colleague, the economist and humanist, Simon Nelson Patten, has left his imprint on the University of Pennsylvania and the hundreds of young people who were so fortunate as to have sat at his feet within the past forty odd years. His many books radiate his influence far beyond the college walls.

This autobiography is not "literary" so

much as it is homely and kindly. It smells of the good earth. It talks with us and not at us. The author speaks of celebrities such as William B. Yeates, whom he brought from Ireland and first introduced to America, John Masefield, Vachel Lindsey, and others in one breath, and his Dorkings (mentioned by Chaucer), Orpingtons and Hampshire Red hens in the next.

Weygandt expresses his debt to Wordsworth and shows how that poet helped shape the trend of his thinking and tastes. Some of you who are older will think of William Lyon Phelps, of Dr. Frank Crane's *Adventures in Common Sense*, or of Grayson's *Adventures in Contentment* when you read any of Weygandt's many books. Though not imitative, Weygandt's manner suggests Somerset Maugham. He, too, makes the commonplace epic or at least noteworthy. It is the simple things that are great to such souls. Every day's living is an experience; every person encountered is a revelation.

There are many quotable passages in this volume, but a hint of the author's mind is flashed to us by this gem: "There is not yet in the world a sufficient appreciation of the real teacher. There is no need for any man to be more than a teacher, one who has the privilege of opening up the wonders of a subject to an awakening mind. After all, men and women taken as a whole are never better than in their school and college years. Some go on growing all life through, but too many are got the better of by the world." Weygandt has made a valiant fight to save their souls.

Weygandt's theory or rather his practice of writing is given here: "I dimly sensed by the mid-nineties that what one should do was to find a little world of his own undiscovered before he came upon it, and write about that." Further: "a great deal of the best writing is what is overheard. My walking about the country and going to country auctions had brought me into contact with all sorts and conditions of men from crowdiers and charcoal burners to

drovers and ministers, from 'pineys' in New Jersey to 'potentates goodly of girth' in San Diego, from Portuguese on Cape Cod to Pennsylvania Dutchmen on Plum Creek, from New Hampshire farmers to Philadelphia lawyers." (Save the mark!—my own interpolation.) "It was in Clementon in New Jersey the proprietor of charcoal pits said to me of one of his workmen: "He wouldn't farm for a farm."

This modern Chaucer gathers the sheaves of a rich and full life of inspiration to himself and to others. But I cannot conceive of him as going into the twilight. Rather I feel assured that he is on the eve of a morning to follow which will be even a richer and more productive period. He is old in experience but young in spirit and vigor.

HENRY FLURY

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EDUCATION

DEMOCRATIC EDUCATION IN PRACTICE
by Rose Schneideman, Harper and
Brothers. 534 pp. Price 3.00.

This book is Miss Schneideman's presentation of her classroom procedures in which she sets up a system of values that she believes are inherent in democratic living. The point of view throughout is that of a contrast of modern techniques of instruction with traditional methods. At all times the author shows, by means of definite situations, that modern techniques are desirable for pupil growth and development.

The organization of the text is of such a nature that those who desire to read or study it may follow a sequence which builds up a background essential to interest and understanding. Part I, Introduction to Democratic Education, develops a philosophy of democratic education, explains the character of the individual who is needed in a democratic society, and describes a

desirable classroom atmosphere. Part II, *Laying the Ground Work*, gives the reader a picture of needed planning and preparation on the part of those who direct in order that learning may be effective, provides a basic understanding of the factors in social learning, and outlines values to be derived from research techniques. Part III, *Tools of Learning*, is of major importance to all interested in individual and group development. This part goes forward on the assumption that modern educators are emphasizing the necessity for a psychological approach to teaching and that all pupils have a natural interest in fine arts, handicraft, nature, science, and physical education. Due to such interest these subjects are classified as minor ones while reading, language, social studies, and arithmetic are classified as major. The major subjects are treated fully so that those individuals who guide pupils may come to possess the most modern and effective techniques of teaching. Part IV, *The Unit*, is concerned with the outcomes and results of directing pupils during their school careers. This part of the book deals separately with orientation, integration, culmination, and evaluation which the author designates as the four steps in the unit of study. Part V, *The Mechanics*, treats in separate and distinct chapters discipline, school administration, the home, and the future. In addition to these five parts are Appendixes A, B, and C. Appendix A is a radio script, entitled "Cross Roads to Education." Appendix B is made up of exercises and problems. Appendix C is a bibliography for use by the teacher.

The book is practical in that it has been tested through actual classroom procedures by the author. It is based on research which is modern and scientific. It is written in a style which can not result in ambiguity or obscurity. At all times it will prove stimulating regardless of the educational philosophy held by the reader.

LORENA STRETCH

Baylor University

DEVELOPING THE SECONDARY SCHOOL CURRICULUM by J. Paul Leonard, Rinehart & Company, Inc. 552 pp. \$3.50.

There are but three large topics in education: what to teach, how to teach, and administration. President Leonard (San Francisco State College) is concerned with the first of these in his *Developing the Secondary Curriculum*, although he wanders afield somewhat, perhaps, in his next-to-the-last chapter ("Evaluating Pupil Learning"). There are but three basic approaches to the study of these topics: the scientific, the historical, and the philosophical. President Leonard has limited himself chiefly to the historical and philosophical, although he adheres rather closely to the scientific in Chapter Seven ("Evaluating the School and the Pupil").

Developing the Secondary School Curriculum proceeds on the assumptions that the secondary-school curriculum should be in harmony with the changed student population and changed educational function, that "greater unity among the various subjects must be secured," and that "a new orientation approximating modern social and political conditions must replace the emphasis formerly thrown upon the few major subject disciplines." The first nine chapters (including Chapter Seven which is devoted to an evaluation of the school and the pupil) consist chiefly of a historical and philosophical background of modern secondary education. Chapters One and Two present the history of the social background; Chapters Five and Six do the same for the educational background; and Chapters Three, Four, Eight and Nine treat the educational philosophical background.

Chapters Ten through Fourteen consider organization of curriculum materials; Chapter Fifteen evaluating pupil learning; and Chapter Sixteen, modernizing the curriculum. This second half of the book "provides suggestions and illustrations for those who wish to reorganize by retaining the subject classifications; it also suggests

appropriate materials and techniques for those who wish to cut across existing subject boundaries." Although the author believes "that the second procedure is the one necessary to meet the present need," he realizes "the difficulty in the average high school of making the full move in this direction at one time."

An all-over point of view is maintained throughout, not trying to sell any particular plan or be limited to any particular school of curriculum thought. Nevertheless, the author is progressive in both his social and his educational outlook, remarkably so, in fact, for a college president. He recognizes the contributions of the numerous and varied committees and commissions which have issued reports during the past fifty plus years, and he gives numerous illustrations of practices in various places.

The book is adequately documented throughout and is a scholarly treatment in spite of its unimportant howler that McKinley was elected President in 1912 (page 28). It does not have the silly little "problems" and padded bibliographies at the ends of chapters, which mar many books with a pretense of being pedagogical and scholarly. It shows its scholarship by its substance, not its pretense. Any student desiring a scholarly overview of the secondary-school curriculum can not afford to overlook *Developing the Secondary School Curriculum*.

J. R. SHANNON

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EDUCATING AMERICA'S CHILDREN by
Fay Adams. The Ronald Press Company. 490 pp. \$3.75.

Educating America's Children is a skillful compilation of information and ideas with regard to the modern elementary school program. Dr. Adams begins her presentation with an overview of the elementary school's functions, then discusses

the attributes of persons who best can work with children. Classroom management and considerations of methods and of the nature of children follow. The remainder of the volume is devoted to an exploration of various areas of elementary school living.

Dr. Adams seems to have studied carefully the literature in the various fields with which her book is concerned. This is desirable in that the approach provides the beginning student with an established liberal point of view in regard to working with children. For the advanced student seeking a summary of the better current practices the presentation is conveniently organized. In addition to the major topics mentioned above Dr. Adams deals with mental and physical health and social adjustment, science and social sciences, the language arts, number, music, and art.

The simple, readable style of *Educating America's Children* and its frequent footnotes and selected references strengthen the text. In terms of its stated purpose, to clarify the objectives, materials, and procedures of education in the elementary school, the book is well done. However, it does not bring much that is new to a field of publication which already contains a number of excellent books.

HAROLD G. SHANE

Superintendent of Schools,
Winnetka, Illinois



STATE PROGRAMS FOR THE IMPROVEMENT OF TEACHER EDUCATION by
Charles E. Prall, American Council on Education. 379 pp. \$3.00.

There are certain problems of teacher education that lend themselves to successful attack on a statewide basis rather than by individual institutions. The improvement of student teaching, the general education of prospective teachers, and in-service education appear to the author to be ideally adapted to statewide planning and co-operation. The problems of local initiative and in-

dividual differences always appear in any program of centralized or state planning. "Where the state groups were most successful, they found ways of working together on a common problem without shaping too definitely the course to be taken by individual faculties."

The volume consists of four parts. Part One orients the reader and provides him with a general overview. Part Two deals with general education of teachers with data supplied from New York, West Virginia, and Alabama. Part Three, on professional education, presents data from New York, Florida, and Michigan. Part Four is concerned with in-service education and the material is derived from the studies in Kentucky and Georgia.

Two concepts of general education are presented, one dealing with the teacher as a person who has the same cultural and civic needs as any other citizen. The second conception refers to the common preparation needed by all teachers regardless of their respective specialties of subject, level, or function. The weaknesses in the programs presented are those in most programs involving curriculum revision. There is the tendency to tinker with existing courses, to use material already on the shelves, rather than starting all over again. Of course, it takes courage to pioneer and many administrative frameworks prevent doing anything differently from what has always been done.

All three programs of general education show the same tendency to overemphasize instruments and means at the expense of goals and ends. It is always so easy to assume that if there is something wrong with our program of teacher education, we can cure the defect by reorganizing, revamping, or developing new courses. Apparently, little attention was given to the problem of method, how college students learn, and how to make learning more effective. It is easy to imagine a new state program of general education for teachers being adopted in a college and the same old teachers using

the same old methods and getting the same old futile results. The author rightly emphasizes the importance of basic goals of education and a social challenge.

The Commission on Teacher Education has been very enthusiastic over "Child Growth and Development," and rightly so. No one would fail to agree that the teacher should understand his pupils. *The teacher teaches Jack history*. Of course, the teacher must know Jack as well as history. Courses in child growth and development have been a disappointment in many colleges. To recognize the need for a course is one thing. To find suitable material to put into the course is another, and this is the big stumbling block at the present time. The material that has come out of the Chicago Center to date has not been used extensively. The reviewer cannot become very enthusiastic over the report in this volume of the New York group on child growth and development.

Nearly all pre-service teachers report that student teaching is the most important course they take in college. Chapter VIII presents the problem of practice teaching off campus by the Florida schools. There is more and more of a tendency for teacher-education institutions to utilize the public schools in student teaching programs. This is sound practice and long recognized in many vocational educational programs. It used to be said that the "training school was the heart of the college!" It integrated theory and practice! Anyway, that is what the catalog said! It is possible that off-campus student teaching may prove to be more valuable than on-campus. In actual practice, the campus school has never been as important a factor as many administrators have claimed for it. The "grand canyon" still exists between the training school and the college and not much is being done to correct the situation.

No teacher-education institution can turn out a finished teacher. The public schools must recognize their obligation in this area and set up intelligent programs of in-service

education. This must be a co-operative endeavor between the college and public schools. The programs developed in Kentucky and Georgia point the way for other states to follow.

This volume should be read by all who are interested in improving teacher education. Dr. Prall has done an excellent job in presenting these all-state studies.

W. D. ARMENTROUT

Colorado State College of Education



THE ELEMENTARY SCHOOL SUBJECTS by
Luella Cole. Rinehart and Company,
455 pp. \$3.25.

Over a period of years the profession of teaching has felt the influence of Luella Cole's thinking. As an experimental educational psychologist she has held steadfastly to those principles and practices for which she has been able to find scientific evidence of value. Many times, like the child in Hans Andersen's tale of "The Emperor's Clothes," she has called us back to reality. Consequently, it is not surprising to read in the preface of her new book, "Throughout the book it has been my intention to present only such facts as may, by their usefulness and application to the daily work of the classroom, contribute directly to an increase in teaching efficiency." As further expression of her purpose she points out that extensive research within the past forty years has resulted in so much material that the teacher in training encounters an accumulation of riches likely to be confusing unless she is able to find practical help in interpreting it and in applying it to the daily work of teaching. Thus, Dr. Cole's purpose in writing *The Elementary School Subjects* is to analyze research studies which she considers significant and to show how the findings may be used to improve teaching.

An examination of the book leads one to conclude that the title might well have been *The Implications of Certain Research Studies for Teaching the Three R's*. The materials are organized into three main di-

visions, "Reading," "Writing," and "Arithmetic," with practically half of the book rightly devoted to reading. Two appendices deal respectively with terms and concepts derived from the use of tests and with precepts for teachers, which are in reality sound principles of teaching.

Part One makes a direct attack upon the various conditions that have an effect upon reading ability: physical defects; vocabulary development; comprehension, with special reference to reading in social sciences; children's interests in various materials; measurement of reading difficulty; reading readiness; and remedial reading. Evidence of research is used to justify the proposed procedures, and accounts of their successful use in subsequent case studies and experiments are given.

In the hands of teachers whose philosophy of education constitutes a sound system of values, the findings of research relating to reading which Dr. Cole has presented will be of great practical help. It is to be wished, however, that in presenting them more emphasis were given to certain premises in the teaching of reading that are held to be basic in the modern school program, for instance:

Reading is concerned with the development of the individual.

Reading is an integral part of the whole curriculum concerned not only with efficient use of tools of learning but with efficient living as well.

Reading skill should be acquired functionally.

While these principles are inherent in the "precepts for teachers," more attention to studying the developmental needs of the child as a total personality, and to experiences useful in helping him acquire concepts and skills with less drill, would be more nearly in accord with the thinking of a large group of present-day teachers.

Throughout the section on reading, emphasis is placed largely upon direct teaching and techniques of drill. Many teachers would question some of the proposals as

failing to take into account children's purposes for learning and the importance of knowing how to develop and use their purposes. Suggestions for vocabulary development given on pages 46 and 58 may be cited as instances in which the principles that skills should be acquired functionally, and that drill should be meaningful to the learner, seem not to have been used as criteria in the selection of experiences for teaching and learning.

Dr. Cole frankly points out that, "In more progressive schools teachers usually approach the reading less directly—" and that "This indirect method is not only far more pleasant as far as the child is concerned, but it seems to produce a larger vocabulary than the more traditional methods." But, she adds with truth, "In inexperienced hands, the children are likely to learn less than by more formal methods." She, like many of us, is concerned over the mounting problem of children in the upper elementary school and in the high schools who lack the reading abilities essential to success in school and in life.

The brief chapter devoted to "Interests, Taste and Dynamics" presents significant research dealing with interest as a motivating and directive force in learning how to read, and in using reading for many purposes.

As is to be expected, the material on remedial reading is scientifically sound. The synthesis of research findings relative to the causes of poor reading and the plan for diagnosis of inabilities in reading will be found especially helpful because of their conciseness.

Part Two, Writing, includes penmanship, spelling, and composition as subjects which function together, and should be presented together as a unit partly because of their organic relationship, and partly to encourage teachers to obtain as much transfer from one to another as may be possible at each level of school work. That inadequate application of research findings to materials and methods of instruction continues to re-

sult in poor teaching is carefully pointed out.

The section devoted to arithmetic will doubtless meet with more general approval than will the other two divisions. That arithmetic has been more over-emphasized and underlearned, that modern conditions make much traditional arithmetical practice obsolete, that the repetitive drill theory should give way to emphasis upon the development of concepts through meaningful experiences, and that whatever arithmetic is taught in the elementary schools should really be elementary are ideas with which many teachers agree. Research relating to the learning and teaching of arithmetic is organized under the major problems so as to be more readily comprehended and applied.

Any fair appraisal of *The Elementary School Subjects* would point out that, rightly used, it can be a helpful guide to the use of significant research studies for the improvement of teaching the language arts. Followed literally, it is likely to result in too much emphasis upon learning subjects through drill and too little emphasis upon the guidance of child growth and development based upon an understanding of maturity and need.

DANYLU BELSER

University of Alabama



TOWARD IMPROVING PH.D PROGRAMS by Ernest V. Hollis. XII + 204 pp. American Council on Education; Washington, D.C. 1945. \$2.50.

The volume under review was prepared by Dr. Hollis as part of his work as field co-ordinator on the staff of the Commission on Teacher Education of the American Council on Education. In a foreword to Dr. Hollis' book, Professor Karl W. Bigelow, Director of the Commission, said that the Commission recognized the importance of graduate education in determining the effectiveness of the education of teachers for the elementary and secondary schools but

was never able to study these problems as vigorously as it would have wished. However, the Commission made it possible for Dr. Hollis to conduct many conferences with leaders of graduate instruction and to make an exhaustive inquiry regarding the education and placement of 22,509 persons still living in September, 1940, who received the Ph.D. degree during the period 1930-31 to 1939-40, and of their employment status as of September, 1940. He also was able to gather judgments regarding the efficacy of the Ph.D. program from employing officers and the recipients of the degrees. The greater part of Dr. Hollis' book deals with the data mentioned above. In addition there is an excellent chapter on the historical development of graduate instruction in the United States and a final chapter in which the author presents his own views regarding the significance of the information gained and offers a plan for desirable changes in the program of work for the doctorate.

One result of the study is the discovery of a bimodal distribution of Ph.D. recipients. About sixty per cent of the group studied were employed in institutions of higher education, which term includes not only graduate study but undergraduate four year and two year colleges, teachers colleges, and professional or technical schools. Six per cent were employed in other agencies of education and twenty-seven per cent were employed in non-academic pursuits. Of this last group by far the greatest number were employed in governmental and non-governmental research activities. Further breakdown of the data indicates that a preponderant majority of all persons employed in institutions of higher education were engaged in teaching or administration or a combination of both, and that a rather insignificant per cent were engaged in graduate research. According to Dr. Hollis' interpretation of these facts Ph.D. programs should be reexamined and overhauled so that they may more successfully contribute to the efficiency of the graduate in his vocation. Certain departments, like that of

Chemistry, should recognize the expectation that they are primarily preparing research workers for governmental agencies and private organizations. Other departments, such as English and History, should be aware that their main function is to prepare teachers in educational institutions which are primarily undergraduate, in which case the Ph.D. program should be of such a nature as would contribute to breadth of scholarship and successful teaching rather than to specialized research in some area of human knowledge. With this in mind, Dr. Hollis feels that the requirement of languages and a highly specialized education for the prospective undergraduate teacher should be less inevitable in the Ph.D. program than has traditionally been the case. Such imponderables as sympathetic personality, broad social sympathies, comprehensive knowledge of related fields of learning, and teaching ability are of greater significance for the professional goals of the Ph.D., he would hold, than some of the apparatus of exact scholarship, which has generally been held as the primary characteristic of Ph.D. training. Dr. Hollis concedes the existence of a demand for a certain number of Ph.D.'s trained in the traditional modes of research, but he does not feel that this relatively slight demand should govern the education of all Ph.D. candidates as it has done in the past.

The judgments of employers regarding the efficacy of the education which has been provided for Ph.D.'s are in large measure confirmatory of Dr. Hollis' own position. In this respect, however, there is a great difference of opinion regarding the possibility of creating through the formal processes of education the qualities desired in an undergraduate instructor. Perhaps it will be surprising to some readers to learn that employers of research men for governmental and industrial work are fairly unanimous in their desire for a broadly educated individual who may be adaptable and creative in his research rather than one who has been highly trained in some narrow area.

The recipients of the Ph.D. were, on the whole, satisfied with their Ph.D. programs. There was, however, a very strong negative reaction from a significant minority regarding their graduate study and a feeling on their part that thoroughgoing reforms were in order.

Special attention was given by Dr. Hollis to the tendency to create special programs in graduate study leading to a diversity of doctors' degrees. This tendency he deplors and he makes a plea for a single degree, the Ph.D., and a modification of programs leading up to that degree which will take account of the variety of objectives that will have to be provided for if the full service of graduate instruction to the industrial and educational wants of the country may be adequately realized.

Dr. Hollis has made in this book a valuable contribution to the study of higher education in the United States. Throughout the entire study the tone is judicial and moderate. The data he has collected are illuminating and his vigorous treatment of problems, without too much respect for the ruling tradition, is stimulating and will be convincing as well to many readers.

EDWARD H. REISNER

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GENERAL LITERATURE

MANY MEXICOS by Lesley Byrd Simpson.
G. P. Putnam's Sons. 322 pages. \$3.50.

A cleverly written account of those factors which have caused a lack of unity in Mexico is set forth in the volume, *Many Mexicos*, by Lesley Byrd Simpson. Accused as a basic cause of disunity is the "great rift" across central Mexico with its procession of volcanoes flanked by two great plateau areas. These plateaus are cut across by streams which have dug deep canyons, thereby making transportation and communication difficult. Differences in climate between high and low altitude regions and

between latitudinal regions are also credited with being causes of disunity within the country.

With a high birthrate and with food production inadequate, due to climatic uncertainties and overuse of the soil, Mexico has long had to import a considerable amount of her food supply. The destruction of the soil has been accelerated through the continued cultivation of the single crop, maize, on their *milpas* or plots of land, by farmers everywhere.

The author focusses attention upon those aspects of Mexican history which have made the greatest impression upon the life of the people and the nation. The weaknesses and strengths of the Spanish system, superimposed on a conquered Indian people, are considered. New movements and trends, such as the labor movement, the Sinarquismo, and communism, are examined critically.

The first edition of this book was published in 1941. Only the last chapter of the revised edition is new. It is the author's attempt to describe conditions in Mexico during the war years. This chapter is a poorly organized account of the least favorable of recent events in Mexico. It lacks any logical effort to balance the bad with the good, which is largely ignored.

WILHELMINA HILL

University of Denver



MY AFRICA by Mbonu Ojike. The John Day Company. 345 pp. \$3.75.

Mbonu Ojike, a brilliant Nigerian now in his middle thirties, came to the United States in 1939 and earned a B.S. and an M.A. degree at our universities. He seems destined for a great career as an educator in his native land.

Already known to many readers of THE EDUCATIONAL FORUM through his lecture tours, Ojike writes *My Africa* to reach a wider public with his convictions, founded in rich experience and mature thought, concerning the place of Africa in the modern

world. To this reviewer his main thesis of "Africa for the Africans" seems well established. Nigeria, an "engineer's paradise" with some seven times the area of England and with a population which will never be told the white man till he gets out, fell to Britain in the "scramble for Africa" sixty-five years ago and now seems as worthy of independence as the Philippines or India—is indeed more socially flexible and hospitable to progress than the latter country.

Covering the social, economic, aesthetic, political, and religious life of his people and illustrating all his generalizations with an abundance of homely and often humorous detail, Ojike proves the abilities of his people as well as he illustrates them in his own remarkable person. He refutes the "benevolence" of British imperialism as warmly as if he thought anybody still believed in it.

One readily grants the superiority of the Nigerian's sex life to that of the Westerner and may even concede the sufficiency of his religion in contrast with what is being foisted on him by various missionaries, but the efficacy of Nigerian medicine is something about which we should like some statistical information. The Westerner is likely to be surprised, too, at Ojike's insistence upon a considerable degree of cultural homogeneity throughout the African continent.

His suggestions for hastening Nigerian independence (which he "demands" ten years hence) include propagandizing the British public, a legal approach to the British parliament, an appeal to the other nations for intervention, and, at home, a concentration upon education, industry, and foreign trade.

Brotherhood, not the dominance of any nation, insists Ojike, will be profitable to all the world, which, like the piano, requires full use of both black and white keys! It is significant of the swiftness of modern cultural transfusion that *My Africa* was very ably written by the son of a political leader who kept a whip behind his throne

for any of his ten wives who was refractory or for any of his fifty children who disobeyed, for example by going to school.

Valuable features of *My Africa* are the appendices, including "An African Who's Who" and bibliographies.

JAMES O. WOOD

San Jose State College



MATHEMATICS

MAKING SURE OF ARITHMETIC by Robert L. Morton, Merle Gray, Elizabeth Springstun, and William L. Schaaf. Silver Burdett Company. 348 pp. \$1.04.

Every teacher of arithmetic, from the first grade through the eighth, wants to know how to make sure that his pupils understand the subject. He knows that mere rote ability to work stated problems is not enough. He knows that the child must *understand* what he is doing, must know *why* as well as *how*.

Two truths are now recognized by the best teachers in this field. The first, and probably the most important, is that arithmetic must be tied to life situations if it is to be learned for use in life situations. It is no longer held to be sound teaching when the child is asked to work a series of unnatural and unrealistic problems. He learns his arithmetic by facing a real day-to-day situation and performing the necessary operations to solve the problem or problems which the situation presents. This applies all the way from making penny change to calculating interest and profit on an investment. The most complete and efficient learning takes place in and of life situations.

The second truth recognized by the best teachers of mathematics is that the various branches of the field must not be taught as separate units. It is poor teaching that leaves the child with the impression that when he closes his arithmetic and opens his algebra he has stepped out forever from the first and has stepped into a wholly new field of study. Yet much present-day teaching creates just

that attitude. Each field of mathematics—arithmetic, algebra, geometry, calculus, and so on—are thought of by students as areas separated from each other by high fences.

Making Sure of Arithmetic is a series of arithmetic texts that recognizes both these truths and sets about to do something about them. The books, covering each grade from the first through the eighth, work from life situations throughout. At the back of each book is a special index under the title "References to Life Situations." Each section of each book is built upon life situations in which the principles involved are used. The child is not merely taught to divide, he is taught to divide his possessions for a game. And each life situation is not an artificial brain child of the authors, but is a situation in which the normal child in the present-day environment must inevitably find himself. It is obvious that the authors of this series have learned first to live with children before they began to write for children. This makes their books sound and clear.

Further, as the child progresses through this series of arithmetics he finds that, without knowing when, he has moved beyond arithmetic to algebra and geometry. The eighth grade book, for example, leads the child gradually and naturally from whole numbers and fractions, to measuring surfaces and solids, and on to "simple ways of using geometry." The child comes to see his studies in the general field of mathematics as parts of a whole and not as discrete units. This is certainly the psychological procedure and will leave the child with greater understanding of mathematics than was ever possible when older methods were employed.

Making Sure of Arithmetic is psychologically and pedagogically sound. It is also sound physically. Each of the eight books is attractively bound and will withstand the rough treatment given school texts. The pages are sewn tightly and the binding is sturdy. As the child opens the books he will find print that is easily read and will not strain his eyes. The paper does not cast

a glare. The illustrations are chosen to attract child interest as well as to make a point.

It is not surprising that *Making Sure of Arithmetic* is so well done when it is recognized that four recognized authorities in the field compose the staff of authors. Dr. Robert L. Morton, of the Ohio University staff, has written other texts in the field and is recognized as one of the leading authorities in the field of mathematics teaching in this country. Dr. William L. Schaaf, of Brooklyn College in New York, is the author of several books in the field and has spent many years supervising student teachers in mathematics in New York high schools, Merle Gray and Elizabeth Springstun are both classroom teachers, the one at Hammond, Indiana, and the other at Evanston, Illinois. All are thoroughly familiar with the problems and write from a rich background of experience in the classroom and with teachers who are struggling with actual learning situations. There is theory here, but it is the theory of the schoolroom and not that of the ivory tower. It is theory that is practical and sound.

The entire series, *Making Sure of Arithmetic*, is truly "a new elementary arithmetic program" well worth consideration by any teacher meeting daily the problems of teaching this subject.

S. E. FROST, JR.

Brooklyn College



PSYCHOLOGY

PSYCHOLOGY FOR NURSES by Bess V. Cunningham. D. Appleton-Century Company. 322 pp. \$3.00.

Steadily publications on the specialized aspects of psychology have poured from the presses. Inevitably someone would prepare a readable textbook for nurses, one of the areas just now demanding the attention of many young women about to set forth on their careers.

Dr. Cunningham, the author, has taught

nursing to many classes from five local hospitals who sent their students to the University of Toledo for their academic training. The aim in these courses, as exemplified in her teaching, has been to make psychology "an immediately practical science."

An early chapter discusses the student nurse in relation to her profession and to psychology and should be useful in orienting her and in motivating her in her study. Each chapter follows a definite plan as the subject is unfolded. First, there is a general description of important facts in psychology, briefly summarized at the chapter's close. Then follows a group of suggested activities for the student. Included are observations, discussions, experiments, tests and notebook suggestions. A brief list of readings is followed by a second list which includes references cited in the chapter. The teaching aids following the text are, in the judgment of this reviewer, the most helpful portion of the volume.

Discarding both the theory of instincts and the simple reflex theory of behavior, the author adopts the point of view of organismic psychology which enlarges on motivations and needs which stimulate the organism to action. There is a fine balance in the aspects of psychology which are included. Such topics as heredity, environment, individual differences, and the nervous system form the basis for discussion of the more modern themes. The newer discussions show the influence of more recent emphases in psychology and include the mainsprings of action, social and indirect learnings, emotional learnings, reactions to strain and frustration, and personality. All of these are important to those whose occupation takes them into situations in which emotional reactions play such a predominant role. A last chapter brings to the nurse's attention problems which relate to her profession such as delinquency, war problems, neuroses, marriage and family living, and mental hygiene programs.

The prospective nurse who masters the contents of this volume will know the rudi-

ments of general psychology and will also have a good introduction to the special problems she will encounter when dealing with the physically and mentally distressed. It is a helpful book.



THE PSYCHOLOGY OF TEACHING by Asahel D. Woodruff. Longmans, Green & Co., Inc. 175 pp. \$1.75.

This compact book was written in an attempt to present a practical, condensed text in educational psychology for prospective teachers and teachers in service, and as such as it is rightly named, "The Psychology of Teaching." The author has examined critically the vast and unrelated body of facts in this area to salvage the comparatively few on which, he believes, good teaching depends. The result is a short, simply written, basic text which will be a useful and worthwhile addition to the field.

The first broad topic the author discusses is the nature of human behavior. Here he examines the elements which constitute an act of behavior and what happens when these elements are combined, stressing its evaluational, attitudinal, emotional, and executive aspects. He classifies emotions as mild, strong, or disruptive, emphasizing that mild emotional experiences can be beneficial to learning. The overt expression of an emotion is learned and this fact is of great psychological significance for teachers. He divides the motivational phenomena into two major areas, the dynamic (those factors pertaining to the physiological, social, and ego needs) and the directive (those learned tastes, interests, values, ideals and goals which are residues of experience and which exert their directive influence on behavior in so many ways). What he calls "motivational health" is, he says, developed by the opportunities which the school presents for thinking and choosing realistically. Its cultivation, therefore, is one of the great challenges to teachers.

The nature of the learning process (the

vehicle by which the individual is changed) is another broad topic presented by the author. Here he sifts the various theories and schools of thought to determine the common steps which the learning process possesses regardless of theoretical points of view. It is believed that the author's treatment here is excellent, particularly his discussion of the variations of the learning process in relation to the type of end-products sought. The check list of the summary of the tasks of learner and teacher chosen to fit various types of learning problems should prove most useful especially to the beginning teacher.

The educative process combines both group and individual instruction and, if it is to be profitable, careful consideration must be given educationally significant individual differences. These differences include health, capacity, motivation, previous academic achievement, developmental status, and social and personal adjustment. Such elements as concentrated effort versus distributed effort, studying in whole or in parts, transfer, and effects of rewards and punishments are briefly discussed also.

Being unaware of its development, the average teacher often fails to realize that learning accounts for maladjustments just as well as for adjustive behavior—that they are produced within the educative process. "Deviant behavior is learned," says Woodruff, and the part teachers can play in the correction of maladjustments is stressed. The list of common indicators of maladjustments in young people can be useful in guiding the uninitiated student of psychology.

Evaluation, the appraisal of status or of progress toward a goal, should be based on all the objectives of education, not merely one aspect of school activity. If we recognize that there are objectives in teaching other than that of furthering a student's *education*, then any evaluation based solely on this one objective is dangerous and deceptive. Other objectives should necessarily include classroom rapport, personal achievement, and optimal use of one's resources.

This, then, is a brief summary of the highlights of this book. To one who believes that texts in educational psychology must necessarily be formidably bulky volumes with long lists of imposing references, this book may be a disappointment. For those who believe, however, as does the book's author (and its reviewer) that the psychology of teaching must be a laboratory course, leading to the development of functional skills which cannot be developed by lecture and voluminous reading, this book will be a welcome acquaintance.

ARTHUR C. CARR

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SCIENCE

FISHES AND SHELLS OF THE PACIFIC WORLD by John T. Nichols and Paul Bartsch. The Macmillan Company, 196 pp. \$2.50.

This book is one of the series on the life of the Pacific produced under the auspices of The American Committee for International Wild Life Protection. Written by two men who are widely recognized as authorities in their fields, and sponsored by a committee of which Fairfield Osborn is chairman, it is entirely accurate and trustworthy from the scientific point of view. Mr. Nichols is Curator of Recent Fishes at The American Museum of Natural History in New York, having served that institution since 1909 in one capacity or another, since 1928 as Curator. Dr. Bartsch has served on the staff of the Smithsonian Institute, Division of Mollusks, since 1896, and as Curator of Cenozoic Invertebrates since 1920.

The Pacific World is a vast area, the waters of that ocean covering approximately half the earth's surface. Innumerable islands, many of them tiny but some of considerable size, some flat uninviting strips of barren sand and others clad in verdure of unbelievable richness and variety and in-

habited by an amazing fauna, are scattered over its broad expanse. Over this ocean and among its islands in recent years traveled millions of Americans, the soldiers, sailors, and marines of our fighting forces. They fought and toiled on its beaches, on the surface of its waters and below the surface, as well as in the air far above; but it was not all fighting and toiling, and in the leisure which came sometimes in generous portions, sometimes in snatches, the attention of many turned to the living things of the sea and the land. But in most cases it was impossible to learn even the names of the fishes that played about the ship and in the lagoons, or of the shells that littered the beaches. Many of these, both the fishes and the shells, were of indescribable beauty, others grotesque, but all were interesting. What a help this book would have been then!

For the service people who still remain in the Pacific World the authors have made possible the identification of many of the fishes and shells they find, as well as a considerable understanding of habits and relationships. The section on fishes is illustrated by 83 well-executed drawings; the section on mollusks by sixteen plates showing good photographs of 129 species. Text descriptions are brief but clear and very interestingly written, and there is some material on such general topics as origin and distribution, classification, and ecology; also instructions for collecting. A full index is included. The book should prove of value to soldiers and sailors who have returned home from the Pacific and perhaps will still answer some of the questions about this fish or that shell which thus far have gone unanswered. And while any single book cannot possibly describe all the species of fishes and shells of so vast an area, the more common and conspicuous ones are described and pictured here, and a bibliography suggested to which one can go for further help.

LEONARD K. BEYER

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THE STORY OF THE HELICOPTER by
Devon Francis. Coward-McCann, Inc.
Pp. x + 175. \$3.00.

"The attitude of the author of this volume is that only a few persons out of the many have flown because flying has been too hard to learn and too expensive for what the layman could get out of it. Moreover, personal flying, as opposed to flying in commercial transport planes, has been too dangerous. . . . But if, ultimately, millions of persons are going to pilot flying machines, they must have a brand-new type of vehicle, one that does not require forward velocity for sustentation by the air. That vehicle is here. It is the helicopter."

With these words Mr. Francis indicates the purpose of this book. In it, he describes the many attempts that have been made to produce a machine capable of lifting itself and a load straight up from the ground, flying, and returning straight down—safely. From the time of Leonardo da Vinci until 1940, when Igor Sikorsky's helicopter first flew successfully, men like Berliner, Focke, Cierva, Pitcairn had wrestled with the problem, with varying degrees of success.

The author describes the problem in language that is vivid and forceful, if not always smoothly fluent. He discusses the troubles that arose, the many kinds of solution that have been proposed, the difficulties with each and the ways in which they were got around, and the eventual success of Sikorsky's machine. He shows clearly how each man contributed to the sum of knowledge about rotating-wing aircraft, so that, as in any scientific enterprise, every gain was built on the foundation left by those who had gone before.

The author appears to be convinced that the helicopter is the personal flying machine of the future. In support of his contention he lists the disadvantages of the conventional fixed-wing aircraft, such as the requirement of large flying fields which must of necessity be far from the center of any considerable city, and in particular the danger inherent for the ordinary person in that only

by forward motion can the airplane stay in the air.

Cierva's development of the Autogiro is presented in considerable detail, for this machine is a sort of link between the old and the new. Like the fixed-wing airplane, it is incapable of vertical flight, but it has the helicopter's ability to descend safely without power and to alight in a very much smaller space than even a small airplane requires.

The modern helicopter surpasses the Autogiro in being able to rise vertically from a standstill, to hover at any height, to fly in any direction—even backward—and to descend vertically again. It has its shortcomings, and Mr. Francis is frank in pointing them out. It is much slower than most airplanes and apparently always will be, because when the speed of the rotating blade when it is moving forward is added to that of the whole machine the sum is close to the speed of sound, which seems to be the practical limit. The helicopter requires more power to lift the same load than the airplane; it is more complicated and hence more expensive; it is subject to the dangers of icing that beset the conventional machine, perhaps in greater degree. Nevertheless, the author believes that many of these disadvantages can be obviated. He points out that the airplane has undergone a far longer period of development since the Wrights' first successful flight than has the helicopter. With all the knowledge that has been gained in that time, he feels, the prospect of marked improvement is great and he believes that the machine is the answer to the problem of personal flying.

The author is a pilot who has flown widely on newspaper and magazine assignments. He has been aviation editor of the Associated Press and has won an award as the consistently best-informed writer on aviation. Hence it can be assumed that he writes with authority. His book is a good introduction for the layman to the problem of rotating-wing aircraft. It is illustrated with many photographs, some of which

have been published in recent years while others are of great historic interest.

JOSEPH D. ELDER

Wabash College



SOCIAL STUDIES

A NEGRO'S FAITH IN AMERICA by Spencer Logan. The Macmillan Company. 88 pp. \$1.75.

"I am a Negro-American. All my life I have wanted to be an American!" This first sentence of the book expresses its atmosphere.

This is a well-tempered and temperate treatment of the Negro problem. The book won first prize in non-fiction in the Macmillan Centenary Awards.

In contrast to Richard Wright's "Black Boy," which shows the sordid and embittered youth of its author, this volume describes a Northern Negro who was class president, member of the track team, and editor of the paper in a high school predominately white. Yet this author, too, found racial discriminations.

To his mind the Negro people are leaderless, neither the artists, the intellectual idealists, the communists, nor certain types of Negro editors and other publicists realizing that there must be realistic and practical solutions operating through "more goodwill and fewer laws." Contrary to general opinion it is not the propagandists but rather the Negroes who do not get into the news who are the "core and substance of the race."

Here may be found a realistic view of many of the Negro's social problems: miscegenation, the "Harlems of America," poverty, prostitution, slums, poor housing, religious exploitation, industrial and business rackets, and unemployment.

On the other hand there are hopeful elements in the picture. There are such attempts at interracial understanding as the Springfield Plan, The American Council

on Race Relations, organized two years ago, the Southern Regional Council, the National Negro Urbane League, and the activities of the churches.

To the Negro a sore spot has been racial segregation in the army, in training, in opportunity. Better housing is demanded because the Negro in his military service has seen the better homes of other Americans.

Poll taxes and "jobs" are other points of tension. The author's discussion of these is interesting and discriminating.

The book is moving in style but its impact is made primarily by its facts and arguments. Its well-advised treatment should be a decided aid to tolerance and better understanding.



DEMOCRATIC HUMAN RELATIONS, edited by Hilda Taba and William Van Til. The National Council for the Social Studies, a department of the N.E.A. Washington, 366 pages. \$2.00.

This is the Sixteenth Yearbook published by the National Council for the Social Studies. The reason for its publication at this time, as stated in the Preface is, "The world situation shows the imperative need for decreasing tensions that exist between nations, groups and individuals. To keep ahead of the breaking point intercultural and intergroup education will have to make tremendous strides."

Given the public school system of the United States, and also given the large number of children in the schools of our great industrial cities whose parents are recent immigrants from foreign lands, the need for intergroup and intercultural study is greater here than anywhere else in the world. It is not unusual in some public schools to find in one grade children from a dozen different national groups, and perhaps two or three racial groups. Are we going to weld these children into a real democratic society with racial and cultural strains reduced to a minimum, or shall we

let them continue the prejudices of their elders? No more important question faces the schools and the teachers of this country.

The method used in gathering and evaluating the material included in this study is outlined in the Introduction. Acting on the assumption, which this reviewer thinks is sound, that good education in intercultural relations is inseparable from good education generally, teachers, supervisors and administrators all over the United States were invited to send descriptions of programs which were being tried out, or had been tried out, in their respective schools. These were all carefully read by the editors, the most promising singled out, and in some cases, observers were sent to study programs in operation.

That we have learned much in the field of interracial and intercultural relationships is evident from some of the school programs discussed in this volume. Within the scope of a review it is manifestly impossible to make specific references, but one can enumerate certain approaches and practices that experience shows are the sound ones. Here are some of them.

1. Scientific facts alone are not enough. For instance, one might teach the basic biological similarities between whites and Negroes, but *facts* about color are largely meaningless, if one *feels* that darkness of color denotes inferiority. The student must acquire a new emotional pattern.

2. A routine course in intercultural understanding and appreciation is useless, or worse than useless, if taught by a teacher who himself harbors racial misconceptions and prejudices.

3. It has long been known that many children enter elementary school without clearly defined prejudices, but that they form such prejudices very early. Consequently more and more teachers are favoring the teaching of intergroup education at a very early stage in the child's school career.

4. In pageants or plays based upon the country or customs of some "foreign" group

of the community avoid emphasis upon the bizarre, and upon those things associated in the public mind as "queer" peculiarities of this particular race or nationality.

5. All formal teaching on democracy in any school will be largely useless, if the life of the school is organized on an undemocratic basis; if, for example, that particular school has a rule limiting the use of the school swimming pool by certain racial or national groups to certain hours.

The editors of this study make much use of the term, "acculturation." By this they mean the change that comes to a child of Polish parents, for example, as he tries to adjust himself to the life of Pittsburgh, where his immigrant father works in a steel mill; the change that a Negro child from Mississippi must make in adjusting himself to a Detroit school; or even the changes that a child from an "Ookie" or "Arkie" family has to make in a San Francisco environment. Acculturation, as used in this study involves changing of habits of language, housing and manners, also the adoption of new goals and new values.

Let no one think that the process of acculturation is an easy one for either student or pupil. In discussing the difficulty of acculturation the editors make a statement that some will be inclined to dispute, because it runs counter to the theory that we have a classless society in the United States. The statement is, "These learnings are so difficult when one has previously acquired lower-class culture that even among whites probably not more than one out of every 100 lower-class people ever learns middle-class culture." For the Negro, with the color barrier added, the difficulty is all the greater. But we must work at the job. In a world whose chief task at the present is the building of international understanding and unity every study unit on intergroup relations, and every attempt to increase intercultural appreciation, is a step toward that goal.

HUBERT PHILLIPS

Fresno State College

LEARN AND LIVE by Clara M. Olson and Norman D. Fletcher. Pp. 101. Alfred P. Sloan Foundation, Inc. 30 Rockefeller Plaza, New York, 101 pp. \$1.50.

Socio-educational progress must of necessity concern itself with the incessant game of leap-frog between theory and practice. For, as John Dewey points out, "The aims and ideals that move us are generated through imagination. But they are not made of imaginary stuff. They are made out of the hard stuff of the world of physical and social experience. . . . A new vision does not arise out of nothing, but emerges through seeing in terms of possibilities, that is, of imagination, old things in new relations serving a new end which the new end aids in creating."

Learn and Live, an analysis of the Sloan Experiment in Applied Economics by Clara M. Olson and Norman D. Fletcher, provides substantiation of this postulate.

More specifically, *Learn and Live* provides answers to two basic socio-educational questions:

First, what would happen if the schools, serving low-income groups where unrealized opportunities exist, built the major part of their programs around the three economic necessities of food, housing, and clothing?

Second, what would be the result if somehow the old-time subjects were geared to present realities, if community needs were pointed out, latent possibilities demonstrated, and every glimmer of effort to translate theory and learning into practice tactfully encouraged?

Seeking to devise and administer this experiment designed to discover whether school instruction in the regularly approved subjects could be so conducted as to raise the level of living in the community, the directors of the experiment in 1939 enlisted the support of the Universities of Kentucky, Florida, and Vermont and decided to concentrate on matters relating to food in Kentucky, housing in Florida, and clothing in Vermont. Later, in order to facilitate the

study of ways of including food, shelter, and clothing in an integrated, balanced school program, "three-way" schools were selected in these states to use the materials developed by the Experiment in Applied Economics.

Although, as the authors well point out, education is a slow process, and social experiments, especially those in which education is involved, are long-range affairs, the Experiment of Applied Economics has become, soon enough, a study of before and after contrasts.

Instead of their previous superficial interest in the slums of New York, the children attending the controlled schools of the experiment are now more concerned about the dilapidated shacks in the immediate vicinity. Instead of their artificial interest in the milk goats of Holland, the children with their teeth worn to the gums for lack of calcium in their diets are now more concerned about how to care for milk goats in their own back yard so that they can take care of that dietary deficiency. And instead of a naïve interest in clothing of foreign lands which are exquisitely illustrated by beautifully colored textbook pictures, the children are now more concerned about how to stretch that clothing dollar at home.

But in achieving this close relationship between the theoretical and the practical, wherein do the controlled schools of the experiment differ from the others?

To begin with, "the materials of instructions are different. At every grade level there is an abundance of instructional material on various aspects of food, clothing, and housing—all suitable to the needs and interest of the children of the grade." Then too, and of equal importance, in the hands of the teachers these materials used in the school must be able to stimulate significant class and student activities. For example, at Glen St. Mary, Florida, where there was an unusually high percentage of hookworm infestation, the teachers used special materials prepared by the University of Florida Project in Applied Economics together with

State Health Department materials in a community campaign that resulted in the building of 50 per cent of the sanitary toilets needed to wipe out the epidemic.

Also, the health and the nutritional status of the children in the school and of the adults in the community are of concern to all of the teachers because the instruction develops practices and ways of living that help the children and their parents "to know how to be healthy, to be healthy, and to stay healthy."

Then again, the children make useful and attractive improvements for their homes, and co-operative school activities stimulate community improvements. Their experiences in food, shelter, and clothing, like their experiences in other areas, function as a normal part of their daily lives.

And last, the school program is balanced to the extent that the economic approach is not emphasized "to the exclusion of the social, physical, the recreatory, the aesthetic, and the moral."

That by deliberately planning information and experiences in the education of children a school can make a difference in the economic well-being of the children, is made obvious and incontrovertible by the evidence obtained in the Experiment on Applied Economics. But that there is need to be concerned about the economic well-being of children who live in a nation publicized throughout the world for its high standards of living is perhaps not easily obvious. Yet it is a matter of hard reality for many that poverty can and does exist in the midst of plenty. With 35 per cent of America's families living on poor diets, 20 per cent of America's houses in poor condition, and the lowest tenth in the income class spending a scant five dollars each year for clothing, it should be considered a matter of nation-wide necessity for schools to develop methods of instruction for improving personal and family economic conditions which will actually raise the level of living in the community.

Although far from insurmountable, the

obstacles to the attaining of this socio-educational goal are, nevertheless, not easy to overcome.

There is, first of all, the tradition that the school's only aim is to teach children the tools of learning—reading, writing, figuring—and pass on to them a speaking acquaintance with their cultural heritage. That these things are necessary is a commonplace. However, that their very necessity should be considered a justification for making them ends in themselves rather than means to ends is indeed unfortunate. Herein lies the first obstacle: the teacher who believes it his “duty to help children to *know* about, not to *do* as a result of knowing.” Not until teachers are convinced that the school is not only a place to acquire the tools of learning but also a place to learn how to improve living through scientific use of the tools of learning and of accumulated knowledge will this obstacle be overcome.

Then again, as the authors point out, “there is a dearth of textual material on economic essentials. And in many cases, where textbook writers have introduced material on food, clothing, and shelter, they have fallen into the error of merely telling about factual material which is often totally unrelated to the immediate needs of the child reading the book. They have

not directed the material toward action. They have not deliberately stimulated the child to improve his own situation.”

Also, in the nature of an obstacle to attaining this goal of economic well-being, is the fact that schools are unable to improve the living in the community because teacher education has failed to develop teachers who are convinced that the school can and should improve living. And in some cases even when they are so convinced they are not professionally prepared to put this conviction into action.

And last, the people in these spots who need desperately to learn what they should eat, what they should raise on the land on which they live, how they can clothe themselves adequately, what sort of houses are best suited to the prevailing climate, what changes can be made in their present houses to make them more livable, and a host of other things necessary to raise their level of living, do not themselves feel desperate about these things. They are inured to them. “In all too many cases, the totality of their pinched lives overwhelms them and defies their power of analysis and their ability to isolate and name their needs. They exist, numbly articulate.”

JAMES J. JELINEK

University of Missouri

It is a saying less than the truth to affirm that an excellent book (and the remark holds almost equally good of a Raphael as of a Milton) is like a well-chosen and well-intended fruit tree. Its fruits are not of one season only. With the due and natural intervals we may recur to it year after year, and it will supply the same nourishment and the same gratification, if only we ourselves return to it with the same healthful appetite.

—S. T. COLERIDGE

Brief Browsings in Books

In *Labor Looks at Education* Mark Starr, Educational Director of the International Ladies Garment Workers' Union, gives an excellent synopsis of the views of labor on education in America. It is the 1946 Inglis Lecture. He lists eight things that schools and textbooks should say about trade unionism as the unionist sees it. There is a brief bibliography which is helpful in giving the reader guidance to publications which explain various conflicts and points of view which are now articulate. There is a plea for true equality of opportunity and for national support of education as a means of helping the weaker states. The fifty-page lecture, published at \$1.00 by the Harvard University Press, is a stimulating discussion and will be of service particularly to school executives and those who must manage the educational programs of our country.

"Most estimates of impending mortality among institutions of higher education are gloomy. Predictions of nonsurvival run as high as fifty per cent." So Christopher Edgar Persons writes in *Public Relations for Colleges and Universities* a manual of sixty-one pages from the Stanford University Press, Stanford University, California. The list price is \$2.00 and at the price it is a bargain for the administrator for there is much sound wisdom on practical procedures in the field of public relations. The author is vice-president of a firm and is consultant on public relations to Western educational institutions. He shows how a "prestige program" around which any successful liaison between the college and its supporters must be built.

East o' the Sun and West o' the Moon with other Norwegian Folk Tales are retold by Gudron Thorne-Thomsen. The tales were collected from the Norse folk

story-tellers and have been adapted for children. They may be read to them below the third grade; in the third grade and above they may be read by the children themselves. There are twenty-five tales and the volume is beautifully illustrated often in color. Here may be found a hundred and forty-four pages of entrancement for the young child. The volume is published by Row Peterson and Company.

Norman Foerster in *The Humanities and the Common Man* discusses the democratic role of state universities in American culture. As in previous books the author is concerned that the spirit of the humanities should permeate all of education replacing the current emphasis on naturalistic and utilitarian aspects of culture. Today, so the author says, we have a low view of human nature and education. In the opening paragraph of the Preface he states: "The higher our conception of human nature, the higher will be our conception of education. The lower our conception of human nature, the lower our conception of education." A high view of man and his place in the world is demanded. Education should direct the normal desire for excellence which is found in human beings to higher levels. In ten chapters, in a brief monograph of sixty pages, are discussed such diverse topics as human values, the spirit of the humanities, educationists, new forces, the heritage of free men, liberal education, the great curriculum, the great faculty, the great administration—consequently—the great education. The University of North Carolina published the book in February. Its price is \$2.00.

The Packer Collegiate Institute commemorated its one hundredth anniversary in May, 1945. A conference convened on

the theme, "Education and the Faith of America." Four of the addresses have been printed in a cloth-bound volume of seventy-seven pages. To these have been added three addresses given at the centennial celebration itself. In addition to an address by the institution's president, there are papers by President Alan Valentine of the University of Rochester; Dean Luther A. Weigle, of the Yale Divinity School; Headmaster Frank D. Ashburn, of the Brooker School; Dean Willard L. Sperry, of Harvard Divinity School; Dean Mary Ely Lyman, of Sweet Briar College; and Professor Ralph H. Gabriel of Yale University. Copies may be secured from the Packer Collegiate Institute, Brooklyn, New York.

Practical Idealism by Paul Mallon is a timely and challenging book by a dean of American columnists. Though it has definite political implications, the reflections on the American scene are pointed and of substantial import. Briefly the author wishes to maintain this as a middle class country through a rebirth of liberalism which must be founded on "justice in government for free average men and on the principles of Christian and democratic justice." In his opinion the professional liberals of the country have gone over to totalitarianism. Something of the contents may be seen from the six major divisions: The Future World, Dissolving Dollars, False Prophets, Marx and God, Tricks of Politics and the Free Young. The book is based primarily on syndicated columns which appeared in 1943 and 1944. Each of the thirty-eight articles is well written and presents forcefully its topic. The volume is published by Bruce Humphreys, Inc., has 151 pages, and sells for \$2.00 list.

The Vanport City Schools, Portland, Oregon, describes in *6000 Kids from 46 States* the children who passed through the schools in a year in a new community in which 700 acres of swamp land became the living space for 40,000 people who built ships of war. It was the Nation's largest

housing project. In 100 large pages profusely illustrated are described the growth of the organization in its administrative relations, community relations, programs for special child needs, the children of working parents, child feeding, etc. Here is an amazing picture of how a full-fledged school can come into operation almost instantaneously to meet a great need, and how democracy can prosper even in times of trial and strain. The report is for sale at \$1.25 a copy and can be secured by addressing the Vanport City Schools, Portland 17, Oregon.

Foundations of English for Foreign Students, a monograph of 55 pages by Hugh R. Walpole, is a brief textbook designed for the foreign student who knows a little English and wishes to broaden his knowledge of English grammar. It is based upon work done with classes of foreign students at International House in Chicago. It covers the essentials of English, teaches the principles through practice, and its exercises depend upon interest and understanding rather than memory. Many concrete suggestions are given to the student. The price of the pamphlet is \$1.00. The University of Chicago Press is the publisher.

There is much criticism of English teaching in America. Various plans are being devised to make language teaching more efficient and effective. *Individual English* by Helen L. Stapp and Harry A. Greene is one of the later attempts. It is a workbook in English skills which is designed for use in high schools, and is accompanied by a handbook which gives instructions to teacher and pupils. A test booklet is also provided for diagnosis of individual needs. The handbook is designed to help the pupil to discover his own special difficulties and to meet his personal needs. The treatment is: Take the diagnostic test; study the handbook; do the work called for on the work sheet; if necessary, do extra work on the work sheet; after finishing a group of lessons, take the mastery test; if necessary, do additional practice. The hand-

book has 64 pages, the workbook 224; and the tests are comprised in 64 pages. The outfit sells for \$1.28 and is published by Row, Peterson and Company.

The Agricultural Development of the Middle East, by B. A. Keen, is published in England, but may be secured from the British Information Services, 30 Rockefeller Plaza, New York 20, New York, for \$1.50. At least 80 per cent of the 70 million inhabitants of the Middle East live by the soil and the region is overpopulated with respect to its crops. The countries covered are Cyprus, Palestine, Syria, Lebanon, Transjordan, Iraq, Persia, Egypt, The Sudan, Eritrea, Ethiopia, the Aden Protectorate, Tripolitania and Libya. The special problems of each are considered. A considerable portion of the volume is given to methods of raising agricultural standards and to scientific problems. There are two maps in color.

Rural Education and Welfare in the Middle East is by H. B. Allen, Director of Education of the Near East Foundation, New York City. Forty-five cents will obtain this paper-bound pamphlet of 24 pages (with colored map) from the British Information Services, 30 Rockefeller Plaza, New York 20, New York. The report shows that few schools are found. For example in Iran at least 85 per cent of the people are rural and they produce about 90 per cent of the national income, yet they are practically without educational facilities. A plea is made for a higher degree of literacy, more concern for health, and ownership of one's own soil.

Middle East Science, published by H. M. Stationery Office, is a cloth-bound volume of 228 pages which may be secured from the British Information Services, 30 Rocke-

feller Plaza, New York 20, New York. It is priced at \$2.15. The introduction is by Keith A. H. Murray of Lincoln College, Oxford. The volume is concerned with practical applications of science in the fields of geology, meteorology, rivers, underground water, plants and animals, forestry, marine fisheries, inland fisheries, human diseases, nutrition health and medical services, and population and social studies. It is profusely illustrated and has five maps two of which are in color. It is a great aid to understanding the Middle East Countries.

One of the foundations which has done much to create understanding between Great Britain and the United States is that created in the will of Cecil Rhodes providing for the Rhodes Scholarships. Most educators are at least dimly aware of this plan. However, it is quite fitting that a book be written now, as Americans will be again going to England to receive the benefits from Lord Rhodes munificence, by Frank Aydelotte, American Secretary to the Rhodes Trustees and President of the Institute for Advanced Study of Princeton, New Jersey. His book, *The American Rhodes Scholarships*, has recently appeared from the Princeton University Press, and may be obtained for \$2.00.

In the book are described the vision of Cecil Rhodes, the selection of American Rhodes Scholars, the American record at Oxford, the careers of American Rhodes Scholars in the United States, and the American Rhodes Scholars as related to the vision of Cecil Rhodes. Appendices list the governing personnel, the names of Rhodes Scholars along with their occupations and positions and their records in the examinations while in attendance. It is a story well worth record and preservation.

Soap and education are not as sudden as a massacre but they are more deadly in the long run.—MARK TWAIN

THE EDUCATIONAL FORUM

BEHIND THE BY-LINES

(Continued from page 1)

St. John's Hunter Lake, New York. Earlier he wrote an article for THE EDUCATIONAL FORUM with the title, A Fundamental Philosophy of Education.

Grundtvig, the Father of the Folk High School is by Mary Ewen Palmer who has recently investigated types of adult education. She is a Teaching Fellow in the Graduate School of Education, Harvard University, and here presents an excellent analysis of the philosophy and educational theories of this great Danish Bishop and educator. Dr. Palmer here produces facts of great educational value in the history of the development of education.

W. H. Lancelot has been professor and head of the Department of Vocational Education of Iowa State College. He is now retired. He has written several volumes two of which are a Study of Teaching Efficiency, etc., in the Kappa Delta Pi Research Publications (1935) and Permanent Learning (1944). He used as his subject, *The Educators Toy with Knowledge*. For a long time Dr. Lancelot has advocated teaching for permanent outcomes; learning by thinking plus doing; and educational balance between living and making a living.

Education and Spiritual Values Through Poetry is by Ruth V. Groves, a teacher of Wilmette, Illinois. She has written a series of textbooks for the elementary grades, a series which includes materials and methods. In submitting the article she wrote "We must emphasize the emotional development of the child." In her article she amplifies this belief and shows how she would approach the task.

A. M. Withers of Concord College, West Virginia, is concerned with *Academic Tenure Investigations*. He has written

other articles for THE EDUCATIONAL FORUM as well as for other educational journals, and wrote an article on similar theme in his "Professors and Their Association" which was published in *The Journal of Higher Education* in March, 1940.

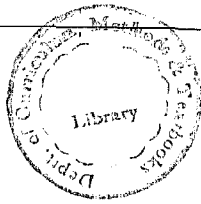
The next of the articles in this issue is *The Fine Arts: A Misnomer*. The author is Harry Beck Green, an instructor in the Art Department of San Francisco State College, San Francisco, California. Last year he was on leave at Stanford University.

Teaching—A Profession, by Jesse F. Haley, shows teaching as a profession rather than as a trade. Mr. Haley teaches science in the Straubenmuller Textile High School, New York City.

Four poems are used in this number: *Flight Interlude* by Mildred Ver Soy Harris; *So Farewell, Captain Waskow* by Phyllis Taunton Wood; *Test Time* by Louise D. Gunn and *Conjur Weather* by Elizabeth Utterback. Mrs. Harris has written frequently for former issues. Phyllis Taunton Wood, of London, England, here presents her first contribution to our columns. She is an artist as well as a poet, and she has published several volumes of poetry privately, the last under the title, "Dark Valley," which presents reflections on the last war and the future of the human race. Louise Gunn and Elizabeth Utterback have been earlier contributors.

We have always emphasized the review of books which are of value to our readers. In this issue considerable space is allotted to the review of important publications by authorities in their respective fields.

The Editor



The
**EDUCATIONAL
FORUM**



**DIRECTORY
NUMBER**

Volume XI

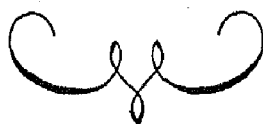
Number 1

Part 2

November · 1946



The Educational Forum



THE EDUCATIONAL FORUM is priced to members of Kappa Delta Pi at \$1.50; to non-members at \$2.00 a year. Single copies are 75¢ each. Remittance should be made to the Recorder-Treasurer, Heidelberg College, Tiffin, Ohio.

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November, 1946

NUMBER 1, PART 2

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Foreword

AN ATTEMPT has been made to furnish a complete directory of officers both national and local. Chapters have been requested to send their latest lists. In most instances the officers whose names appear are from lists received very recently. If a complete list of officers who are serving has not been received in the General Office recently, data have been supplied from our earlier files. In some chapters, names of the president and counselor, or of the counselor only, are printed, the other officers having not yet been chosen.

It will be a great help if the names of newly-elected officers are furnished to the General Office by counselors promptly whenever changes occur during the coming year.

ROSTER OF KAPPA DELTA PI

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School and Society, 15 Amsterdam Avenue,
New York 23, New York

* Deceased July 1, 1946

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Recorder-Treasurer and Editor

E. I. F. WILLIAMS, Heidelberg College, Tiffin, Ohio

LAUREATE CHAPTER

ELECTED AT CINCINNATI, OHIO

FEBRUARY 23, 1925

Werret Wallace Charters, Stephens College, Co-
lumbia, Missouri

John Dewey, Professor Emeritus of Philosophy,
Columbia University, New York, New York

Frank Pierrepont Graves, President of the Uni-
versity of the State of New York and Com-
missioner of Education (Retired), Albany,
New York

Mrs. Edwin Avery Parks (née Frances Fenton
Bernard), Bennington College, Bennington,
Vermont

Edward Lee Thorndike, Professor Emeritus of
Education, Teachers College, Columbia Uni-
versity, New York, New York

Helen Bradford Thompson Woolley, Northville,
New Milford, Connecticut

ELECTED AT WASHINGTON, D.C.

FEBRUARY 25-26, 1926

Frank Washington Ballou, Superintendent of
Schools, Washington, D.C.

Lewis Madison Terman, Professor Emeritus of
Psychology, Leland Stanford University, Cali-
fornia

ELECTED AT DALLAS, TEXAS

MARCH 3, 1927

Paul Monroe, Professor Emeritus of Education,
Teachers College, Columbia University, New
York, New York; President, World Federation
of Education Associations, Washington, D.C.

ELECTED AT BOSTON, MASSACHUSETTS

FEBRUARY 28, 1928

Payson Smith, Acting Dean, School of Education,
University of Maine, Orono, Maine

ELECTED AT CLEVELAND, OHIO

FEBRUARY 26, 1929

William Heard Kilpatrick, Professor Emeritus
of Education, Teachers College, Columbia
University, New York, New York

ELECTED AT DETROIT, MICHIGAN

FEBRUARY 24, 1931

Dorothy Canfield Fisher, Arlington, Vermont

ELECTED AT WASHINGTON, D.C.

FEBRUARY 23, 1932

Truman Lee Kelley, Professor of Education,
Graduate School of Education, Harvard Uni-
versity, Cambridge, Massachusetts

ELECTED AT MINNEAPOLIS, MINNESOTA

FEBRUARY 7, 1933

James R. Angell, President Emeritus, Yale Uni-
versity, New Haven, Connecticut; Educational
Counselor, National Broadcasting Company

ELECTED AT CLEVELAND, OHIO

FEBRUARY 27, 1934

Henry W. Holmes, Professor of Education and
Chairman of the University Committee on Edu-
cational Relations, Harvard University, Cam-
bridge, Massachusetts

Mary E. Woolley, President Emeritus, Mt. Holyoke College, South Hadley, Massachusetts

ELECTED AT ST. LOUIS, MISSOURI
FEBRUARY 25, 1936

Boyd H. Bode, Professor Emeritus of Education, Ohio State University, Columbus, Ohio. Visiting Professor at The Moslem University, Cairo, Egypt

Walter Damrosch, Musical Counsel, National Broadcasting Company, New York, New York
Frank N. Freeman, Dean of School of Education, University of California, Berkeley, California

ELECTED AT NEW ORLEANS, LOUISIANA
FEBRUARY 23, 1937

Charles A. Beard, Historian, New Milford, Connecticut

ELECTED AT ATLANTIC CITY, NEW JERSEY
FEBRUARY 28, 1938

Abraham Flexner, Director Emeritus, Institute for Advanced Study, Princeton, New Jersey

ELECTED AT CLEVELAND, OHIO
FEBRUARY 28, 1939

Thomas H. Briggs, Professor Emeritus of Education, Teachers College, Columbia University, New York, New York

I. L. Kandel, Professor of Education, Teachers College, Columbia University, New York, New York, and Editor of *School and Society*

ELECTED AT ST. LOUIS, MISSOURI
FEBRUARY 27, 1940

Guy Stanton Ford, Executive Secretary, American Historical Association, Library of Congress Annex, Washington, D.C.

George Drayton Strayer, Professor Emeritus of Education and Director, Division of Field Studies, Institute of Educational Research, Teachers College, Columbia University, New York, New York

ELECTED AT ATLANTIC CITY, NEW JERSEY
FEBRUARY 25, 1941

Albert S. Cook, State Superintendent of Schools (Retired), Baltimore, Maryland

ELECTED AT SAN FRANCISCO, CALIFORNIA
FEBRUARY 24, 1942

James B. Conant, President of Harvard University, Cambridge, Massachusetts

George F. Zook, President of the American Council of Education, Washington, D.C.

ELECTED AT ATHENS, OHIO
APRIL 10, 1943

Stephen P. Duggan, Director of the Institute of International Education, New York, New York
Frank P. Graham, President of the University of North Carolina, Chapel Hill, North Carolina
H. H. Horne, Professor Emeritus of Education, New York University, New York, New York

ELECTED AT NEW YORK, NEW YORK
FEBRUARY 22, 1944

Florence E. Allen, Judge of the United States Circuit Court of Appeals for the Sixth District (Kentucky, Michigan, Ohio, and Tennessee), Cleveland, Ohio

George S. Counts, Professor of Education and Director of the Division of Foundations of Education, Teachers College, Columbia University, New York, New York

George D. Stoddard, President of the University of Illinois, Urbana, Illinois

John W. Withers, Dean Emeritus of the School of Education, New York University, New York, New York

ELECTED AT CINCINNATI, OHIO
MARCH 17, 1945,

L. Hyde Bailey, Professor Emeritus of Horticulture of Cornell University, Director of Bailey Hortorium, Ithaca, New York

Edward C. Elliott, President of Purdue University, President of the Purdue Research Foundation, Purdue University, West Lafayette, Indiana

E. S. Evenden, Professor of Education, Teachers College, Columbia University, Chairman of the Committee on Teacher Education of the American Council on Education, New York, New York

Carl E. Seashore, Dean Emeritus of the Graduate School of the University of Iowa, The Graduate College, The State University of Iowa, Iowa City, Iowa

ELECTED AT MILWAUKEE, WISCONSIN
MARCH 11, 1946

Frank E. Baker, President, Milwaukee State Teachers College, Milwaukee, Wisconsin

Edmund E. Day, President, Cornell University and Trustee of Tuskegee Institute, Ithaca, New York

Robert M. Hutchins, Chancellor, The University of Chicago, Member of the Board of Directors of Encyclopedia Britannica, Inc., University of Chicago, Chicago, Illinois

William F. Russell, Dean, Teachers College, Columbia University, New York, New York

MEMBERS DECEASED

- Grace Abbott, formerly Professor of Public Welfare Administration, University of Chicago. Elected February 25, 1936; deceased June 19, 1939.
- Sir John Adams, formerly Professor Emeritus of Education, University of London, England. Elected February 25, 1926; deceased September 29, 1934.
- Jane Addams, formerly of Hull House, Chicago, Illinois. Elected February 23, 1932; deceased May 21, 1935.
- Edwin Anderson Alderman, formerly President of the University of Virginia, Charlottesville, Virginia. Elected February 25, 1926; deceased April 19, 1931.
- William C. Bagley, formerly Editor, *School and Society* and Professor Emeritus of Education, Teachers College, Columbia University, New York, New York. Elected February 28, 1928; deceased July 1, 1946.
- Martha Berry, formerly Director of Berry Schools, Mt. Berry, Georgia. Elected February 25, 1941; deceased February 27, 1942.
- George W. Carver, Founder of the George Washington Carver Foundation, Tuskegee Institute, Tuskegee, Alabama. Elected February 24, 1942; deceased January 5, 1943.
- J. McKeen Cattell, formerly Professor of Psychology at the University of Pennsylvania and Columbia University; Editor, *Science* and other publications. Elected February 23, 1932; deceased January 20, 1940.
- Lotus D. Coffman, formerly President of the University of Minnesota. Elected February 28, 1928; deceased September 22, 1938.
- Ellwood Patterson Cubberley, formerly Dean of School of Education, Leland Stanford University, Stanford University, California. Elected February 23, 1925; deceased September 14, 1941.
- Susan Miller Dorsey, formerly Superintendent of Schools, Los Angeles, California. Elected February 25-26, 1926; deceased February 5, 1946.
- John Huston Finley, formerly Editor, *New York Times*. Elected February 20, 1935; deceased March 13, 1940.
- Paul Henry Hanus, formerly Dean, Graduate School of Education, Harvard University, Cambridge, Massachusetts. Elected February 25, 1926; deceased December 14, 1941.
- Patty Smith Hill, formerly Professor of Education, Teachers College, Columbia University, New York, New York. Elected February 28, 1938; deceased May 25, 1946.
- H. H. Horne, formerly Professor of Education, New York University, New York, New York. Elected April 10, 1943; deceased August 16, 1946.
- W. A. Jessup, formerly President of the Carnegie Foundation for the Advancement of Teaching and the Carnegie Corporation, New York, New York. Elected April 10, 1943; deceased July 5, 1944.
- George Johnson, formerly Head of the Department of Education, Catholic University of America, Washington, D.C. Elected February 24, 1942; deceased June 5, 1944.
- Charles Hubbard Judd, formerly Professor of Education, University of Chicago, Chicago, Illinois. Elected February 23, 1925; deceased July 18, 1946.
- Frederick P. Keppel, formerly Educational Adviser and President of the Carnegie Corporation of New York, New York, New York. Elected February 24, 1942; deceased September 8, 1943.
- William A. Neilson, formerly President of Smith College, Northampton, Massachusetts. Elected February 25, 1941; deceased February 13, 1946.
- William Lyon Phelps, formerly Professor of Literature, Yale University, New Haven, Connecticut. Elected February 28, 1939; deceased August 21, 1943.
- James Earl Russell, formerly Professor of Education and Dean, Teachers College, Columbia University, New York, New York. Elected February 25-26, 1926; deceased November 3, 1945.
- David Eugene Smith, formerly Professor of Mathematics, Teachers College, Columbia University, New York, New York. Elected February 24, 1936; deceased July 29, 1944.
- Henry Suzzallo, formerly President of the Carnegie Foundation for the Advancement of Teaching. Elected March 3, 1927; deceased September 25, 1933.

INSTITUTIONAL CHAPTERS*

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University of Illinois, Urbana, Illinois
(March 8, 1911)

President: Mary Alice Lambert, 1005 West Nevada Street, Urbana, Illinois
Vice-president: Frances D. Wilson, 1008 South Lincoln Avenue, Urbana, Illinois
Secretary: Viola Dueringer, 1009 South Locust Street, Champaign, Illinois
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(May 30, 1916)

Charter withdrawn February 24, 1932

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(February 23, 1917)

President: John H. Kilgore, 1720 West 12th Street, Des Moines 14, Iowa

Vice-President: Harry Edwall, Drake University Student Union, 2707 Carpenter Avenue, Des Moines 11, Iowa

Secretary: Agnes Putta, 745 44th Street, Des Moines 12, Iowa

Treasurer: Emma J. Scott, Registrar, Drake University, Des Moines 11, Iowa

Historian-Reporter: Agnes Putta, 745 44th Street, Des Moines 12, Iowa

Counselor: John H. Hutchinson, Dean, Community College, Drake University, Des Moines 11, Iowa

Zeta

University of Cincinnati, Cincinnati, Ohio
(June 13, 1917)

President: Eleanor C. Knoechel, 3285 Renfro Avenue, Cincinnati 11, Ohio

Vice-President: Lotta Veasey, 2805 Stratford Avenue, Cincinnati 20, Ohio

Corresponding Secretary: Helen Landfried, 2368 Ravine Street, Cincinnati 19, Ohio

Recording Secretary: Kathleen Kenney, 2805 Digby Avenue, Cincinnati 20, Ohio

Treasurer: Natalie Evans, 5323 Grafton Avenue, Cincinnati 29, Ohio

Historian-Reporter: Martin Siegel, 1131 Cheyenne Drive, Cincinnati 16, Ohio

Counselor: Margaret McKim, Teachers College, University of Cincinnati, Cincinnati, Ohio

Eta

Purdue University, Lafayette, Indiana
(June 11, 1919)

President: Mrs. Edna Hass Johnson, 212 Fowler Avenue, West Lafayette, Indiana

Vice-President: Wilford Witz, 115 University Street, West Lafayette, Indiana

Secretary: Ruth E. Sproat, 128 Wiggins Street, West Lafayette, Indiana

Treasurer: Lois Clark, 4th Floor, Cary Hall, East, Purdue University, West Lafayette, Indiana

Historian-Reporter: Allan L. Morehouse, R.R. 1, Lafayette, Indiana

Counselor: R. R. Ryder, Division of Education and Applied Psychology, Purdue University, West Lafayette, Indiana

Theta

Colorado State College of Education,
Greeley, Colorado
(March 13, 1920)

President: Louise Keena, Colorado State College of Education, Greeley, Colorado

* Due to readjustments caused by the recent national emergency, a limited number of chapters have found it impossible to organize as early as usual and cannot furnish a full roster of officers. In these cases, the names and addresses of counselors are given.

Secretary: Dorothy Stonemets, Colorado State College of Education, Greeley, Colorado
Treasurer: Dorothy Stonemets, Colorado State College of Education, Greeley, Colorado
Counselor: K. F. Perry, Colorado State College of Education, Greeley, Colorado

Iota

Kansas State Teachers College, Emporia, Kansas
 (March 15, 1920)

President: Ivo Mersmann, 1006 Merchant, Emporia, Kansas
Vice-President: Claudine Decker, 132 West 12th, Emporia, Kansas
Secretary: Marjorie Haley, 418 West 12th, Emporia, Kansas
Treasurer: Virginia Griggs, 132 West 12th, Emporia, Kansas
Historian-Reporter: Mary Frances Forbes, 1305 Highland, Emporia, Kansas
Counselor: Dale Zeller, Kansas State Teachers College, Emporia, Kansas

Kappa

Teachers College, Columbia University,
 New York 27, New York
 (August 7, 1920)

President: Theda Birnbaum, 139 W. 82nd Street, New York, New York
Vice-President: John Gurskey, Livingston Hall, Columbia University, New York 27, New York
Secretary: Margaret Collier, 9 Lee Place, Bronxville, New York
Treasurer: Leonard Winier, 509 West 121st Street, New York 27, New York
Historian-Reporter: Ann McKillop, Whittier Hall, 1230 Amsterdam Avenue, New York 27, New York
Counselor: Florence Stratemeyer, Teachers College, Columbia University, New York 27, New York

Lambda

Oklahoma Agricultural and Mechanical College,
 Stillwater, Oklahoma
 (April 16, 1921)

President: S. L. Reed, Oklahoma A. and M. College, Stillwater, Oklahoma
Vice-President: Marcelyn Matthews, Oklahoma A. and M. College, Stillwater, Oklahoma
Secretary: Wilma Lackey, Oklahoma A. and M. College, Stillwater, Oklahoma
Historian-Reporter: Ilse Wolf, Oklahoma A. and M. College, Stillwater, Oklahoma
Counselor: M. R. Chauncey, Oklahoma A. and M. College, Stillwater, Oklahoma

Mu

Illinois State Normal University, Normal,
 Illinois

(March 4, 1922)

President: Evelyn Elyea, 315 North Street, Normal, Illinois
Vice-President: Naoma Glasscock, 217 School Street, Normal, Illinois
Secretary: Zola Harvey, Fell Hall, Normal, Illinois
Treasurer: Maxine O'Neil, Fell Hall, Normal, Illinois
Historian-Reporter: Zola Harvey, Fell Hall, Normal, Illinois
Counselor: H. H. Schroeder, Dean Emeritus, Illinois State Normal University, Normal, Illinois

Nu

Miami University, Oxford, Ohio

(April 20, 1922)

President: Rosa Lee Emerson, 72 Wells Hall, Oxford, Ohio
Vice-President: Rosamay Lottridge, 301 North Hall, Oxford, Ohio
Secretary: Marion Nordberg, 55 Wells Hall, Oxford, Ohio
Treasurer: Muriel Erion, 309 North Hall, Oxford, Ohio
Historian-Reporter: Jane Brown, 39 Wells Hall, Oxford, Ohio
Counselor: N. C. Christofferson, 105 Benton Hall, Oxford, Ohio

Xi

University of Alabama, University, Alabama

(May 16, 1922)

President: Tennie Davidson, Box 2256, University, Alabama
Vice-President: Sue Cashion, Box 96, University, Alabama
Secretary: Mary Sue Singley, 814 Hackberry Lane, Tuscaloosa, Alabama
Treasurer: Mrs. Pauline Foster, Box 2242, University, Alabama
Historian-Reporter: Freida Gutlow, Colonial Hall, University, Alabama
Counselor: R. W. Cowart, Drawer R., University, Alabama

Omicron

Northern State Teachers College, Aberdeen,
 South Dakota

(June 3, 1922)

President: Ruth Knudson, Northern State Teachers College, Aberdeen, South Dakota
Secretary: Esther Robertson, Northern State Teachers College, Aberdeen, South Dakota

Treasurer: Joseph Callen, Northern State Teachers College, Aberdeen, South Dakota
Historian-Reporter: Dorothy J. Hooper, Northern State Teachers College, Aberdeen, South Dakota
Counselor: M. E. Nugent, Northern State Teachers College, Aberdeen, South Dakota

Pi

Michigan State Normal College, Ypsilanti, Michigan
 (June 20, 1922)
President: Joyce McKeachie, Davisburg, Michigan
Vice-President: Lois Arnold, Box 107, Fraser, Michigan
Corresponding Secretary: Theodosia Coplas, 310 East Main Street, Boyne City, Michigan
Recording Secretary: Betty Wixson, 8951 North Martindale, Detroit 4, Michigan
Treasurer: Loree Presnell, 31964 Cherry Hill, Garden City, Michigan
Historian-Reporter: Theodosia Coplas, 310 East Main Street, Boyne City, Michigan
Counselor: Martha Best, Michigan State Normal College, Ypsilanti, Michigan

Rho

Central Missouri State College, Warrensburg, Missouri
 (October 28, 1922)
President: R. D. Grechus, Central Missouri State College, Warrensburg, Missouri
Vice-president: Esther Borgman, Central Missouri State College, Warrensburg, Missouri
Secretary: Dorothea Robertson, Central Missouri State College, Warrensburg, Missouri
Treasurer: Nola Kueck, Central Missouri State College, Warrensburg, Missouri
Historian-Reporter: LaVera Stucker Kipp, Yeater Hall, Central Missouri State College, Warrensburg, Missouri
Counselor: Pauline A. Humphreys, Central Missouri State College, Warrensburg, Missouri

Sigma

Pennsylvania State College, State College, Pennsylvania
 (January 11, 1932)
 Charter withdrawn February 26, 1936

Tau

Northeast Missouri State Teachers College, Kirksville, Missouri
 (February 24, 1923)
President: Barbara Brubaker, 316 East Fillmore Street, Kirksville, Missouri
Vice-president: Francis Cooper Davis, 1016 East McPherson Street, Kirksville, Missouri

Secretary: Elizabeth Rudasill, 511 South Franklin Street, Kirksville, Missouri
Treasurer: Henry Bamman, 504 South Marian Street, Kirksville, Missouri
Historian-Reporter: Betty Slaughter, 511 South Franklin Street, Kirksville, Missouri
Counselor: Berenice B. Beggs, 211 East Patterson Street, Kirksville, Missouri

Upsilon

University of Florida, Gainesville, Florida
 (June 23, 1923)
President: Mrs. Jean P. Tison, Fifth Grade Teacher, P. K. Yonge Laboratory School, Gainesville, Florida
Vice-president: James T. Campbell, Research Associate, Bureau of Educational Research, P. K. Yonge Bldg., Gainesville, Florida
Secretary: Lillian Maguire, Recorder, P. K. Yonge Laboratory School, Gainesville, Florida
Treasurer: W. L. Goette, Teacher of Science Education, P. K. Yonge Laboratory School, Gainesville, Florida
Historian-Reporter: Rosella Herman, Fourth Grade Teacher, P. K. Yonge Laboratory School, Gainesville, Florida
Counselor: A. R. Mead, Director of Educational Research, P. K. Yonge Bldg., Gainesville, Florida

Phi

Marshall College, Huntington 1, West Virginia
 (June 7, 1923)
President: Mrs. Jean Franklin Bowles, 647½ Washington Avenue, Huntington, West Virginia
First Vice-president: Fenton T. West, 3401 Auburn Road, Huntington, West Virginia
Second Vice-President: Emma Duncan, Marshall College, Huntington 1, West Virginia
Secretary: Zula Miller, Laidley Hall, Marshall College, Huntington, West Virginia
Treasurer: L. Marie White, Marshall College, Huntington, West Virginia
Historian-Reporter: Virginia Rider, Marshall College, Huntington, West Virginia
Counselor: Roy C. Woods, Marshall College, Huntington, West Virginia

Chi

Western State College, Gunnison, Colorado
 (June 14, 1923)
President: Evelyn Eceritt, Western State College, Gunnison, Colorado
Vice-president: Mrs. Avis Decker, Western State College, Gunnison, Colorado
Secretary: J. G. Uhrlaub, Western State College, Gunnison, Colorado
Treasurer: Herbert Dorricott, Western State College, Gunnison, Colorado

Historian-Reporter: C. A. Helmecke, Western State College, Gunnison, Colorado
Counselor: John J. Dynes, Western State College, Gunnison, Colorado

Psi

Iowa State Teachers College, Cedar Falls, Iowa
(August 7, 1923)

President: Eloise Baer, Iowa State Teachers College, Cedar Falls, Iowa

Vice-president: Sarah Groesbeck, Iowa State Teachers College, Cedar Falls, Iowa

Secretary: Arlene Schlegel, Iowa State Teachers College, Cedar Falls, Iowa

Treasurer: Allen Rodemeyer, Iowa State Teachers College, Cedar Falls, Iowa

Counselor: John W. Charles, Iowa State Teachers College, Cedar Falls, Iowa

Omega

Ohio University, Athens, Ohio
(August 7, 1923)

President: Ollie Tedrow, 24 Poplar Street, Athens, Ohio

Vice-president: Joan Kinnach, 46 East Union Street, Athens, Ohio

Secretary: Jane Cranmer, Lindley Hall, Athens, Ohio

Treasurer: Irma E. Voigt, 35 Park Place, Athens, Ohio

Historian-Reporter: Not appointed as yet

Counselor: Ann E. Mumma, Box 388, Athens, Ohio

Honorary Counselor: T. C. McCracken, 47 Elmwood Place, Athens, Ohio

Alpha Alpha

Ohio Wesleyan University, Delaware, Ohio
(November 10, 1923)

President: Eleanor Clay, Stuyvesant Hall, Delaware, Ohio

Vice-President: Florence Martineau, Monnett Hall, Delaware, Ohio

Secretary: Constance La Ganke, Austin Hall, Delaware, Ohio

Treasurer: Eleanor McDevitt, Stuyvesant Hall, Delaware, Ohio

Historian-Reporter: Sally Smith, Stuyvesant Hall, Delaware, Ohio

Social Chairman: Mary Jo Buvinger, Austin Hall, Delaware, Ohio

Counselor: Martha Dallmann, Ohio Wesleyan University, Delaware, Ohio

Alpha Beta

University of Arkansas, Fayetteville, Arkansas
(February 19, 1924)

President: Patricia Bliss, Kappa Gamma House, Fayetteville, Arkansas

Vice-president: Mary Ellen Hill, 506 North Willow Street, Fayetteville, Arkansas

Secretary: Lorene Applewhite, Delta Delta Delta House, Fayetteville, Arkansas

Treasurer: Lorene Applewhite, Delta Delta House, Fayetteville, Arkansas

Counselor: Helen Graham, University of Arkansas, Fayetteville, Arkansas

Alpha Gamma

University of Kentucky, Lexington, Kentucky
(May 19, 1924)

Counselor: Margaret Bell Humphreys, University School, Lexington 29, Kentucky

Alpha Delta

Florida State College for Women, Tallahassee, Florida

(January 12, 1925)

President: Earnest W. Cason, Florida State College for Women, Tallahassee, Florida

Vice-president: Ida Lula Davis, Florida State College for Women, Tallahassee, Florida

Corresponding Secretary: Nell McNeil, Florida State College for Women, Tallahassee, Florida

Recording Secretary: Frances Rutland, Florida State College for Women, Tallahassee, Florida

Treasurer: Fannie B. Shaw, Florida State College for Women, Tallahassee, Florida

Historian-Reporter: Nell McNeil, Florida State College for Women, Tallahassee, Florida

Counselor: M. R. Hinson, Florida State College for Women, Tallahassee, Florida

Alpha Epsilon

Western Illinois State Teachers College, Macomb, Illinois

(February 27, 1925)

President: Harriett Johnson, 819 West Adams Street, Macomb, Illinois

Vice-president: Betty Ballou, 520 West Washington Street, Macomb, Illinois

Secretary: Wilma Sherwin, 501 West Pierce Street, Macomb, Illinois

Treasurer: Barbara Sweney, 501 West Pierce Street, Macomb, Illinois

Historian-Reporter: Louise Bunch, 705 West Adams Street, Macomb, Illinois

Counselor: J. L. Archer, Western Illinois State Teachers College, Macomb, Illinois

Alpha Zeta

Kansas State Teachers College, Pittsburg, Kansas
(March 14, 1925)

President: Margaret Bower, Kansas State Teachers College, Pittsburg, Kansas

Vice-president: Alathca Walker, Kansas State Teachers College, Pittsburg, Kansas

Secretary: Belle Provorse, Kansas State Teachers College, Pittsburg, Kansas
Treasurer: Odella Nation, Kansas State Teachers College, Pittsburg, Kansas
Counselor: Eulalia E. Roseberry, Kansas State Teachers College, Pittsburg, Kansas

Alpha Eta

Southeast Missouri State College,
 Cape Girardeau, Missouri
 (April 17, 1925)
President: Noah E. Gray, 1407 Broadway, Cape Girardeau, Missouri
Vice-President: Wallace Ramsey, Cheney Hall, Cape Girardeau, Missouri
Secretary: Nancy Jane Hamilton, Leming Hall, Cape Girardeau, Missouri
Treasurer-Recorder: Esther L. Knehans, 510 North Boulevard, Cape Girardeau, Missouri
Historian-Reporter: Lois Isabel Pott, 1401 Broadway, Cape Girardeau, Missouri
Counselor: S. A. Krusé, State College, Cape Girardeau, Missouri

Alpha Theta

University of Akron, Akron, Ohio
 (April 24, 1925)
President: James Richard Fuchs, 585 Glendora Avenue, Akron, Ohio
Vice-president: Mary Adams, 1624 Preston Avenue, Akron, Ohio
Secretary: Josephine Milani, 522 Evans Avenue, Akron, Ohio
Treasurer: Mary Dague, 948 Peerless Avenue, Akron, Ohio
Assistant Treasurer: Marily Merkh, 192 Kenwick Drive, Akron, Ohio
Historian-Reporter: Helen Eckert, 1854 Tenth Street, Akron, Ohio
Social Chairman: Patti Lou Myers, 101 Vespers Street, Akron, Ohio
Counselor: E. L. Kuhnes, 751 Mercer Avenue, Akron, Ohio

Alpha Iota

North Texas State Teachers College,
 Denton, Texas
 (January 23, 1926)
Counselor: L. W. Newton, North Texas State Teachers College, Denton, Texas

Alpha Kappa

Indiana State Teachers College,
 Terre Haute, Indiana
 (February 12, 1926)
President: Grace Sargent, Indiana State Teachers College, Terre Haute, Indiana
Vice-president: Zoe Shriner, Indiana State Teachers College, Terre Haute, Indiana

Secretary: Marilyn Buchanan, Indiana State Teachers College, Terre Haute, Indiana
Historian-Reporter: Jerrie McGrew, Indiana State Teachers College, Terre Haute, Indiana
Counselor: John R. Shannon, Indiana State Teachers College, Terre Haute, Indiana

Alpha Lambda

University of Denver, Denver 10, Colorado
 (May 22, 1926)
President: Laura Fisher, 2816 Vine Street, Denver 5, Colorado
First Vice-president: Virginia Stearns, 1615 Madison Street, Denver 7, Colorado
Second Vice-president: Emily Girault, 2280 South University Boulevard, Denver 10, Colorado
Corresponding Secretary: Sylvia Houghton, 704 Fox Street, Denver, Colorado
Recording Secretary: Betty Jayne Vaughn, 1336 Monroe Street, Denver, Colorado
Treasurer: Elizabeth Leslie, 1355 Lafayette Street, Denver 6, Colorado
Historian: Corine Bourquin, 2031 Bellaire Street, Denver, Colorado
Reporter: Mary Kircher, 1439 Detroit Street, Denver 6, Colorado
Student Representative: Friend Blauer, 1150 South Pearl Street, Denver, Colorado
Alumni Representative: Mary Flood, 920 South Williams Street, Denver, Colorado

Alpha Mu

University of Wyoming, Laramie, Wyoming
 (May 25, 1926)
President: Ruth E. Campbell, 1314 Ivinson Avenue, Laramie, Wyoming
Vice-President: Charles H. Thompson, Dray Cottage, 1711 Grand Avenue, Laramie, Wyoming
Secretary: Louise E. Thoun, 1314 Ivinson Avenue, Laramie, Wyoming
Treasurer: Agnes Gunderson, Apt. No. 4, 719 Grand Avenue, Laramie, Wyoming
Historian-Reporter: Mrs. Margaret Reusser Redburn, 509½ Clark Street, Laramie, Wyoming
Counselor: Clarice Whittenburg, 203 South 9th Street, Laramie, Wyoming (on leave of absence)
Acting Counselor: Glennie Bacon, P.O. Box 334, Laramie, Wyoming

Alpha Nu

Chico State College, Chico, California
 (May 28, 1926)
President: Harry Burrell, Chico State College, Chico, California
Vice-president: Ruth Stevens, Chico State College, Chico, California
Secretary: Elaine Chmelka, Chico State College, Chico, California

Treasurer: Mildred Selvester, Chico State College, Chico, California
Historian-Reporter: Dorothy Cannon, Chico State College, Chico, California
Counselor: Philip M. Iloff, Chico State College, Chico, California

Alpha Xi

College of William and Mary,
Williamsburg, Virginia
(April 22, 1927)

President: Betty Jane Taylor, Kappa Kappa Gamma House, Williamsburg, Virginia
Vice-president: Jacqueline Armor, Chi Omega House, Williamsburg, Virginia
Secretary: Harriet Hochstrasser, Chi Omega House, Williamsburg, Virginia
Treasurer: G. Robert Jacobs, Box 1326, Williamsburg, Virginia
Counselor: George J. Oliver, College of William and Mary, Williamsburg, Virginia

Alpha Omicron

Franklin College, Franklin, Indiana
(May 12, 1927)
Charter withdrawn

Alpha Pi

George Peabody College for Teachers,
Nashville 4, Tennessee
(May 14, 1927)

President: Edward H. Cleino, Peabody College, Nashville 4, Tennessee
Vice-president: Mrs. Jane McIlwraith, 1019 Maplewood Lane, Nashville 6, Tennessee
Corresponding Secretary: Mr. Richard Starr, Peabody College, Nashville 4, Tennessee
Recording Secretary: Miss Sue P. Eagan, Peabody College, Nashville 4, Tennessee
Treasurer: Miss Stephanie Killgore, Peabody College, Nashville 4, Tennessee
Counselor: Miss Bess McCann, Peabody College, Nashville 4, Tennessee

Alpha Rho

Santa Barbara College, University of California,
Santa Barbara, California
(May 20, 1927)

President: Constance M. Terry, 115 West Pedregosa Street, Santa Barbara, California
Vice-president: Robert Hart, 915 West Michelstorena Street, Santa Barbara, California
Second Vice-president: Dorothy Milsap
Secretary: Betty Duysen, 1637 Oramas Road, Santa Barbara, California
Treasurer: Tina Sanchez, 126 North Alisos Street, Santa Barbara, California
Historian-Reporter: Mirrie Abbott, 513 East Pedregosa Street, Santa Barbara, California

Counselor: Will Hayes, 614 Sierra Street, Santa Barbara, California

Alpha Sigma

San Diego State College, San Diego, California
(May 21, 1927)

President: Cyrus Keller, Lemon Grove, California
Vice-president: Carol Chambers, 901 Beryl Street, San Diego 9, California
Secretary: Frances Read, 117 East Mount Vernon, Lemon Grove, California
Treasurer: Agatha Sick, 2421 G Street, San Diego 2, California
Historian-Reporter: Mary Caldwell, 4744 Miracle Drive, San Diego 5, California
Counselor: Katherine E. Corbett, 320 Fir Street, San Diego, California

Alpha Tau

Duke University, Durham, North Carolina
(May 27, 1927)

Counselor: A. M. Proctor, Duke University, Durham, North Carolina

Alpha Upsilon

West Virginia University Morgantown,
West Virginia
(July 21, 1927)

President: Betty Booth, Hopecrest Street, Morgantown, West Virginia
Vice-president: Margaret Ann Jackson, 265 Prospect Street, Morgantown, West Virginia
Secretary: Billie Simms, 108 Center Street, Woman's Hall, Morgantown, West Virginia
Treasurer: Mrs. Arch Dorsey, 445 Lorentz Avenue, Morgantown, West Virginia
Historian-Reporter: Elizabeth Gates, 70 West McKinley Street, Morgantown, West Virginia
Counselor: Robert D. Baldwin, Faculty Club, Spruce Street, Morgantown, West Virginia

Alpha Phi

Alabama Polytechnic Institute, Auburn, Alabama
(January 17, 1928)

President: Hilda Tucker, Dormitory I, Auburn, Alabama
Vice-president: Helen Williamson, Dormitory II, Auburn, Alabama
Corresponding Secretary: James Owens, 245 South Gay Street, Auburn, Alabama
Recording Secretary: Carol Ann McCool, Dormitory II, Auburn, Alabama
Treasurer: Woodrow Breland, 302 Samford Avenue, Auburn, Alabama
Historian-Reporter: Gere Rennert, Dormitory III, Auburn, Alabama

Alpha Chi

Madison College, Harrisonburg, Virginia
(April 4, 1946)

President: Margaret Ritchie, Route 1, Box 297,
Harrisonburg, Virginia

Vice-president: Mrs. Virginia Cooke, Marriner,
Box 423, Madison College, Harrisonburg,
Virginia

Corresponding Secretary: Mary Virginia Carson,
Box 585, Madison College, Harrisonburg, Vir-
ginia

Recording Secretary: Jane Morgan, Box 323,
Madison College, Harrisonburg, Virginia

Treasurer: Shirley Williams, Box 223, Madison
College, Harrisonburg, Virginia

Historian: Amy Sanders, Box 42, Madison Col-
lege, Harrisonburg, Virginia

Reporter: Jo Johnson, Box 33, Madison College,
Harrisonburg, Virginia

Counselor: A. K. Eagle, Madison College, Har-
risonburg, Virginia

Alpha Psi

Heidelberg College, Tiffin, Ohio
(February 11, 1928)

President: Elizabeth Van Horn, Willard Hall,
Tiffin, Ohio

Vice-president: John Haberman, Heidelberg
College, Tiffin, Ohio

Secretary: Jean Platt, France Hall, Tiffin, Ohio

Treasurer: Margaret Bock, Willard Hall, Tif-
fin, Ohio

Historian-Reporter: Elizabeth Neff, Keller Cot-
tage, Tiffin, Ohio

Counselor: E. I. F. Williams, Heidelberg Col-
lege, Tiffin, Ohio

Alpha Omega

Oregon State College, Corvallis, Oregon
(February 15, 1928)

President: James Jackson, Oregon State College,
Corvallis, Oregon

Vice-president: Marion Sundell (Miss), Oregon
State College, Corvallis, Oregon

Secretary: Virginia Smith, Oregon State College,
Corvallis, Oregon

Treasurer: Mary Piper, Oregon State College,
Corvallis, Oregon

Counselor: Riley J. Clinton, Oregon State Col-
lege, Corvallis, Oregon

Beta Alpha

San Jose State College, San Jose, California
(February 21, 1928)

President: Carolyn Freire, 390 East San Salva-
dore Street, San Jose, California

Vice-president: Ann Tomasello, 1247 South 1st
Street, San Jose, California

Recording Secretary: Carol Lantz, 58 North 2nd
Street, Campbell, California

Corresponding Secretary: Barbara Bone, 97 Haw-
thorne Way, San Jose, California

Treasurer: Harry T. Jensen, San Jose State Col-
lege, San Jose, California

Historian-Reporter: Marcella Brokofsky, 390
East San Salvadore Street, San Jose, California

Counselor: Roy D. Willey, San Jose State Col-
lege, San Jose, California

Beta Beta

University of New Hampshire,
Durham, New Hampshire
(February 23, 1928)

President: Russell Hanson, University of New
Hampshire, Durham, New Hampshire

Vice-president: John W. Day, University of New
Hampshire, Durham, New Hampshire

Secretary: Dorothy Minor Flint, University of
New Hampshire, Durham, New Hampshire

Treasurer: Doris Tyrrell, University of New
Hampshire, Durham, New Hampshire

Counselor: A. Monroe Stowe, University of New
Hampshire, Durham, New Hampshire

Beta Gamma

State Teachers College, Indiana, Pennsylvania
(May 14, 1928)

President: Natalie Keller, 106 North J Street,
State Teachers College, Indiana, Pennsylvania

Vice-president: Isabel Edwards, 666 Grant
Street, Indiana, Pennsylvania

Secretary: Elissa Pezzuti, 1151 Water Street,
Indiana, Pennsylvania

Treasurer: Ella Pezzuti, 1151 Water Street,
Indiana, Pennsylvania

Historian-Reporter: Florence Schatz, 254 State
Teachers College, Indiana, Pennsylvania

Counselor: Pearl R. Reed, 135 South 6th Street,
Indiana, Pennsylvania

Beta Delta

Southeastern State College, Durant, Oklahoma
(May 14, 1928)

President: Mrs. W. L. Blain, Southeastern State
College, Durant, Oklahoma

Vice-president: Blanche Harrison, Southeastern
State College, Durant, Oklahoma

Secretary: Lola Totoro, Southeastern State Col-
lege, Durant, Oklahoma

Treasurer: Dr. E. M. Haggard, Southeastern
State College, Durant, Oklahoma

Historian-Reporter: Lou Ellen May, Southeastern
State College, Durant, Oklahoma

Counselor: Dr. M. K. Fort, Southeastern State
College, Durant, Oklahoma

Beta Epsilon

State Teachers College, Farmville, Virginia

(May 21, 1928)

President: Anna S. Headlee, Box 4, State Teachers College, Farmville, Virginia

Vice-president: Barbara H. Kellam, Box 4, State Teachers College, Farmville, Virginia

Secretary: Patsy Dale, State Teachers College, Farmville, Virginia

Treasurer: Nancy Parrish, State Teachers College, Farmville, Virginia

Historian-Reporter: Audrey Lee Davis, State Teachers College, Farmville, Virginia

Counselor: Pauline Camper, Box 131, State Teachers College, Farmville, Virginia

Beta Zeta

University of Idaho, Moscow, Idaho

(June 1, 1928)

President: Lois Louise Little, University of Idaho, Moscow, Idaho

Vice-president: Florence Marjorie King, University of Idaho, Moscow, Idaho

Secretary: Gwendolin McKay, University of Idaho, Moscow, Idaho

Treasurer: Margaret Madison, University of Idaho, Moscow, Idaho

Historian-Reporter: Margaret Jane Dempsey, University of Idaho, Moscow, Idaho

Counselor: Walter Wayne Smith, University of Idaho, Moscow, Idaho

Beta Eta

Oklahoma Baptist University,

Shawnee, Oklahoma

(June 8, 1928)

President: Valera Moore, 519 North Bell Street, Shawnee, Oklahoma

Vice-president: Mrs. G. C. Cornett, 514 West Ford Street, Shawnee, Oklahoma

Secretary-Treasurer: Mildred Poling, Earleigh Hall, Oklahoma Baptist University, Shawnee, Oklahoma

Historian-Reporter: James Roberson, 2409 North Kickapoo Street, Shawnee, Oklahoma

Counselor: Lenna E. Smock, 531 West University Street, Shawnee, Oklahoma

Beta Theta

State Teachers College, Oshkosh, Wisconsin

(January 26, 1929)

President: Frank Stoll, 34 Park Street, Oshkosh, Wisconsin

Vice-president: Thurman Fox, 400 Vine Street, Oshkosh, Wisconsin

Secretary: Marie Kuharski, 499 Ruggles Street, Fond du Lac, Wisconsin

Treasurer: Mrs. Bertha Merker, 143½ Cherry Avenue, Oshkosh, Wisconsin

Historian-Reporter: Helen Welkos, 208 West Court Street, Elkhorn, Wisconsin

Counselor: Hulda A. Dilling, Windermere Road, Oshkosh, Wisconsin

Beta Iota

Western Michigan College of Education,

Kalamazoo 45, Michigan

(February 2, 1929)

President: Maxine Sprik, 726 Davis Street, Kalamazoo 45, Michigan

Vice-president: Robert Williams, Vandercook Hall, Kalamazoo 45, Michigan

Secretary: Barbara MacMillan, 818 Davis Street, Kalamazoo 44, Michigan

Treasurer: Mary Waldheer, Spindler Hall 203, Kalamazoo 45, Michigan

Historian-Reporter: Priscilla Barnes, Walwood Hall 219, Kalamazoo 45, Michigan

Counselor: Wm. McKinley Robinson, 1414 Low Road, Kalamazoo 41, Michigan

Beta Kappa

University of Georgia, Athens, Georgia

(May 4, 1929)

Counselor: H. B. Richie, University of Georgia, Athens, Georgia

Beta Lambda

Alabama College, Montevallo, Alabama

(May 24, 1929)

President: Grace Korth, Alabama College, Montevallo, Alabama

Vice-president: Lennie Sue Goree, Alabama College, Montevallo, Alabama

Secretary: Katherine May, Alabama College, Montevallo, Alabama

Treasurer: Erin Hubbert, Alabama College, Montevallo, Alabama

Historian: June Middleton, Alabama College, Montevallo, Alabama

Reporter: Franklee Gilbert, Alabama College, Montevallo, Alabama

Counselor: Katherine Vickery, Alabama College, Montevallo, Alabama

Beta Mu

Peru State Teachers College, Peru, Nebraska

(May 25, 1929)

President: Ralf Graham, Delzell Hall, Peru, Nebraska

Vice-President: Margaret Wellenseik, Eliza Morgan Hall, Peru, Nebraska

Secretary: Dorothy Stepan, Box 191, Peru, Nebraska

Treasurer: Margaret Spellman, Eliza Morgan Hall, Peru, Nebraska

Counselor: P. A. Maxwell, Peru, Nebraska

Beta Nu

Black Hills Teachers College,
Spearfish, South Dakota
(May 25, 1929)

President: Virginia Rebbe Kennedy, Black Hills Teachers College, Spearfish, South Dakota
Vice-president: Fred C. Guenther, Black Hills Teachers College, Spearfish, South Dakota
Secretary: Winnie M. Thomas, Black Hills Teachers College, Spearfish, South Dakota
Treasurer: Frank L. Bennett, Black Hills Teachers College, Spearfish, South Dakota
Historian-Reporter: Estella J. Bennett, Black Hills Teachers College, Spearfish, South Dakota
Counselor: Ida D. Henton, Black Hills Teachers College, Spearfish, South Dakota

Beta Xi

Baylor University, Waco, Texas
(May 20, 1929)

President: Margaret Wright, 919 Sixth Street, Waco, Texas
Vice-president: Nancy Anderson, Burleson Hall, Baylor University, Waco, Texas
Secretary: Frances Taylor, Burleson Hall, Baylor University, Waco, Texas
Treasurer: Lorena Strech, School of Education, Baylor University, Waco, Texas
Historian-Reporter: Betty Ann Swogetinsky, Burleson Hall, Baylor University, Waco, Texas
Counselor: M. L. Goetting, School of Education, Baylor University, Waco, Texas

Beta Omicron

State Teachers College, Milwaukee 11, Wisconsin
(April 17, 1930)
President: Carolyn Jean Starr, 1028 West Vine Street, Milwaukee 5, Wisconsin
Vice-president: Willowene Alofs, 3028 North Oakland Avenue, Milwaukee 11, Wisconsin
Secretary: Lillian Houg, Win. Horlick High School, Racine, Wisconsin
Treasurer: Ruth Schier, 206 West Saveland Avenue, Milwaukee 7, Wisconsin
Historian-Reporter: Suzayne Weber, 220 East Locust Street, Milwaukee 12, Wisconsin
Counselor: John C. Lazenby, State Teachers College, Milwaukee 11, Wisconsin

Beta Pi

School of Education, New York University,
New York 3, New York
(May 24, 1930)

President: John Winfield Tietz, Fifth Avenue Hotel, 24 Fifth Avenue, New York, New York
Vice-president: Anita L. Niebanck, 46 Gantier Avenue, Jersey City 6, New Jersey

Corresponding Secretary: J. Dwight Daugherty, 14 Forest Street, Montclair, New Jersey
Recording Secretary: Martha Kuhlmann, 64-01 Woodbine Street, Brooklyn 27, New York
Treasurer: Mrs. Clara Carr Stallard, 453 South Maple Avenue, Glen Rock, New Jersey
Historian: Eva Glassford, 906 Summit Avenue, Jersey City, New Jersey
Reporter: Leonard Stroebe, 331 Virginia Avenue, Jersey City 4, New Jersey
Counselor: Charles E. Skinner, 26 Press Building, New York University, New York 3, New York

Beta Rho

State Teachers College, Mansfield, Pennsylvania
(May 27, 1930)
President: Bettejo Goodall, State Teachers College, Mansfield, Pennsylvania
Vice-president: Elizabeth Schmidt, State Teachers College, Mansfield, Pennsylvania
Corresponding Secretary: Donald Ayres, State Teachers College, Mansfield, Pennsylvania
Recording Secretary: Anna Mary Schultz, State Teachers College, Mansfield, Pennsylvania
Historian-Reporter: Donald Ayres, State Teachers College, Mansfield, Pennsylvania
Counselor: Margaret O'Brien, State Teachers College, Mansfield, Pennsylvania

Beta Sigma

Georgia State Teachers College, Athens, Georgia
(May 28, 1930)
Charter withdrawn, Institutional merger

Beta Tau

LaCrosse State Teachers College,
LaCrosse, Wisconsin
(June 3, 1930)
President: Robert Hillegas, 914 Logan Street, LaCrosse, Wisconsin
Vice-president: Ole Oines, 1603 Charles Street, LaCrosse, Wisconsin
Secretary: Lois Arneson, 1620 Main Street, LaCrosse, Wisconsin
Treasurer: Eloda Rumsey, 1421 Vine Street, LaCrosse, Wisconsin
Historian-Reporter: Agnes Fortney, 1421 Vine Street, LaCrosse, Wisconsin
Counselor: Everett L. Walters, 215 North 24th Street, LaCrosse, Wisconsin

Beta Upsilon

Washington University, St. Louis 5, Missouri
(June 5, 1930)
President: Eugene E. Seubert, 5802 Bartmer, St. Louis 12, Missouri
Vice-president: Lorene A. Bahn, 4231 Lee Avenue, St. Louis 15, Missouri

Secretary: Bettye Jane Boardman, 3940 Fillmore,
St. Louis 16, Missouri
Treasurer: S. C. Gribble, Washington Univer-
sity, St. Louis 5, Missouri
Historian-Reporter: Gertrude Fiehler, 4543
Westminster Place, St. Louis 8, Missouri
Counselor: Frank L. Wright, 707 North Forest,
Webster Groves 19, Missouri

Beta Phi

Arizona State College, Tempe, Arizona
(December 16, 1930)

President: Jane Hallaway, Arizona State College,
Tempe, Arizona
Vice-president: Margery Jorgenson, Arizona
State College, Tempe, Arizona
Corresponding Secretary: Olga Emmons, Arizona
State College, Tempe, Arizona
Secretary: Gloria Emmons, Arizona State Col-
lege, Tempe, Arizona
Treasurer: Barbara Martin, Arizona State Col-
lege, Tempe, Arizona
Historian-Reporter: Gerry Godbold, Arizona
State College, Tempe, Arizona
Counselor: I. D. Payne, Arizona State College,
Tempe, Arizona

Beta Chi

Arizona State College, Flagstaff, Arizona
(December 17, 1930)

President: Patricia M. O'Hanlon, North Hall,
Arizona State College, Flagstaff, Arizona
Vice-president: Dude Rutherford, North Hall,
Arizona State College, Flagstaff, Arizona
Secretary: Dude Rutherford, North Hall, Ari-
zona State College, Flagstaff, Arizona
Treasurer: Celia Ryberg, 12 Isham Spencer,
Flagstaff, Arizona
Counselor: Ivernina Tyson, Huthinson Apart-
ments, Flagstaff, Arizona

Beta Psi

Eastern Illinois State Teachers College,
Charleston, Illinois
(January 2, 1931)

President: Norma Jean Garrett, Pemberton Hall,
Charleston, Illinois
Vice-president: Marvin Johnson, 1431 Ninth
Street, Charleston, Illinois
Secretary: Gloria Anderson, Pemberton Hall,
Charleston, Illinois
Treasurer: Ruth Wiseman, 325 West Harrison
Street, Charleston, Illinois
Historian-Reporter: Ardis Bailey, 718 Lincoln
Street, Charleston, Illinois
Counselor: Emma Reinhardt, 859 Eleventh
Street, Charleston, Illinois

Beta Omega

Fairmont State College, Fairmont, West Virginia
(January 13, 1931)
President: Betty Berlin, Fairmont State College,
Fairmont, West Virginia
Vice-president: Charles Gum, Fairmont State
College, Fairmont, West Virginia
Secretary: Jean George, Fairmont State College,
Fairmont, West Virginia
Treasurer: Frank Hall, Fairmont State College,
Fairmont, West Virginia
Historian-Reporter: Betty Sanders, Fairmont
State College, Fairmont, West Virginia
Counselor: Harold D. Fleming, Fairmont State
College, Fairmont, West Virginia

Gamma Alpha

Radford College, Radford, Virginia
(February 7, 1931)

President: Geraldine Potter, Radford College,
Radford, Virginia
Vice-president: Louise Duncan, Radford College,
Radford, Virginia
Secretary: Marie Lester, Radford College, Rad-
ford, Virginia
Treasurer: Ethel Roberts, Radnor Apartment,
Radford, Virginia
Historian-Reporter: Elsie Lockmeyer, Radford
College, Radford, Virginia
Counselor: M'Ledge Moffett, Radford College,
Radford, Virginia

Gamma Beta

State Teachers College, Bloomsburg,
Pennsylvania
(February 21, 1931)

President: Paul Rowlands, Market and Main
Street, Bloomsburg, Pennsylvania
Vice-president: Ellen Moore, State Teachers Col-
lege, Bloomsburg, Pennsylvania
Corresponding Secretary: Shirley Keiser, State
Teachers College, Bloomsburg, Pennsylvania
Recording Secretary: Harriet Rhodes, Fourth
Street, Bloomsburg, Pennsylvania
Treasurer: Helen Wright, Fifth Street, Blooms-
burg, Pennsylvania
Counselor: Nell Maupin, State Teachers College,
Bloomsburg, Pennsylvania

Gamma Gamma

Moorhead State Teachers College,
Moorhead, Minnesota
(May 1, 1931)

President: Maxine Hunt, Moorhead State Teach-
ers College, Moorhead, Minnesota
Vice-president: Mrs. Edna Schwartz Smith,
Moorhead State Teachers College, Moorhead,
Minnesota

Secretary: Martha Kleppe, Moorhead State Teachers College, Moorhead, Minnesota
Treasurer: Martha Kleppe, Moorhead State Teachers College, Moorhead, Minnesota
Historian-Reporter: Ragna Holen, Moorhead State Teachers College, Moorhead, Minnesota
Counselor: Arnold M. Christensen, 1002-8th Avenue South, Moorhead, Minnesota

Gamma Delta

North Dakota Agricultural College,
 Fargo, North Dakota
 (May 1, 1931)
 (Inactive)

Gamma Epsilon

New Jersey State Teachers College,
 Upper Montclair, New Jersey
 (May 22, 1931)
President: John O'Brien, 311 Berkeley Avenue, Bloomfield, New Jersey
Vice-president: Lucy Brown, 218 Mount Vernon Avenue, Orange, New Jersey
Secretary: Helga Schrank, Chapin Hall, State Teachers College, Upper Montclair, New Jersey
Treasurer: Muriel Roversi, Chapin Hall, State Teachers College, Upper Montclair, New Jersey
Historian-Reporter: Margaret Moore, Chapin Hall, State Teachers College, Upper Montclair, New Jersey
Counselor: D. Henryetta Sperle, 42 Walnut Crescent, Montclair, New Jersey

Gamma Zeta

State Teachers College, Trenton, New Jersey
 (May 22, 1931)
President: Marian Olmstead, State Teachers College, Trenton, New Jersey
Vice-president: Leda Woehrle, State Teachers College, Trenton, New Jersey
Secretary: Eileen Herring, State Teachers College, Trenton, New Jersey
Treasurer: Helen Varinsky, State Teachers College, Trenton, New Jersey
Historian-Reporter: Ida Chantz, State Teachers College, Trenton, New Jersey
Counselor: Rachel Jarrold, State Teachers College, Trenton, New Jersey

Gamma Eta

New Mexico State Teachers College,
 Silver City, New Mexico
 (May 26, 1931)
President: Kenneth Kostenbader, 804 West 12th Street, Silver City, New Mexico
Vice-president: Mrs. Ethel Leonard, 315 A Street, Silver City, New Mexico

Secretary: Norma Maxwell, 511½ Bullard Street, Silver City, New Mexico
Treasurer: Charles Martin, 613 D Street, Silver City, New Mexico
Historian-Reporter: T. H. Schutte, 607 E Street, Silver City, New Mexico
Counselor: H. W. James, 808 C Street, Silver City, New Mexico

Gamma Theta

Ball State Teachers College, Muncie, Indiana
 (May 28, 1931)
President: Mrs. Lolita (Thayer) Guthrie, Ball State Teachers College, Muncie, Indiana
Vice-president: Muriel Easton, Ball State Teachers College, Muncie, Indiana
Secretary: Mrs. Vesta (Prohl) Breckel, Ball State Teachers College, Muncie, Indiana
Treasurer: Jamesetta Ray, Ball State Teachers College, Muncie, Indiana
Historian-Reporter: Victoria Lewis, Ball State Teachers College, Muncie, Indiana
Counselor: H. A. Jeep, Ball State Teachers College, Muncie, Indiana

Gamma Iota

The City College of New York,
 New York, New York
 (May 29, 1931)
President: Lillian Harris, 1227 Wheeler Avenue, Bronx 59, New York
Vice-president: Harriet Ortof, 1414 President Street, Brooklyn 13, New York
Secretary: Audrey Rakow, 2802 Mermaid Avenue, Brooklyn 24, New York
Treasurer: Martha Gunin, 510 Amboy Street, Brooklyn 12, New York
Historian-Reporter: Leonard Stavisky, 864 Fox Street, Bronx 59, New York
Counselor: Egbert M. Turner, 124 Lee Avenue, Yonkers 5, New York

Gamma Kappa

University of Tulsa, Tulsa, Oklahoma
 (May 30, 1931)
Counselor: Ross H. Beall, University of Tulsa, Tulsa, Oklahoma

Gamma Lambda

Harris Teachers College, St. Louis, Missouri
 (June 6, 1931)
Counselor: Gertrude Bishop, 7728 Suffolk, Webster Groves 9, Missouri

Gamma Mu

New York State College for Teachers, Buffalo 9, New York
 (June 8, 1931)
President: Arlene Ebert, 88 Manhattan Avenue, Buffalo 15, New York

Vice-president: Hortense Hoffman, 20 Brantford Place, Buffalo 9, New York
Secretary: Marion Mandley, 55 Mariner Street, Buffalo 1, New York
Treasurer: Betty La Reau, 70 Hoyt Street, Buffalo 13, New York
Counselor: Chester A. Pugsley, 666 Auburn Avenue, Buffalo 9, New York

Gamma Nu

Butler University, Indianapolis 7, Indiana
 (June 9, 1931)
President: Alice Tewell, Butler University, Indianapolis 7, Indiana
Vice-president: June Ann Goodrich, Butler University, Indianapolis 7, Indiana
Secretary: Pearl Rice, Butler University, Indianapolis 7, Indiana
Treasurer: Rosalind Martin, Butler University, Indianapolis 7, Indiana
Historian-Reporter: Herberta Fry, Butler University, Indianapolis 7, Indiana
Counselor: Frank H. Gorman, Butler University, Indianapolis 7, Indiana

Gamma Xi

State Teachers College, East Stroudsburg, Pennsylvania
 (October 17, 1931)
President: Ruth Mooney, State Teachers College, East Stroudsburg, Pennsylvania
Vice-president: Frances Dugan, State Teachers College, East Stroudsburg, Pennsylvania
Secretary: Marie Sloane, State Teachers College, East Stroudsburg, Pennsylvania
Recording Secretary: Gene Egli, State Teachers College, East Stroudsburg, Pennsylvania
Treasurer: Geraldine Kettell, State Teachers College, East Stroudsburg, Pennsylvania
Historian-Reporter: Marjorie Ganterman, 271 Prospect Street, East Stroudsburg, Pennsylvania
Counselor: Francis B. McGarry, State Teachers College, East Stroudsburg, Pennsylvania

Gamma Omicron

University of Maine, Orono, Maine
 (February 15, 1932)
President: Roger Luce, Horticulture Bldg., University of Maine, Orono, Maine
Vice-president: Doris Hobart, North Estabrooke Hall, University of Maine, Orono, Maine
Secretary: Marguerite McNeil, 40 Penobscott Street, Orono, Maine
Treasurer: Marguerite McNeil, 40 Penobscott Street, Orono, Maine
Historian-Reporter: Marguerite McNeil, 40 Penobscott Street, Orono, Maine
Counselor: Payson Smith, 24 Stevens Hall, South, University of Maine, Orono, Maine

Gamma Pi

State Teachers College, St. Cloud, Minnesota
 (April 23, 1932)
President: Joan Woods, State Teachers College, St. Cloud, Minnesota
Vice-President: Maxine Johnson, State Teachers College, St. Cloud, Minnesota
Secretary: Dorothy Johnson, State Teachers College, St. Cloud, Minnesota
Treasurer: Elaine Vanselow, State Teachers College, St. Cloud, Minnesota
Historian-Reporter: Marie Schelfhout, State Teachers College, St. Cloud, Minnesota
Counselor: Herbert A. Clugston, State Teachers College, St. Cloud, Minnesota

Gamma Rho

University of Wichita, Wichita, Kansas
 (May 26, 1932)
President: Hilda Penner, University of Wichita, Wichita, Kansas
Vice-President: Barbara Morris, University of Wichita, Wichita, Kansas
Secretary: Mary Jane Venning, University of Wichita, Wichita, Kansas
Treasurer: Cecil B. Read, University of Wichita, Wichita, Kansas
Historian-Reporter: Dorothea Dixon, University of Wichita, Wichita, Kansas
Counselor: L. B. Sipple, University of Wichita, Wichita, Kansas

Gamma Sigma

San Francisco State College, San Francisco, California
 (January 13, 1934)
President: Ruth Lind, San Francisco State College, San Francisco, California
Vice-President: Vera Elaine Stoeckle, San Francisco State College, San Francisco, California
Corresponding Secretary: Verna Rosasco, San Francisco State College, San Francisco, California
Recording Secretary: Edna Fracchia, San Francisco State College, San Francisco, California
Treasurer: Anita Mae Lawson, San Francisco State College, San Francisco, California
Counselor: Cecelia A. Anderson, San Francisco State College, San Francisco, California

Gamma Tau

Winona State Teachers' College, Winona, Minnesota
 (February 10, 1934)
President: George Matchan, Lucas Lodge, Winona, Minnesota
Vice-president: Charles Reps, 924 West King Street, Winona, Minnesota

Secretary: Mary Jane Borger, 315 W. Eighth Street, Winona, Minnesota
Treasurer: Mary Neil, Morey Hall, Winona, Minnesota
Historian-Reporter: Geraldine Ryberg, Shepard Hall, Winona, Minnesota
Counselor: Floretta Murray, 501 Harriet Street, Winona, Minnesota

Gamma Upsilon

Louisiana State University, Baton Rouge, Louisiana
 (May 10, 1934)
President: Dorothy Dorsa, Box 5963, University, Louisiana
Vice-president: Margaret Goos, University, Louisiana
Secretary: Elsie Wood, Box 5583, University, Louisiana
Treasurer: Elsie Wood, Box 5583, University, Louisiana
Historian-Reporter: Irene Owens, 4575 Highland Road, Baton Rouge, Louisiana
Counselor: G. H. Deer, Department of Education, University, Louisiana

Gamma Phi

Northwestern State College of Louisiana, Natchitoches, Louisiana
 (May 11, 1934)
President: Betty Jane Eggers, Box 314, Northwestern State, Natchitoches, Louisiana
Vice-president: Alice Martin, Box 285, Northwestern State, Natchitoches, Louisiana
Secretary: Faye Garrett, Box 286, Northwestern State, Natchitoches, Louisiana
Treasurer: Yvonne Phillips, Box 519, Northwestern State, Natchitoches, Louisiana
Historian-Reporter: Bessie Duncan, Box 257, Northwestern State, Natchitoches, Louisiana
Counselor: Mamie Bowman, 300 College Avenue, Natchitoches, Louisiana

Gamma Chi

State Teachers College, Worcester 2, Massachusetts
 (March 1, 1935)
President: Doris Skrivars, State Teachers College, Worcester 2, Massachusetts
Vice-president: Grace A. Keegen, State Teachers College, Worcester 2, Massachusetts
Secretary: Carol K. Erickson, State Teachers College, Worcester 2, Massachusetts
Treasurer: Elaine M. McDonough, State Teachers College, Worcester 2, Massachusetts
Historian-Reporter: Carol K. Erickson, State Teachers College, Worcester 2, Massachusetts
Counselor: Lawrence A. Averill, State Teachers College, Worcester 2, Massachusetts

Gamma Psi

Fresno State College, Fresno 4, California
 (April 13, 1935)
President: Mary Schulmeister, 5068 Kerckhoff Street, Fresno, California
Vice-president: Jean Frances Miles, 710 Clinton Avenue, Fresno 4, California
Corresponding Secretary: Evelyn C. Tade, 1561 North Van Ness Avenue, Fresno, California
Recording Secretary: Doris H. Nielsen, Route 1, Box 414, Selma, California
Treasurer: John J. Harton, Fresno State College, Fresno 4, California
Historian-Reporter: Regina Lorraine Hill, 815 Harvard Avenue, Fresno 4, California
Publicity Chairman: Janet Bliss, 730 Weldon Avenue, Fresno 4, California
Counselor: Francis F. Smith, Fresno State College, Fresno 4, California

Gamma Omega

Central State College, Edmond, Oklahoma
 (April 27, 1935)
President: Clara Kessler, Murdaugh Hall, Edmond, Oklahoma
Vice-president: Edna Jones, 319 East 2nd Street, Edmond, Oklahoma
Secretary: Juanita Lee, 301 East Third Street, Edmond, Oklahoma
Treasurer: Nadine Campsey, 402 East Third Street, Edmond, Oklahoma
Historian-Reporter: Mary Imogene Harris, Murdaugh Hall, Edmond, Oklahoma
Counselor: Winifred E. Stayton, 222 East Fourth Street, Edmond, Oklahoma

Delta Alpha

Eastern Kentucky State Teachers College, Richmond, Kentucky
 (May 5, 1935)
President: Viola Campbell, Eastern Kentucky State Teachers College, Richmond, Kentucky
Vice-president: Martha Louise Johnson, Eastern Kentucky State Teachers College, Richmond, Kentucky
Secretary: Norma Ann Richards, Eastern Kentucky State Teachers College, Richmond, Kentucky
Treasurer: Robert Duncan Huey, Eastern Kentucky State Teachers College, Richmond, Kentucky
Counselor: M. E. Mattox, Eastern Kentucky State Teachers College, Richmond, Kentucky

Delta Beta

Kent State University, Kent, Ohio
 (May 15, 1935)
President: George Insoho, Kent State University, Kent, Ohio

Vice-president: Margaret Winnings, Engleman Hall, Kent, Ohio
Secretary-treasurer: Doris Daes, Engleman Hall, Kent, Ohio
Historian-Reporter: Eleanor DiMinno, Engleman Hall, Kent, Ohio
Counselor: A. L. Heer, Kent, Ohio

Delta Gamma

Concord College, Athens, West Virginia
(May 24, 1935)

President: Ruby Lambdin, Athens, West Virginia
Vice-president: June Smith, Athens, West Virginia
Secretary: Brookie Hardy, Athens, West Virginia
Treasurer: Cloyd Armbrister, Athens, West Virginia
Historian-Reporter: Polly Mash, Athens, West Virginia
Counselor: Nancy Lohin, Athens, West Virginia

Delta Delta

Winthrop College, Rock Hill, South Carolina
(May 25, 1935)

President: Miss Anita Hughey, Winthrop College, Rock Hill, South Carolina
Vice-president: Miss Sara Hardin, Winthrop College, Rock Hill, South Carolina
Secretary: Miss Katherine Bland, Winthrop College, Rock Hill, South Carolina
Treasurer: Miss Anne Kelley, Winthrop College, Rock Hill, South Carolina
Historian-Reporter: Miss Jean Graham, Winthrop College, Rock Hill, South Carolina
Counselor: Willis D. Magginis, Winthrop College, Rock Hill, South Carolina

Delta Epsilon

Northern Illinois State Teachers College,
De Kalb, Illinois
(May 29, 1935)

President: George Reid, 305 Normal Road, De Kalb, Illinois
Vice-president: Marcene Busjahn, Williston Hall, De Kalb, Illinois
Corresponding Secretary: Catherine Rakas, Williston Hall, De Kalb, Illinois
Recording Secretary: Margaret Florio, Williston Hall, De Kalb, Illinois
Treasurer: Robert Duffield, 330 College Avenue, De Kalb, Illinois
Historian-Reporter: Catherine Rakas, Williston Hall, De Kalb, Illinois
Counselor: George Terwilliger, 330 College Avenue, De Kalb, Illinois

Delta Zeta

Northern Michigan College of Education,
Marquette, Michigan
(June 1, 1935)

President: Margaret Molmberg, 1115 2nd Street, Marquette, Michigan
Vice-president: Touvi Wiitala, 1104 North Front Street, Marquette, Michigan
Secretary: Ellen Rynanon, 211 West Prospect Avenue, Marquette, Michigan
Treasurer: Marion Beeby, 218 Teal Lake Avenue, Negaunee, Michigan
Historian-Reporter: Betty McNeil, 1115 2nd Street, Marquette, Michigan
Counselor: Maude Van Antwerp, Northern Michigan College of Education, Marquette, Michigan

Delta Eta

Northwestern State College, Alva, Oklahoma
(January 11, 1936)

President: Ruth Genuit, 701 Center Street, Alva, Oklahoma
Vice-President: Luella Harzman, 917 Flynn Street, Alva, Oklahoma
Secretary: Evelyn Hadwiger, Northwestern State College, Alva, Oklahoma
Treasurer: Mrs. Ray Grunewald, 919 College Street, Alva, Oklahoma
Historian-Reporter: Mrs. Faye Summers, Alva, Oklahoma
Counselor: Wilma A. Ernst, 815 Seventh Street, Alva, Oklahoma

Delta Theta

Sam Houston State Teachers College, Huntsville,
Texas
(May 5, 1936)

President: Naelyn Oden, Belvin Hall, Huntsville, Texas
Vice-president: Libertly Chamout, Elliott Hall, Huntsville, Texas
Secretary: Willie Jake McCoy, Belvin Hall, Huntsville, Texas
Treasurer: Mrs. Reba Griffin, Sam Houston State Teachers College, Huntsville, Texas
Historian-Reporter: Billy Shanks Peacy, Jackson Hall, Huntsville, Texas
Counselor: T. S. Montgomery, Sam Houston State Teachers College, Huntsville, Texas

Delta Iota

Southwestern Louisiana Institute, Lafayette,
Louisiana
(May 8, 1936)

President: Miss Catherine Arceneaux, Southwestern Louisiana Institute, Lafayette, Louisiana

Vice-president: Miss Lucy Joyce Miller, Southwestern Louisiana Institute, Lafayette, Louisiana

Recording Secretary: Miss Katherine Landry, Southwestern Louisiana Institute, Lafayette, Louisiana

Corresponding Secretary and Treasurer: Miss Hulda Erath, Southwestern Louisiana, Lafayette, Louisiana

Historian-Reporter: Prof. George Barth, Southwestern Louisiana, Lafayette, Louisiana

Counselor: Dr. Hollis M. Long, Southwestern Louisiana Institute, Lafayette, Louisiana

Assistant Counselor: Mrs Ruth S. Girarg, 500 East and College Avenue, Lafayette, Louisiana

Delta Kappa

Eastern Washington College of Education,
Cheney, Washington
(May 16, 1936)

President: Margery Greene, Box B, Cheney, Washington

Vice-president: Mabel Pearson, Cheney, Washington

Secretary: June Edwards, Box B, Cheney, Washington

Treasurer: Mrs. Doris Altizer, Cheney, Washington

Historian-Reporter: Grace Shindler, Cheney, Washington

Counselor: Obed Williamson, Cheney, Washington

Delta Lambda

Wilson Teachers College, Washington, D.C.
(June 13, 1936)

President: Mrs. Janet B. McIntyre, 55 Tea Street, N.E., Washington 2, D.C.

Vice-president: Helen J. Daz, 2000 H Street, N.W., Washington 6, D.C.

Secretary: Mrs. Jessie M. Looker, 6708 Hillandale Road, Chevy Chase 15, Maryland

Corresponding Secretary: Frances M. Hurst, 1427 Holbrook Street, N.E., Washington 12, D.C.

Treasurer: Jean M. Beltz, 234 Tuckerman Street, N.W., Washington 11, D.C.

Historian-Reporter: Elise Mangum, Wilson Teachers College, Washington, D.C.

Counselor: Anna D. Halberg, 1701 Massachusetts Avenue, N.W., Washington 6, D.C.

Delta Mu

Westminster College, New Wilmington,
Pennsylvania
(May 7, 1937)

President: Roslyn Barss, Westminster College, New Wilmington, Pennsylvania

Vice-president: Martha Shoup, Westminster College, New Wilmington, Pennsylvania

Secretary: Mary Ellen Stewart, Westminster College, New Wilmington, Pennsylvania

Treasurer: Grace Jones, Westminster College, New Wilmington, Pennsylvania

Delta Nu

State Teachers College, Whitewater, Wisconsin
(January 22, 1938)

President: Mary Anna McKinney, State Teachers College, Whitewater, Wisconsin

Vice-President: Betty Debareiner, State Teachers College, Whitewater, Wisconsin

Secretary: Helen Heggstad, State Teachers College, Whitewater, Wisconsin

Treasurer: Helen Heggstad, State Teachers College, Whitewater, Wisconsin

Historian-Reporter: Phyllis Chamberlain, State Teachers College, Whitewater, Wisconsin

Counselor: W. E. Cannon, State Teachers College Whitewater, Wisconsin

Delta Xi

Rutgers University, New Brunswick, New Jersey
(January 28, 1938)

President: Faye Kemp, Rutgers University, New Brunswick, New Jersey

Vice-president: Joseph Feinberg, Rutgers University, New Brunswick, New Jersey

Secretary: Bess Richey, Rutgers University, New Brunswick, New Jersey

Treasurer: Edna Wood, Rutgers University, New Brunswick, New Jersey

Historian-Reporter: Eleanor DeLaney, Rutgers University, New Brunswick, New Jersey

Counselor: C. E. Partch, Rutgers University, New Brunswick, New Jersey

Delta Omicron

Central Washington College of Education,
Ellensburg, Washington
(February 19, 1938)

President: Gladys Hanson, Central Washington College of Education, Ellensburg, Washington

Vice-president: Frances Spada, Central Washington College of Education, Ellensburg, Washington

Secretary: Verna Berto, Central Washington College of Education, Ellensburg, Washington

Treasurer: Mabel T. Anderson, Central Washington College of Education, Ellensburg, Washington

Historian-Reporter: Phyllis Hunt, Central Washington College of Education, Ellensburg, Washington

Counselor: Amanda Hebel, Central Washington College of Education, Ellensburg, Washington

Delta Pi

Henderson State Teachers College, Arkadelphia,
Arkansas

(February 19, 1938)

President: Saralou Raymond, Henderson State
Teachers College, Arkadelphia, Arkansas

Vice-president: Adelpia Basford, Henderson
State Teachers College, Arkadelphia, Arkansas

Secretary: Nell Jordan, Pine Street, Arkadelphia,
Arkansas

Treasurer: Erwin Garner, Henderson State
Teachers College, Arkadelphia, Arkansas

Historian-Reporter: Amy Jean Greene, Hender-
son State Teachers College, Arkadelphia, Ar-
kansas

Counselor: Flora M. Gillentine, Henderson State
Teachers College, Arkadelphia, Arkansas.

Delta Rho

Newark State Teachers College, Newark,
New Jersey

(February 19, 1938)

President: Beatrice Nichols, 185 Midland Ave-
nue, East Orange, New Jersey

Vice-president: Margaret E. Fehn, 29 Mapes
Avenue, Newark 8, New Jersey

Secretary: Sonia Bunshaft, 294 Bergen Street,
Newark, New Jersey

Treasurer: Mrs. Shirley Gindoff Glaser, 618
West 7th Street, Plainfield, New Jersey

Historian-Reporter: Virginia Cox, 59 Pine Street,
Millburn, New Jersey

Counselor: Martha Downs, Newark State Teach-
ers College, Newark 4, New Jersey

Delta Sigma

Lock Haven State Teachers College, Lock Haven,
Pennsylvania

(May 12, 1938)

President: Miriam Niemond, Lock Haven State
Teachers College, Lock Haven, Pennsylvania

Vice-president: Marian Kratzer, State Teachers
College, Lock Haven, Pennsylvania

Secretary: Virginia Speaker, State Teachers Col-
lege, Lock Haven, Pennsylvania

Treasurer: Evelyn Ellzey, State Teachers Col-
lege, Lock Haven, Pennsylvania

Historian-Reporter: Robert Marks, 306 South
Main Street, Jersey Shore, Pennsylvania

Counselor: A. S. Rude, State Teachers College,
Lock Haven, Pennsylvania

Delta Tau

State Teachers College, Slippery Rock,
Pennsylvania

(May 14, 1938)

President: Kathryn Glenn, State Teachers Col-
lege, Slippery Rock, Pennsylvania

Vice-president: Leah Eaton, State Teachers Col-
lege, Slippery Rock, Pennsylvania

Secretary: Dorothy Fransko, State Teachers Col-
lege, Slippery Rock, Pennsylvania

Treasurer: James Weaver, State Teachers Col-
lege, Slippery Rock, Pennsylvania

Historian-Reporter: Helen Double, State Teach-
ers College, Slippery Rock, Pennsylvania

Counselor: N. N. Weisenfluh, State Teachers
College, Slippery Rock, Pennsylvania

Delta Upsilon

State Teachers College, Jersey City 5, New Jersey
(June 11, 1938)

President: Elvira M. Reinemann, 57 Columbia
Avenue, Jersey City, New Jersey

Vice-president: Henriette C. Riemann, 432 New
York Avenue, Jersey City, New Jersey

Secretary: Doris F. Miller, 306 New Market
Road, Dunellen, New Jersey

Corresponding Secretary: Sylvia Narushinsky
Tendler, 57 Clinton Avenue, Jersey City, New
Jersey

Treasurer: Kenneth A. Job, 6906 Hudson
Avenue, Guttenberg, New Jersey

Historian-Reporter: Lorna Jeanne Armstrong,
283 Fulton Avenue, Jersey City, New Jersey

Counselor: Edna E. Lamson, State Teachers Col-
lege, Jersey City, New Jersey

Delta Phi

Bowling Green State University, Bowling Green,
Ohio

(May 13, 1939)

President: Onnalee McGillvary, Bowling Green
State University, Bowling Green, Ohio

Vice-president: Magdelene Batcha, Bowling
Green State University, Bowling Green, Ohio

Secretary: Ruby Bridenbaugh, Bowling Green
State University, Bowling Green, Ohio

Treasurer: Norman Klee, Bowling Green State
University, Bowling Green, Ohio

Historian-Reporter: Ruth Berger, Bowling Green
State University, Bowling Green, Ohio

Counselor: Walter A. Zaugg, Bowling Green
State University, Bowling Green, Ohio

Delta Chi

Southern Illinois Normal University, Carbondale,
Illinois

(May 20, 1939)

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Normal University, Carbondale, Illinois

Vice-president: Aileen Davis, Southern Illinois,
Normal University, Carbondale, Illinois

Secretary: Charlene Sprankel, Southern Illinois
Normal University, Carbondale, Illinois

Treasurer: Laline Lord, Southern Illinois Nor-
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Historian-Reporter: Dolores Jones, Southern Illinois Normal University, Carbondale, Illinois
Counselor: Eugene R. Fair, Southern Illinois Normal University, Carbondale, Illinois

Delta Psi

Shepherd College, Shepherdstown, West Virginia
(May 27, 1939)

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Secretary: Barbara White, Miller Hall, Shepherdstown, West Virginia
Treasurer: Barbara White, Miller, Shepherdstown, West Virginia
Historian-Reporter: Rachel Snyder, Shepherdstown, West Virginia
Counselor: A. D. Kenamond, Shepherdstown, West Virginia

Delta Omega

Murray State Teachers College, Murray,
Kentucky
(May 31, 1939)

President: Halene Hatcher, Murray State Teachers College, Murray, Kentucky
Vice-president: Gene Graham, Murray State Teachers College, Murray, Kentucky
Corresponding Secretary: Margaret Feltner, Murray State Teachers College, Murray, Kentucky
Recording-Secretary: Aliese James, Murray State Teachers College, Murray, Kentucky
Treasurer: Annie Ray, Murray State Teachers College, Murray, Kentucky
Historian-Reporter: Mrs. Emma Sue Hudson, Murray State Teachers College, Murray, Kentucky
Counselor: Ruby Smith, Murray State Teachers College, Murray, Kentucky

Epsilon Alpha

State Teachers College, Towson, Maryland
(February 17, 1940)

President: Cecelia Hoffman Fink, 1738 Appleton Street, Baltimore 17, Maryland
Vice-president: Edna May Merson, 119 Elizabeth Avenue, Baltimore 27, Maryland
Secretary: Etta Jane Murray, State Teachers College, Towson 4, Maryland
Treasurer: E. Heighe Hill, 6902 Petworth Road, Baltimore 12, Maryland
Historian-Reporter: Josephine A. Krotee, 6709 Golden Ring Road, Baltimore 6, Maryland
Counselor: Mary A. Grogan, 3317 Westerwald Avenue, Baltimore 18, Maryland

Epsilon Beta

The Tulane University of Louisiana, New Orleans, Louisiana
(February 21, 1940)
(Inactive)

Epsilon Gamma

Florida Southern College, Lakeland, Florida
(May 24, 1940)

President: Mary Jeanne Martin McLeod, Florida Southern College, Lakeland, Florida
Vice-president: Mrs. S. T. Lastinger, 820 Park Hill Avenue, Lakeland, Florida
Secretary: Molly Jensen, Florida Southern College, Lakeland, Florida
Treasurer: Mary Clare Eby, Florida Southern College, Lakeland, Florida
Historian-Reporter: Mr. S. T. Lastinger, 820 Park Hill Avenue, Lakeland, Florida
Counselor: J. C. Peel, 822 Hollingsworth Road, Lakeland, Florida

Epsilon Delta

State Teachers College, California, Pennsylvania
(May 24, 1941)

President: Elaine Furnier, Box 7, Allenport, Pennsylvania
Vice-president: Virginia Dougherty, State Teachers College, California, Pennsylvania
Secretary: Lois Green, Mapleview, Charleroi, Pennsylvania
Treasurer: Frances Keller, State Teachers College, California, Pennsylvania
Historian-Reporter: Louise Cushey, Finleyville, Pennsylvania
Counselor: Ruth Dorsey, State Teachers College, California, Pennsylvania

Epsilon Epsilon

State Teachers College, Shippensburg,
Pennsylvania
(May 25, 1941)

President: Ernest W. Brindle Jr., Box 244, Biglerville, Pennsylvania
Vice-president: Robert C. Nash, Box 194, Blair Road, Hathoro, Pennsylvania
Secretary: Anna K. Rankin, 208 Penn Street, Huntingdon, Pennsylvania
Treasurer: Miriam L. Wager, R.F.D. 2, Mifflintown, Pennsylvania
Historian-Reporter: Anna K. Rankin, 208 Penn Street, Huntingdon, Pennsylvania
Counselor: Earl Wright, Dean of Instruction, State Teachers College, Shippensburg, Pennsylvania

Epsilon Zeta

State Teachers College, Kutztown, Pennsylvania
(May 27, 1941)

President: Carolyn J. Trexler, State Teachers College, Kutztown, Pennsylvania

Vice-president: June Roeder, State Teachers College, Kutztown, Pennsylvania

Secretary: Ann Sarachek, State Teachers College, Kutztown, Pennsylvania

Treasurer: Richard D. Krick, State Teachers College, Kutztown, Pennsylvania

Historian-Reporter: Dorothy E. Jefferis, 438 Greenwich Street, Reading, Pennsylvania

Counselor: Paul A. Knedler, State Teachers College, Kutztown, Pennsylvania

Epsilon Eta

Central Michigan College of Education, Mount Pleasant, Michigan
(June 18, 1941)

President: Marian Abbey, Ronan Hall, Central Michigan College, Mount Pleasant, Michigan

Vice-president: Esther Fultz, Sloan Hall, Central Michigan College, Mount Pleasant, Michigan

Corresponding Secretary: Gerald S. Poor, 1023 South Washington Street, Mount Pleasant, Michigan

Recording Secretary: Esther Schiefer, Sloan Hall, Central Michigan College, Mount Pleasant, Michigan

Treasurer: Shirley Fishk, Sloan Hall, Central Michigan College, Mount Pleasant, Michigan

Historian-Reporter: Georgia Clendenning, Ronan Hall, Central Michigan College, Mount Pleasant, Michigan

Counselor: Elma Lighter, Central Michigan College, Mount Pleasant, Michigan

Epsilon Theta

Morehead State Teachers College, Morehead, Kentucky
(May 9, 1942)

President: Anthony V. Salvato, Box 445, Morehead State Teachers College, Morehead, Kentucky

Vice-president: Josephine Robb Sharp, 245 2nd Street, Morehead, Kentucky

Secretary: (To be elected)

Treasurer: Mrs. William M. Wesley, Wilson Avenue, Morehead, Kentucky

Historian-Reporter: Merl Fair, 468 2nd Street, Morehead, Kentucky

Counselor: (To be elected)

Epsilon Iota

State Teachers College, Bridgewater, Massachusetts
(May 14, 1942)

President: Janice C. Burchard, 79 Broad Street, North Attleboro, Massachusetts

Vice-president: Barbara F. Scoble, 203 Washington Street, Islington, Massachusetts

Secretary: Edwina F. Montague, 439 Main Street, Hyannis, Massachusetts

Treasurer: Ruth P. Anderson, 25 Louis Street, Hyannis, Massachusetts

Historian-Reporter: Margaret T. Murphy, 56 Stockman Street, Springfield, Massachusetts

Counselor: Paul Huffington, 173 Pleasant Street, Bridgewater, Massachusetts

Epsilon Kappa

Michigan State College, East Lansing, Michigan
(May 23, 1942)

President: Mary TePoorten, Michigan State College, East Lansing, Michigan

Vice-president: Gretchen Wright, Michigan State College, East Lansing, Michigan

Secretary: Eileen Oehler, Michigan State College, East Lansing, Michigan

Treasurer: Helen Greenwood, Michigan State College, East Lansing, Michigan

Historian-Reporter: Louise Schneider, Michigan State College, East Lansing, Michigan

Counselor: Victor H. Noll, Michigan State College, East Lansing, Michigan

Epsilon Lambda

College of Mines & Metallurgy, El Paso, Texas
(May 27, 1942)

President: B. David Hyde, College of Mines, El Paso, Texas

Vice-president: Louise Williams, 95A Awbrey Road, El Paso, Texas

Secretary-Treasurer: Dorothy G. Hahn, 603 East Nevada, El Paso, Texas

Historian-Reporter: Mrs. Alice Jones, Las Cruces, New Mexico

Counselor: Floyd E. Farquear, 1301 River Street, El Paso, Texas

Epsilon Mu

Teachers College of Connecticut, New Britain, Connecticut
(April 12, 1943)

President: Michael Errede, 44 Allen Street, New Britain, Connecticut

Vice-president: Isabel Bosch, 334 High Street, New Britain, Connecticut

Secretary: Angelina Spinelli, 65 Melrose Street, Bristol, Connecticut

Treasurer: Eunice Howard, 29 Harbison Avenue, Hartford, Connecticut

Historian-Reporter: Florence Wojtusik, 9 Sherman Court, New Britain, Connecticut

Counselor: Mrs. Miriam B. Underhill, 34 Seneca Street, New Britain, Connecticut

Epsilon Nu

Willimantic State Teachers College, Willimantic, Connecticut

(April 14, 1943)

President: Elizabeth Wilcox, 324 Valley Street, Willimantic, Connecticut

Vice-president: Marcia Hale, Burr Hall, Willimantic, Connecticut

Secretary: Ruth O'Hearn, Burr Hall, Willimantic, Connecticut

Treasurer: Goldie Narvsky, Columbia, Connecticut

Historian-Reporter: Ruth Bradley, Windham Center, Connecticut

Counselor: Harriett I. Patterson, 395 Prospect Street, Willimantic, Connecticut

Epsilon Xi

Danbury State Teachers College, Danbury, Connecticut

(April 14, 1943)

President: Marcie Golden, Danbury State Teachers College, Danbury, Connecticut

Vice-president: Jean Byrnes, Danbury State Teachers College, Danbury, Connecticut

Secretary: Rosemary Greene, Danbury State Teachers College, Danbury, Connecticut

Treasurer: Alice Morgan, Danbury State Teachers College, Danbury, Connecticut

Historian-Reporter: Shirley Benigson, Danbury State Teachers College, Danbury, Connecticut

Counselor: Lewis P. Todd, Danbury State Teachers College, Danbury, Connecticut

Epsilon Omicron

State Teachers College, Eau Claire, Wisconsin
(May 22, 1943)

President: Janet L. Barber, State Teachers College, Eau Claire, Wisconsin

Vice-president: Jean Whinnery, State Teachers College, Eau Claire, Wisconsin

Secretary: Arleen L. Erickson, State Teachers College, Eau Claire, Wisconsin

Historian-Reporter: Solweig A. Waag, State Teachers College, Eau Claire, Wisconsin

Counselor: Laura E. Sutherland, State Teachers College, Eau Claire, Wisconsin

Epsilon Pi

Keene Teachers College, Keene, New Hampshire
(November 12, 1943)

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Vice-president: Anne Bogle, Keene Teachers College, Keene, New Hampshire

Secretary: Ida Goodell, Keene Teachers College, Keene, New Hampshire

Treasurer: Frank H. Blackington, Keene Teachers College, Keene, New Hampshire

Historian-Reporter: Elizabeth Purington, Keene Teachers College, Keene, New Hampshire
Counselor: Leonard S. Morrison, Keene Teachers College, Keene, New Hampshire

Epsilon Rho

Rhode Island College of Education, Providence, Rhode Island

(May 25, 1944)

President: Luigina S. Cianfarani, 45 Dora Street, Pawtucket, Rhode Island

Vice-president: Genevieve H. Baughan, 8 Babcock Street, Providence, Rhode Island

Secretary: Ellen A. Fay, 181 School Street, Pawtucket, Rhode Island

Treasurer: Mary T. McDole, 79 Eaton Street, Pawtucket, Rhode Island

Historian-Reporter: Evelyn Blanche Lemaire, 11 Hillside Road, Bristol, Rhode Island

Counselor: Bertha M. B. Andrews, Rhode Island College of Education, Providence, Rhode Island

Epsilon Sigma

State Teachers College, Oneonta, New York

(May 31, 1944)

President: Esther Jaisle, 21 Cedar Street, Oneonta, New York

Vice-president: Dana Barnes, 1 Lawn Avenue, Oneonta, New York

Secretary: Marilyn Blesh, 21 Cedar Street, Oneonta, New York

Treasurer: Marilyn Osterby, 30 Cedar Street, Oneonta, New York

Historian-Reporter: Doris Johnson, 30 Cedar street, Oneonta, New York z z zzz

Counselor: William F. Bruce, 152 East Street, Oneonta, New York

Epsilon Tau

State Teachers College, Geneseo, New York

(May 31, 1944)

President: Jean Spink, State Teachers College, Geneseo, New York

Vice-president: Marie Painton, State Teachers College, Geneseo, New York

Secretary: Edyth Everett, State Teachers College, Geneseo, New York

Treasurer: Phyllis Corbin, State Teachers College, Geneseo, New York

Historian-Reporter: Emily Keyes, State Teachers College, Geneseo, New York

Counselor: Gerrard R. Megathlin, State Teachers College, Geneseo, New York

Epsilon Upsilon

Potsdam State Teachers College, Potsdam, New York

(June 8, 1944)

President: Elizabeth Garlough, 88 Main Street, Potsdam, New York

Vice-President: Beverly Batty, 29 Elm Street, Potsdam, New York
Secretary: Esther Camp, 48 Bay Street, Potsdam, New York
Treasurer: Lois Haas, 77 Elm Street, Potsdam, New York
Historian-Reporter: Jane Kent, 42 Maple Street, Potsdam, New York
Counselor: F. Roger Dunn, 67½ Pierpont Avenue, Potsdam, New York

Epsilon Phi

Jacksonville State Teachers College, Jacksonville, Alabama
 (December 1, 1944)
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Vice-president: Mary Cobb, Daugette Hall, Jacksonville, Alabama
Secretary: Willodene Parker, Daugette Hall, Jacksonville, Alabama
Treasurer: Mary Annie Gilliland, Daugette Hall, Jacksonville, Alabama
Historian-Reporter: Carolyn Triplett, Daugette Hall, Jacksonville, Alabama
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Epsilon Chi

State Teachers College, Cortland, New York
 (April 20, 1945)
President: Shirley Leffingwell, Nu Sigma Chi Chapter House, 52 Prospect Terrace, Cortland, New York
Vice-president: Lila Jane Smith, Nu Sigma Chi Chapter House, 52 Prospect Terrace, Cortland, New York
Corresponding Secretary: Joyce Norton, 24 Stevenson Street, Cortland, New York
Recording Secretary: Doris Carl, Lafayette, New York
Treasurer: Mary Jane Layton, Nu Sigma Chi Chapter House, 52 Prospect Terrace, Cortland, New York
Historian-Reporter: Margaret Stafford, 128 South Main Street, Homer, New York
Counselor: Minnie Pearl Carr, 9 Pleasant Street, Cortland, New York

Epsilon Psi

Florence State Teachers College, Florence, Alabama
 (April 21, 1945)
President: Arnold A. Young, 420 East Tombigbee Street, Florence, Alabama
Vice-president: Mary Grace Davis, 517 North Poplar Street, Florence, Alabama
Secretary-Treasurer: Lutie Mae Smith, State Teachers College, Florence, Alabama
Historian-Reporter: Helen Mattox, State Teachers College, Florence, Alabama

Counselor: Eula P. Egan, State Teachers College, Florence, Alabama

Epsilon Omega

State Teachers College, Oswego, New York
 (May 26, 1945)
President: Shirley Remington, 99 West Bridge Street, Oswego, New York
Vice-president: Mary Feeney, Church Street, Mexico, New York
Secretary: Lois Lenhart, 138 West Cayuga Street, Oswego, New York
Treasurer: Grace Klink, 138 West Cayuga Street, Oswego, New York
Historian-Reporter: Anne Young Love, 138 West Cayuga Street, Oswego, New York
Counselor: Harold Alford, 67 West Schuyler Street, Oswego, New York

Zeta Alpha

New Jersey State Teachers College, Paterson 3, New Jersey
 (May 31, 1945)
President: Joyce M. Frerichs, New Jersey State Teachers College, Paterson 3, New Jersey
Vice-president: Phyllis C. Murphy, New Jersey State Teachers College, Paterson 3, New Jersey
Secretary: Edith E. Coyle, New Jersey State Teachers College, Paterson 3, New Jersey
Treasurer: Eugenia F. Muller, New Jersey State Teachers College, Paterson 3, New Jersey
Historian-Reporter: Betty L. Thompson, New Jersey State Teachers College, Paterson 3, New Jersey
Counselor: Louise E. Alteneder, New Jersey State Teachers College, Paterson 3, New Jersey

Zeta Beta

State Teachers College, Duluth 5, Minnesota
 (May 10, 1946)
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Vice-president: Zonda M. Miller, 28 South 21st Avenue, E., Duluth 5, Minnesota
Secretary: Vivian V. Boehm, Route 2, Box 674, Duluth 2, Minnesota
Treasurer: Ruth Eliason, 13 E. Palmetto St., Duluth 5, Minnesota
Counselor: Dorothy D. Smith, 1721 East 3rd Street, Duluth 5, Minnesota

Zeta Gamma

State Teachers College, Troy, Alabama
 (May 18, 1946)
President: Lamax Sterwart, State Teachers College, Troy, Alabama
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Secretary-Treasurer: Flake Joiner, State Teachers College, Troy, Alabama
Historian-Reporter: Marion Bowers, State Teachers College, Troy, Alabama
Counselor: R. H. Ervin, State Teachers College, Troy, Alabama

Zeta Delta

Sul Ross State Teachers College, Alpine, Texas
(May 20, 1946)

President: James F. Rogers, Sul Ross State Teachers College, Alpine, Texas
Vice-president: Dorothy Chapinan, Sul Ross State Teachers College, Alpine, Texas
Secretary: Dorothy Dougherty, Sul Ross State Teachers College, Alpine, Texas
Treasurer: Jean Stephenson, Sul Ross State Teachers College, Alpine, Tex.
Historian-Reporter: Dora Hagelstein, Sul Ross State Teachers College, Alpine, Texas
Counselor: J. B. Roberts, Sul Ross State Teachers College, Alpine, Texas

Zeta Epsilon

University of Toledo, Toledo 6, Ohio
(May 31, 1946)

President: Mary Lou Perkins, University of Toledo, Toledo 6, Ohio
Vice-president: Jeanne Lohner, University of Toledo, Toledo 6, Ohio
Secretary: Phylliss Meyer, University of Toledo, Toledo 6, Ohio
Treasurer: Lois Martin, University of Toledo, Toledo 6, Ohio
Historian-Reporter: Virginia Hinde, University of Toledo, Toledo 6, Ohio
Counselor: Frank R. Hickerson, University of Toledo, Toledo 6, Ohio

Zeta Zeta

State Teachers College, New Paltz, New York
(May 31, 1946)

President: Ruth Kyrometes, State Teachers College, New Paltz, New York
Counselor: Ruth Mack Havens, State Teachers College, New Paltz, New York

ALUMNI CHAPTERS

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Houston, Texas
(February 14, 1941)

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Secretary: Mrs. Drew Allen, 4206 Roseland Street, Houston 6, Texas
Treasurer: Harry Fouke, University of Houston, 3801 St. Bernard Street, Houston 4, Texas
Historian-Reporter: Mrs. Marjorie Walker Crain, 1306 South Shepherd Drive, Houston, Texas
Counselor: Mrs. Evelyn S. Thompson, University of Houston, 3801 St. Bernard, Houston 4, Texas

Fort Worth Alumni

Fort Worth, Texas
(May 4, 1936)

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Secretary: Ellis Watkins, 917 East Baltimore, Fort Worth, Texas
Treasurer: Ellis Watkins, 917 East Baltimore, Fort Worth, Texas
Historian-Reporter: Mamie Brightwell, 1520 West Terrell, Fort Worth, Texas

Jacksonville Alumni

Jacksonville, Florida
(January 3, 1934)

President: Mabel Glover, 1313 Landon Avenue, Jacksonville 7, Florida
Vice-President: Mazie Hall, 542 Lancaster Terrace, Jacksonville, Florida
Secretary: William Charles, North Shore School, Jacksonville, Florida
Treasurer: Mrs. T. F. Hussey, 1454 Belvedere Avenue, Jacksonville, Florida
Historian-Reporter: Mrs. Viola Wilson, 1517 Catherine Court, Apt. 302, Jacksonville, Florida
Counselor: G. Ballard Simmons, University of Florida, Gainesville, Florida

Viewpoints on the *Exchange of Youth* and *Grants to Young People* from Previously *Nazi-occupied Countries* in the *Post-War Period*

AASE GRUDA SKARD
Norway

WHEN the war is over, young people in the formerly Nazi-occupied countries will be in a position different from that of the youth in other countries.

Their schools and universities have been closed or partly closed during a longer or shorter part of the period of occupation. When the schools were allowed to continue, it is true that the teachers in most of these countries managed to check the influence of Nazi ideas to a very great extent; but the Nazi authorities could not be prevented from expelling from school or denying the right to pass degrees or receive certificates to any young individual who showed "subversive" tendencies. This actually meant that the best students were denied the privilege of regular education. Studies and scholarly research work often had to be discontinued, partly because the worker was forced to spend his time in other ways (in concentration camps, standing in food lines etc.), partly because the worker voluntarily transferred his energy to the publication of underground newspapers or other patriotic activities, thus sacrificing the very basis for his later career. In the competition for international fellowships these people are handicapped. They cannot in the usual way be compared to young people from countries where the schools and universities have been working continuously.

On the other hand, the young people of the Nazi-occupied countries have had ex-

periences and acquired knowledge and insights that are totally strange to the people of the countries that remained free. One might say that the occupation is an involuntary experiment; but something is unavoidably learned from it. The people of these countries know something about moral strength and endurance. They have acquired a more penetrating knowledge of human psychology, good and bad, a greater insight in certain social and political problems, a deeper evaluation of the humanitarian aspects of life, of justice and cooperation. Last but not least, they have as a matter of course gained a first hand knowledge of what really happened during the Nazi occupation, and what Nazism means.

Various reports from these countries make it evident that people there, when liberated, will feel an urgent desire to travel, to get away for some time from surroundings so full of painful memories, to go to countries where the air has never been contaminated, where free thinking and free speech have always been taken for granted. They want to see for themselves what really happened in that world from which they were isolated for years. They want to learn to make up for what they have been deprived of during the period of seclusion, and to acquire an education that will help them to build up their countries even better than before the war. As one example among many I may mention a letter from a woman teacher in Norway ex-

pressing the great concern of the Norwegians for their children and their eagerness to give the new generation the best possible care after the occupation comes to an end. She mentions that Norway never had enough or well-enough trained teachers for the preschool ages, and she urges the importance of giving young people a proper education for such work by studies abroad after the war, preferably in the United States.

It seems probable that the governments of the various occupied nations—possibly in cooperation with the U. S. State Department—will immediately upon liberation consider sending abroad leading specialists in different fields in order to catch up with new developments within their professions, and they may also be interested in sending teachers, students, workers etc. But there is certainly a need for much more than what official authorities can do. From all points of view it would be most desirable if organizations and institutions in this country could take up the problem similarly and make additional plans. We are already much indebted to the Institute of International Education for such work during many years.

Such plans should necessarily have a short-range view. After some years the liberated countries will pass from the state of "liberated" to the state of "free" countries where no special programs would be called for. This state will hardly be reached simultaneously by the various countries, depending on how severely they have suffered during the Nazi occupation and how strong is their own ability to recover. Tentatively one might suggest that plans be made for a period of about five years. In addition it would be wise to give the liberated countries a little time after the war to get somewhat settled before a program could be fully carried out.

The main purpose for bringing young

people from the formerly occupied countries to the United States would be to give them access to 1) general education, or 2) special, vocational education, and 3) relaxation in the country of free thinking, with ample food and clothes, in an atmosphere which never felt the pressure of scarcity and censorship. The arrangements could be made either by *exchange* (of students, teachers, workers, etc.) or by *grants*. But all these plans should really be thought of in terms of exchange. The value of studies in the United States is obvious. But it would certainly be of no less value to American students to go to any of the liberated countries, and to learn by direct observation not only what could always be learnt from that country, but also what special experiences have been made during the Nazi occupation.

Even *grants* should never be regarded as a wholly one-sided affair, but always as a matter of mutual give-and-take. It would be of great value to any fellow to be made to feel that he was not only receiving, but had also something to give, that the experiences which his people had been through could be of some constructive value to other nations. On the other hand it would be important to any institution or organization over here to partake in these experiences. It might be of value to any student body to have in its midst e.g. one of the Greek students so valiant in the war against Fascists and Nazis, or one of the young Norwegian teachers returned from "death voyages" to the Arctic Coast inflicted upon them as a punishment for their resistance against Nazi ways. And that is not all. I think that it would profit both sides if some (not too many) obligations were tied to all grants, either in the form of informal lectures, or in the form of an "informant" service, such as has been largely used in the A.S.T.P. courses, given not only to language classes, but no less to classes in Geography, History,

Current Events, Sociology, Government etc. Such service would help a fellow in making contacts with other students and teachers. It would make him understand more clearly the differences between his own country and the United States, and often even help him to grasp more clearly and in more conscious terms the conditions in his own country. First of all it would help to restore his feeling of being a normal part of the world, where he has not only something to learn, but also something to contribute. These general viewpoints hold equally good with regard to exchange.

The *exchange* of students, teachers, workers, etc. was started with excellent results before the war; it should be greatly expanded as soon as circumstances permit. Because of shipping shortage etc., there may be difficulties in travelling from the beginning, particularly in going from this country to Europe; it may also be difficult for Americans to obtain permits to leave for Europe. We may hope that such hindrances will fairly soon be overcome, however. In planning for exchange the small nations of Europe should also be included, so that Americans would not only go to the large and well-known centers of European culture, and so that not only representatives of these countries profit by coming here. As far as war experiences are concerned the contribution of some of the smaller occupied nations could easily be compared to that of greater powers.

While exchange plans may need some time before they can be carried out, *grants* or fellowships enabling foreign students to come to this country can go into effect immediately. Organizations of several kinds may be interested in fellowship programs for the transition period right after the war. If Congress supports the plans financially the Federal Government through the Division of Cultural Cooperation of the State Department may make the most important

and extensive contribution. Secondly, the large foundations which are already interested in educational programs may extend their plans to include a special program for students from the liberated countries. Thirdly, Universities and colleges may be interested in granting fellowships to these students particularly, in order to bring them to their camps. Fourthly, organizations such as the Institute of International Education, A.A.U.W., the A.C.E., fraternities, sororities, women's clubs, etc. may be interested in making special arrangements for bringing young people from liberated countries over here, either by enlarging programs on which they are already working, or by introducing new programs to this effect in which their members, or groups of members, may be particularly interested.

In the selection of the individual fellows it will be of the greatest importance to have a broad and open mind and to avoid being dogmatically tied to pre-war standards. The selection should be as flexible as possible, and the selective body should keep an open eye to all the various difficulties and conditions that may enter the picture. Since the candidates may have attended school irregularly and their academic studies may have been curtailed school certificates or degrees cannot be regarded as the most important yardstick. Many of the best candidates will rather have avoided attending public schools under the Nazi domination of their homelands. The selective body will have to run the risk of relying mainly on the judgment of leading personalities within the liberated nations; it certainly will be a better investment to educate a youngster who had character enough to obey his conscience in the fight against the Nazis, than select a candidate who might have a more brilliant brain but who is lacking in character. In any case it may prove impossible to obtain as many

guarantees for the selection of worthy candidates as was usual in more normal times; often one will have to rely on less extensive data with regard to the educational background of the fellows.

For the same reasons the educational programs worked out for the fellows should be equally flexible. It may be advisable to arrange facilities for some kind of introductory period for them, comprising the first two to three months of the fellowship period in this country. A fellow may need this time in order to learn the language sufficiently well to profit from courses and other experiences, to adjust himself to American ways of life, to get some orientation about the educational possibilities in this field, etc. Toward the end of this period one should not hesitate to give advice to the fellows with regard to their plans, the selection of institutions for their work and study, their plans for travelling, etc.—According to my own experience it would usually be best, after this introductory period, to concentrate the work of the fellow in *one* place for at least six months, making his life become stabilized there, and allowing him to enter into the study and teaching program best suited for him.—It would not be wise to tie the fellow to one place for the whole fellowship period, however. Preferably towards the end of the period some two to three months should be used for visits to a number of places and institutions in the United States, in order to give the fellow the richest possible picture of this rich and varied country.—This outline is intended as a suggestion only. Above all the plans should be flexible, and be adjusted to each case in order to yield the greatest profit both to the foreigner and to the Americans he is going to work with. In my opinion, however, the normal period of the grant or the fellowship should be altogether some nine to twelve months. Shorter

periods may be useful for specialists who have wide knowledge in their fields before they arrive. But the average student would need that much time in order to become adjusted to American conditions, and thus have the full advantage of the time spent here.

A grant or a fellowship may, of course, be given in different forms, as a cash grant, or as room, board, and possibly tuition at some institution. One could also imagine that a school might grant free tuition and some other organization add room and board, eventually also an allowance. The serious problem of travelling expenses would have to be solved somehow, both for fellows and for exchange students. Here the steamship companies might be appealed to. Especially some male students may be able to work their way across. The governments of the liberated countries may be willing to contribute.—In the case of cash grants one should perhaps count on having the travelling expenses included in and covered by the grant. In that case the size of the individual grants would to a certain degree depend on the size of the travelling expenses to be covered.—In determining the size of the grant or the allowance given in addition to other facilities one should have in mind the miserable clothing situation in the liberated countries. People have worn their clothes out to the last rag, and under ordinary conditions it will take them considerable time to bring their supply of clothes up to normal again. If a fellow is not going to feel too much out of place in this country, and thus feel humiliated or isolated, the grant should also to a certain degree take care of expenses for the most necessary clothes. On the other hand it would be wise, in the case of exchange, to warn Americans going to a liberated country against too lavish display of clothes or money.

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THE EDUCATIONAL FORUM



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Vol. XI January Contents No. 2, Part I

<i>William Chandler Bagley, Teacher of Teachers</i>	Frontispiece
<i>An Appreciation</i> .. THE EXECUTIVE COUNCIL OF KAPPA DELTA PI	133
<i>William Chandler Bagley: The Philosopher</i>	BOYD H. BODE 135
<i>William Chandler Bagley and Kappa Delta Pi</i>	THOMAS C. MCCrackEN 139
<i>A Child in Error (Poem)</i>	ALEXANDER FRAZIER 144
<i>William Chandler Bagley: The Teacher</i>	EARLE RUGG 145
<i>Opportunities (Poem)</i>	LILLA RACHEL PALMER 150
<i>William Chandler Bagley and the Professional Education of Teachers</i>	E. S. EVENDEN 151
<i>New Bridge (Poem)</i>	LUCILLE POTTER 156
<i>Snap-Courses Made Snappy Sailors</i>	A. JOHN BARTKY 157
<i>Education for the Atomic Age</i>	HAROLD SAXE TUTTLE 165
<i>What Is English?</i>	CHARLES A. RANOUS 173
<i>Two Men Stood on a Hill (Poem)</i>	DOROTHY DE ZOUCHE 184
<i>On Liberal Education</i>	B. F. PITTENGER 185
<i>Fragment from the Prologue to Pennsylvania (Poem)</i>	GERHARD FRIEDRICH 192
<i>Early Opposition to the Education of American Children Abroad</i>	EDGAR W. KNIGHT 193
<i>The Changing World</i>	CARROLL D. CHAMPLIN 205
<i>Crystals (Poem)</i>	ROBERTA M. GRAHAME 212
<i>How Good Is Our G.I. Student?</i>	HORACE E. HAMILTON 213
<i>The Educational Philosophy of John Dewey</i>	J. B. SHOUSE 223
<i>Bloody Waters (Poem)</i>	GLADYS VONDY ROBERTSON 232
<i>Toward a Grammar of Educational Motives. An Article Review</i>	KENNETH D. BENNE 233
<i>Beauty (Poem)</i>	MARTHA FUSSHIPPEL 240
<i>Book Reviews</i>	241

Behind the By-Lines

A considerable portion of this issue is given over to the tributes to Dr. William Chandler Bagley, a founder and the late Laureate Counselor of Kappa Delta Pi whose death has saddened so many of his friends and former associates. The first of these is *An Appreciation* by The Executive Council of Kappa Delta Pi.

William Chandler Bagley: The Philosopher is by Boyd H. Bode, Professor Emeritus of the Philosophy of Education at Ohio State University. For many years Dr. Bode and Dr. Bagley were intimate personal friends, though often differing in their educational philosophies. Dr. Bagley's stress on the scientific approach to education is stressed in the article.

No one is more conversant with the relationship which Dr. Bagley maintained with Kappa Delta Pi than Dr. Thomas C. McCracken, Executive President of the Society. In *William Chandler Bagley and Kappa Delta Pi* he records Dr. Bagley's contribution. Succeeding Dr. Bagley in the office of Executive President in 1924, Dr. McCracken has been closely associated with him as a member of the Executive Council in his capacity of Laureate Counselor.

William Chandler Bagley: The Teacher is the tribute of Earle Rugg of Colorado State College. Dr. Rugg was one of Dr. Bagley's first doctors. In his article he pays tribute to his mentor as a great teacher—perhaps the most important aspect of his work, since Dr. Bagley always insisted that the position of teacher is the most important in our educational system.

An associate of Dr. Bagley's in the Department of the Professional Education of Teachers, in Teachers College, Columbia University, was asked to write the article, *William Chandler Bagley and the Profes-*

sional Education of Teachers. It is fitting that Dr. Evenden whose work has been so intimately connected with the professional preparation of teachers should write this article and that he should succeed Dr. Bagley as Laureate Counselor, being elected by The Executive Council to fill the unexpired term to which Dr. Bagley had been elected.

Snap-Courses Made Snappy Sailors is by A. John Bartky, recently elected as Dean of the School of Education of Stanford University. Dr. Bartky, formerly President of the Chicago Teachers College, during World War II was the officer in charge of the training of instructors in the United States Navy. Holding the rank of Captain USNR, he was awarded the Legion of Merit for his contributions to Navy training. Earlier he had written *A Teachers College Curriculum for Underprivileged Communities* and *How To Teach Leadership*. The article discusses a fundamental issue in the philosophy of education.

Harold Saxe Tuttle is author of *Education for the Atomic Age*. He is Assistant Professor of Education at the College of the City of New York. He is a consulting psychologist in New York City as well as a college staff member. Former books are *A Social Basis of Education*, and *How Motives Are Educated*.

A member of the teaching staff of Drake University has contributed *What Is English?* Mr. Ranous was a student and assistant at the University of Michigan. He has been an instructor in English and Speech at the University of Tennessee, Memphis State College and the University of Oregon.

On Liberal Education is the timely theme of Dean B. F. Pittenger, of the Uni-

(Continued on page 256)



WILLIAM CHANDLER BAGLEY
Teacher of Teachers
1874-1946

THE EDUCATIONAL FORUM

VOLUME XI

JANUARY



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An Appreciation

THE EXECUTIVE COUNCIL OF KAPPA DELTA PI

THE MEMBERS of the Executive Council of Kappa Delta Pi pay high and sincere tribute to the memory of William Chandler Bagley. The Council recognizes in him the spirit of Kappa Delta Pi as evidenced in its founding and in the development of the high ideals which characterize the Society.

The members of the Council honor Mr. Bagley—

As one of the founders and a member of the Executive Council for 27 years in the capacity of Executive President, Executive Counselor, and Laureate Counselor. He gave freely to Kappa Delta Pi of his time and energy. His knowledge of people, institutions, and educational policies brought to the Council much information on which it could base important decisions.

As a staunch friend of young people he always held steadfast to the aims and purposes for which Kappa Delta Pi stands. The Council could rely on

his human interests for guidance when questions of cultural or inter-racial import arose.

As a cultivated man he was always an inspiration. His genial manner and gracious personality won for him an immediate place in the hearts of all members of Kappa Delta Pi, students and faculty alike. His sympathetic counsel, sparkling wit and inimitable little chuckle will be missed. These personal qualities did much in the work of the Executive Council to mold traditions which will make the ideals of Kappa Delta Pi endure.

As a modest unassuming person he believed in the simple virtues. He felt that their realization achieved in human beings through education in the broadest sense, would advance civilization. The Council enjoyed his leadership based on this type of philosophy of life.

As a friend of teacher education he strove without ceasing to raise the level of the teaching profession. His

interest in educational standards and the welfare of both teacher and student brought to the Council energetic leadership in and support of endeavors for better teacher preparation and a higher quality of instruction.

The Executive Council has lost in the

passing of William Chandler Bagley a man of rare qualities, high distinction, and sound judgment. Only the inspiration of his leadership remains as a guide. The Council resolves, therefore, that this expression of appreciation be made a part of the official records of the Society.

Wherever one individual learns from his own experiences how to adapt himself more adequately to future situations, there an educative process is going on, whether there be a teacher or not. The education by the family up to the period of school instruction, the education by the family and by society during this period and afterward, the education of the individual in the "school of experience"—none of these factors can be neglected. But while one recognizes this truth, one must also recognize that the school demands the largest share of attention and study, not because it influences the child more than any of the other forces—home or society or life—but because it is more amenable to control. It is through the school that the future of the race can be influenced with the greatest certainty. The factor of parental education is quite invariable; the same ends are sought and the same methods employed generation after generation. The social factor and that designated by "life" are, on the contrary, ultra-variable, possessing so little stability that, notwithstanding their profound influence, their results can never be predicted with certainty. The school lies, therefore, between these two extremes as the one factor that is within our control in an appreciable degree.—WILLIAM C. BAGLEY in The Educative Process

William Chandler Bagley: The Philosopher

BOYD H. BODE

IT is an honor to be invited to join in a tribute to the memory of W. C. Bagley. The honor also carries the obligation to undertake an evaluation of a life that has been of great significance for American education. It is relatively easy for those of us who were privileged to know Dr. Bagley well to appreciate the qualities of mind and heart through which he exerted his great and enduring influence. It is less easy to place these qualities in a social and historical perspective so that those who were not acquainted with him personally may gain, in some measure, a realizing sense of his importance and his achievements. Yet the attempt must be made as a matter of simple justice to the man who was a conspicuous leader during a period when leadership in education was an outstanding need.

This need was, indeed, scarcely felt at the turn of the century, when Dr. Bagley was still in the preparatory stages of his career; and it is doubtful whether he himself was very keenly aware of it at that time. Tradition still ruled education with a heavy hand; which is to say that it had all the answers. There was, for example, no such searching of hearts as is going on at the present time, with respect to the meaning of liberal education. Formal discipline was securely entrenched, so that there was no great disposition to get excited about problems

of method. Moral and religious and esthetic values were still largely protected against the impact of scientific method and scientific progress, so that there were few signs of alarm in that direction. There was, indeed, a great and increasing faith in education, but it was a faith which was largely undisturbed by doubt.

The new educational development which began at about that time was mostly a response to the changes in the physical conditions of living. It was generally recognized that education was an excellent investment and that it was desirable to have more of it. But it can hardly be said that there was even a dawning sense of a coming revolution in education—a sense that the time was at hand when men would have to undertake the task of building themselves a new heaven, as a counterpart of the task in which they were already engaged, viz. the task of building themselves a new earth.

A new era had begun, as was made evident by mounting enrolments and diversification of curricula. By and large, however, this expansion was treated as just an *expansion*; it was not permitted to change the general framework or outlook which tradition had imposed upon education for ages past. The new wine was put into old bottles. There was little realization that scientific progress meant anything more than the accumulation of

vast stores of specialized information which had to be taken into account because of its relevancy to the business of making a living. The possibility that this progress might require a re-examination of basic values and beliefs received scant consideration. The problems of the pedagogue, therefore, were regarded as strictly of a lower order. They were treated by the high priests of culture, at best with patronizing condescension, at worst with snobbish disdain.

But the forces which had been set loose could not be stopped. In the course of time the wall which was supposed to separate the domain of science from the domain of moral and spiritual truth began to crack at various places. One breach in this wall was the theory of evolution; another was the new psychology with its challenge to the mind-substance theory; a third was the growing insight that moral standards vary with conditions which govern associated living and do not come to us from an extraneous source. In retrospect it is becoming increasingly clear that modern science, both pure and applied, had a significance which went far beyond the satisfaction of scientific curiosity or the production of new gadgets for greater ease and comfort in living. Its deeper significance lay in the fact that it provided a basis for a new orientation, for a *competing* outlook on life. To see this deeper significance, however, and to translate it into terms of educational theory and practice required leadership of high order; and Dr. Bagley's contributions at this crucial point constitute an enduring claim to recognition and esteem.

The basic significance of this leadership becomes apparent when we note how it transformed our conceptions of the individual and the social order. A new conception of the learning process and of individual differences was got under way when treated from an evolutionary point of view. Discipline and schoolroom organization took on a different meaning when the emphasis was shifted from passive obedience to co-operation and loyalty to group interests. The traditional opposition between "culture" and "utility" was put on the spot when it was challenged to show its credentials, not in terms of theological or metaphysical theory, but in terms of concrete, associated living.

It was a development on a wide front; and on every part of this front there appeared the conspicuous figure of Dr. Bagley, like a knight in shining armor, waging battle for a new conception of learning, of individuality, of teaching methods, and—most radical of all—for the proposition that moral standards derive their authority solely and exclusively from their social usefulness. This was far out of line with tradition. It seems likely that Dr. Bagley's sincere and deep respect for tradition and his concern to preserve its continuity has tended to obscure his role as reformer, a role that dates back all the way to his earliest books—*The Educative Process*, *Classroom Management*, *Educational Values* and (in collaboration with S. S. Colvin) *Human Behavior*, as well as to his later writings.

Another of his great services lay in his function as critic of the "reform" movements which threatened to go off

on a tangent. Transition periods tend to develop aberrations and "lunatic fringes," and this period was no exception. The reactions against formal discipline, for example, led to the doctrine of "specific objectives" which, in its extreme form, implied that there is no such thing as transfer of training and that all education is just a form of training. In opposition to this view, Dr. Bagley advanced a theory of transfer which can be recommended to the serious consideration of all students of the subject. From another direction came the pronouncement, allegedly on the basis of scientific evidence, that the test and measurement experts could run a thermometer down the throat of a child, so to speak, and on the basis of the recorded readings plot his curve for all the rest of his life. Dr. Bagley's attack on this position, at a meeting in Chicago, was a memorable event. Mention should also be made of the deadly barrage of facts and figures which he laid down to disprove the contention of certain writers that race is of greater significance than education. And, lastly, throughout his career he was an uncompromising opponent of the kind of reform which rejects everything that is old just because it is old and finds a substitute for social theory in an abstraction called "the child."

Perhaps it is not too optimistic to believe that the more extreme excesses of the period of transition are about over. We have learned to be on our guard against the claim of mechanistic behaviorism that environment is everything, and likewise against the contrasting claim that heredity is the whole

story and that the chief function of the school is to screen out the IQ's of the population and arrange them in proper order. It is becoming evident to us that nature pays no heed to the convenience of pedagogs. We have also learned to be suspicious of the contrast between unquestioning obedience on the one hand and a superstitious reverence for childish whims on the other. This is real progress. It leads on to the conviction, which was always present in Dr. Bagley's thinking, that the problem of education is basically the problem of giving appropriate recognition both to tradition and to intelligence, in order to rebuild the social order so as to make it conform more nearly to the heart's desire.

In world affairs this problem of rebuilding holds the center of the stage at the present moment, in the deliberations of the United Nations, and it places on this country a responsibility of leadership which it can not avoid without losing its soul. In education it becomes a problem of determining the manner in which our cultural heritage is to be passed on to the younger generation. On this question there is diversity of counsel. We can turn back, as we are advised to do, to the social and philosophical pattern of ancient Greece and undertake to apply it, with modifications, to the twentieth century. Or we can adopt the view of historic Christian theology that moral and spiritual standards must have a supernatural basis, and support the agitation for the teaching of "religion" in the public schools. Or, thirdly, we can take the position that our cultural heritage is afflicted with a fundamental cleavage, owing to the development of

modern science and technology, and that what is needed is a reconstruction of our basic outlook or basic values for which there is no adequate pattern in the past.

From this latter standpoint our central problem is the meaning of science and technology for modern life. In technical language, the intellectual issue which lies back of the crisis confronting our whole present-day civilization is whether there are any roads to truth other than the road of empirical inquiry and empirical verification which is usually designated as scientific method. If we interpret science as a challenge to the view that there are alternative roads to truth, we must also accept it as an invitation to a new orientation and a distinctive way of life—a way of life which carries with it the promise of a deeper meaning for democracy and a new hope for an enduring peace.

Throughout the past decades of the

present century Dr. Bagley's powerful influence was on the side of a scientific approach to the problems of education and of social organization. It is becoming increasingly clear, also, that the struggle to make the scientific approach prevail was the most significant feature of the educational revolution or transition in which we are still immersed. We are still confronted with an unfinished task; but we now have the enormous advantage of being able to see the basic issue more clearly and, as a consequence, to have a better understanding of what it takes to make men more intelligent about the problems of the modern world. Linked to this insight is a deepened sense of our obligation to the men who have made this insight possible for us; and, more specifically, our sense of obligation to Dr. Bagley, whose name will always be linked with this crucial period in American education.

The decline in interest in elementary and secondary education is astounding at a time when one of the important problems engaging the attention of the Government and citizens alike is that of making plans for the expenditure of billions of dollars for scientific research and the development of technology. Few inquire how so great a scientific structure can be erected on so weak and crumbling a foundation as our poorly supported public school system. The talk is about better food, better housing, better clothing, living longer, flying faster, and visiting the moon, but little about the moral qualities that have been the highest glories of all the civilizations that have flowered on this earth.
—A. A. A. S. Bulletin, November, 1946.

William Chandler Bagley and Kappa Delta Pi

THOMAS C. McCracken

AN IDEA that is carried to rich fruition often becomes symbolized or personalized in some individual who becomes a living example of the idea. The idea or ideals on which Kappa Delta Pi was founded were so much in evidence in the life of William Chandler Bagley that as the years of the Society lengthened, he became the representative in whom the members of Kappa Delta Pi saw the ideals of their Society in action.

To members of the Society, William C. Bagley was Kappa Delta Pi. All Kadelphians know the history of its founding at the University of Illinois in 1911. Even in its beginnings Mr. Bagley showed his confidence in youth. He did not try to assume the role of founder and the honor which might be attached thereto. He, with Truman Lee Kelley, T. E. Musselman, and others formulated worthwhile enduring bases for the Society, when they as a group brought it into existence after much discussion of purposes and ideals. The spirit of cooperation and the wholesome unity which characterized the leadership of that group have continued to be in evidence through the growth of the Society. That co-operative spirit was basic to Mr. Bagley's philosophy of life.

The growth of Kappa Delta Pi was slow during its earlier history. A new idea and a new organization usually need time for development and the es-

tablishment of "grass roots." When Mr. Bagley became Executive President in August, 1919, there were seven chapters. His belief in teaching as a profession and his advocacy of the place of teachers colleges in the preparation of teachers caused him to turn toward the teachers colleges as fertile soil for additional groups which would maintain the high ideals of Kappa Delta Pi. In the early days of his presidency, chapters were established for the first time in teachers colleges and this type of institution took its place with other types in which chapters of Kappa Delta Pi were installed. During the nearly five years of his administration (August, 1919-February, 1924) chapters were installed in nine teachers colleges, seven endowed or state universities, two state agricultural colleges, and one state supported college. By the close of his two terms as president the list of chapters included the span of the Greek alphabet from Alpha to Omega and through Alpha Alpha and Alpha Beta, a total of 26 chapters. It was during these years that the success of Kappa Delta Pi as an Honor Society in Education was assured.

Following Mr. Bagley's terms as Executive President, he remained a member of the Executive Council in the office of Executive Counselor and later as Laureate Counselor for a period of several months more than 22 years. His

service on the Executive Council was continuous from August, 1919, to July, 1946, a total of 27 years of the Society's 35 years of existence. When history has been written, it is altogether probable that this high honor of long continuous service will have come to on other member of the Society—nor indeed does it seem probable that any one person will ever be privileged to give as distinguished service to the Society as has he.

In the origins of the Society Mr. Bagley stood firmly for an "honor" fraternity, later called "society." During the years there has been some sentiment in the Executive Council for a lowering of scholastic standards somewhat looking toward election to membership of some who exhibited marked qualities of leadership, even though their scholastic average was below the honor standard set forth in the By-Laws. Mr. Bagley held steadfastly for high scholastic attainment. There has been no lowering of standards. From the beginning he had favored making Kappa Delta Pi an honor Society. He never wavered from this basic principle.

In 1928 when the question of race and religion arose, Mr. Bagley allied himself immediately on the side of toleration. He saw no reason why race or religion should bar any one from success or recognition in teaching. On many occasions in the discussions in the Executive Council he spoke for the selection of representatives of various races and religions for responsible service in the activities of the Society. This is clearly evidenced in the list of the members of the Laureate Chapter. Several religions and at least two races are represented in

the membership. It gave Mr. Bagley unusual pleasure to help elect George W. Carver, Father George Johnson and other distinguished persons to membership in the Laureate Chapter.

It might not be out of place at this point to say that although Mr. Bagley's name was mentioned for membership in the Laureate Chapter near the time of its origin, he would not permit it to be considered since he was a member of the Executive Council which established the chapter and made the final selections for membership in it. It was not until three years after the Chapter was created, that he was elected to membership. The Executive Council nominated him at Dallas, Texas, in 1927 when Mr. Bagley was absent and elected him to membership in 1928 after he had received the unanimous vote of the members of the Laureate Chapter. This bit of history reveals his retiring disposition, his eagerness to avoid the limelight, and his wholesome respect for impartial, fair dealing.

It is probable that no one has been more interested in the growth and stability of Kappa Delta Pi than has Mr. Bagley. Your writer recalls his remark in Executive Council meeting one evening early in the year 1927, when the credentials of four petitioning groups were under discussion. Said he, "Well, it does look now as though we might have fifty chapters some day." Seven new chapters were installed during that year. Then came his remark early in 1935, "Well, now I am overwhelmed! We are going to pass the high mark of 100 chapters!" Nine new chapters were installed that year, bringing the total to

102. Even though the policy of the Executive Council has been to hold to highly defensible standards of institutional eligibility the number of chapters has grown steadily even through World War II. Many groups have been disappointed when they were not allowed to petition for chapters, because their institutions could not be accredited. Others have waited for several years during which time their institutions have secured accreditation from the respective accrediting agencies and have also met other standards for Kappa Delta Pi. In spite of Kappa Delta Pi's remarkable expansion, 72 institutions have been examined, some of them strong, others weak, in which chapters have not been installed. Mr. Bagley's intimate knowledge of colleges and universities, and his sympathetic understanding of their problems made his counsel especially valuable in dealing with petitioning groups.

When Mr. Bagley became president in 1919, there was a balance in the national treasury of \$267.15. At that time the initiation fee was one dollar and the membership fee (annual dues) was fifty cents. On January 1, 1922, the initiation fee was changed to three dollars. In the meantime the membership fee had been increased from fifty cents to one dollar and fifty cents. These fees brought to the national treasury \$4.50 from every new initiate and the annual membership fee from every active member who had been initiated earlier. These sources of income were chiefly responsible for the fact that at the close of Mr. Bagley's presidency the treasury showed a balance of \$6,020.42.

The strengthening of the financial

policies of the Society made possible the undertaking of more elaborate projects for the cause of Education. Additional increase in financial resources provided by the Convocation of February, 1924, brought sufficient financial strength to enlarge and dignify the publications of the society and to carry out other projects for the up-building of the teaching profession. Although we think of Mr. Bagley primarily as concerned with professional education, he was at the same time a man who gave careful consideration to the securing and expending of the finances of the Society. He was liberal in expenditure where liberality meant better service. He pulled the purse strings tight when expenditures seemed unwarranted. He was sometimes thrifty when it meant personal discomfort. I refer to the fact that he traveled "tourist" to the Convocation in San Francisco with resultant saving to the general treasury, although he would have been fully justified and was expected to travel first class in standard pullman. He often paid part of his expenses to meetings of the Executive Council out of his personal funds. His expense accounts were always reasonable beyond question. He believed in financial integrity in the conduct of the business of the Society.

Mr. Bagley gave much time and thought to Kappa Delta Pi. Care has been taken to call meetings of the Executive Council at a time which would avoid conflicting dates with the result that the percentage of attendance has been very high. Mr. Bagley was absent from a meeting in Atlantic City while in educational service in Iraq; also Dallas, Texas; New Orleans; and one or two

others during the past 22 years in which two regular meetings were held each year. Unless memory fails us these absences except for Iraq were chiefly because of illness. This kind of record for a man whose time was so filled with professional duties could have been made only by one who was devoted to the service which he could give in an organization such as Kappa Delta Pi. The Executive Council was meeting one Saturday night late in October in the Pennsylvania Hotel in New York City. Mr. Bagley was speaking to a Teachers Institute some 150 miles away that afternoon. He was expected to join in the deliberations of the Council on Sunday morning but to our surprise he walked into our meeting at 10:30 Saturday night—just arrived by auto over bad roads on a stormy night, having come directly to our meeting, happy as a school boy to work with us until midnight as was our custom—all busy and needed at our respective institutional posts by Monday morning. This eagerness and interest in the affairs of Kappa Delta Pi were characteristic of Mr. Bagley. He gave freely of his time especially to the publications of the Society. His counsel on editorial policies and problems influenced greatly the undertakings of the Executive Council in its efforts to use the printed page to advance the cause of Education. He, too, was delegated from time to time to contact the members of the Laureate Chapter for their considered opinion on various phases of the activities of Kappa Delta Pi.

The Convocations have always been enlivened by the presence of Mr. Bagley. He enjoyed young people and they

were delighted to meet and hear him. He seemed at his best when in their presence—informal, sincere, full of good humor and inspiration. To know him was worth the trip to Convocation. One of his laconic remarks at Milwaukee last March fixed itself in the minds of some. He remarked, "I'm not going to St. Petersburg anymore. That is the haven of old people. I'm going where I can see and associate with young people. I like the young folks." He had spent January and February in Florida. After such contacts many delegates to Convocations, students and faculty alike, have returned to their chapters and their work with new inspiration and enduring ideals for their chosen profession of teaching.

With the passing of William Chandler Bagley came the close of a life resplendent with accomplishment in education. From the classroom through his students, from the public platform through his hearers, from his writings through his interested readers, and from his study and office through those who came to him for counsel has come the inspiration for high standards of service in teaching. Through the channels of Kappa Delta Pi has come his leadership of high and meaningful achievement to Kadelpians who were destined to accept large responsibility in the profession of teaching both at home and abroad. To all members of Kappa Delta Pi there will come a feeling of personal loss as this staunch friend of children, youth, and teachers yields to others the responsibilities which he so unreservedly accepted for the advancement of teaching.

Mr. Bagley's life may be characterized as a forceful attack on problems

of education looking toward better teaching for all the children of all communities. His confidence in and love for young people were basic elements in his successful leadership. His retiring disposition, avoidance of personal publicity, wholesome spirit of co-operation, fundamental honesty, and belief in fair dealing won him and his cause many admirers. He stood four-square for the broad vision, the high-minded, the right.

He was prodigal of his time for Kappa Delta Pi and for worthy causes which challenged him. For his inspiration and leadership, members of Kappa Delta Pi will always hold in highest esteem the founder and long-time participant in activities of their Society. William Chandler Bagley has left many memories of him as a living example of an idea and many friends who will carry on in the cause to which his life was dedicated.

Brotherhood has never had a fair trial. History records single episodes of genuine brotherhood. They startle us with their contrast to the prevailing hostility of one group to another. Men are suspicious creatures; they fear and distrust strangers. They understand the members of their own group. Whatever the group, the members of it are accepted; they are to be treated as brothers. Conversely, those who are outside the group, the family, the clan, the tribe, the nation, are suspect. They do not belong; they are different. They are strangers—at worst enemies, to be killed or captured, at best people of an inferior kind, possessed of fewer rights and privileges than those who belong.
—PRESIDENT JOHN W. NASON, Swarthmore College.

A Child in Error

ALEXANDER FRAZIER



Telling is no way really to bequeath
wisdom. Wisdom's a choice once made
and found to be, othering error. You
with your tenderest frown upon him,
a child in error, cannot but wait
if yours be wisdom's frown until he
cries out and turns away, seeking.
Then if you will, be pleasant to him.

But the kissed wound will weep:
be not too kind to him, or he'll
say *Father, sing me to sleep, I
am so tired. My head aches. Hold
my head, I am going to be sick.*
Bewry the vengeance of the outraged
elder: do not put your finger
down the throat of a sick child.

A tired child rallies: he rests and
as you smile him into courage he
turns to it this time with wisdom's
first learned cunning, the will to.
His way is, when once he has it,
his; wiser he cannot be, till
older. An older child's wiser
because he's older. Remember this.

William Chandler Bagley: The Teacher

EARLE RUGG

WE WHO are teachers should consider ourselves very lucky in the teachers we have had. People are educated in a variety of ways. Education takes place both in formal school and by outside-of-school agencies. Each person learns primarily by what he reads. Interaction with others in both ways is crucial to the growth processes called education. However, the great associative agency in the life-long process of learning is the teacher.

I have been fortunate in the truly great teachers I have had. Among them are a fourth grade teacher, two high school teachers, and several professors at the Universities of Illinois and Chicago and at Teachers College (Columbia). The most important characteristic of all of these teachers was their concern for the student. They all guided and inspired their students to realize their potentialities.

Mr. Bagley was such a teacher. I address him as *Mister* because one of my earliest recollections of him at Illinois was when he told us in class that *Mister* was the democratic mark of respect for male teachers. He decried rank and class distinction in universities, but he stood for respect for the teacher and for the dignity and worth of the artist or craftsman in teaching.

He it was who introduced me to the study of the then new field of specialization, education, at the University of Illi-

nois in 1913. Since then he has continuously taught me. He taught me much directly in classes and as my major professor at Columbia between 1920 and 1923. Indirectly he has taught me much through what I have heard him say almost annually at national educational meetings, by many visits with him since 1923 and most important of all by what he has written.

The latter is his permanent record of teaching. Prospective teachers in generations to come can benefit from his publications. Any student may trace his philosophy from his *Educative Process* (Macmillan, 1905) to his last writings as editor of *School and Society*, 1939 to 1946. The latter position as editor was his way of teaching the profession after he had retired as professor of education from Teachers College (Columbia), in 1939.

His early teaching and writing were directed to professionalizing and making scientific what is now too much neglected, if not forgotten, that is, the principles of teaching. He was effectively prepared for this task as a student. He first studied scientific agriculture as an undergraduate and took his bachelor's degree in that field. But as he says, it was difficult then to earn a living in scientific agriculture. "Then I was a landless farmer. . . . Times were hard and work of all kinds was very scarce. The farmers of those days were inclined

to scoff at scientific agriculture. I could have worked for my board and a little more, and I should have done so had I been able to find a job. But while I was looking for a place, a chance came to teach school. . . . I have been engaged in that work ever since."¹

As a graduate student he studied the newly emerging science of psychology. After completing his work for the doctorate of philosophy in that subject at Cornell University, he served a real apprenticeship as a classroom teacher in the public elementary schools and as a teacher in what I regard as the truly great American teaching institution—the normal school. William C. Bagley acquired the scholarship of his profession and the skill of the teaching craft early in life. He continued to exemplify both throughout his teaching career. During all of his teaching activity he emphasized with the degree of the master craftsman the need for the dignity, worth and artistry of the teacher. He recognized that the teacher was the best agent to make the formal school an effective instrument of American democracy.

Bagley constantly sought to make us see in 1913 in "Ed 1—Introduction to Teaching," the need for the properly prepared artist teacher. He continued to teach such a course throughout his life. He pleaded in his early *Craftsmanship in Teaching*—still a fundamental book—for the skilled or competent scholar and teacher. To him scholarship and su-

perior teaching were complementary.

I can still remember his apt illustrations in that course. He assured us that the properly prepared teacher was the crux of improving American public education. He deplored as vigorously as any one person could the lack of minimum professional standards in teacher preparation. One of his devices to make this inadequacy vivid to us was to portray the teachers of America on parade. The concreteness of this example was in his statement that over half of the then 600,000 teachers would pass in review before a single one had had even the minimum of two years of college preparation, three years of teaching experience, or the legal age of maturity—twenty-one years.

He inspired us to be proud of teaching and of being teachers. He quoted the reply of another contemporary educational teacher and leader, Mr. Livingston C. Lord² of the then Charleston (Illinois) Normal School, to those citizens who sneeringly asserted that teaching was merely a stepping stone to other professions. How Mr. Bagley loved to give Mr. Lord's rejoinder: "Those who use teaching as a stepping stone forget that they are stepping on the children of the land."

While at the University of Illinois, William C. Bagley was co-founder of a new professional education society, Kappa Delta Pi. I esteem my membership in the early days of the mother chapter. I believe that it is true that it was because of the influence of Mr. Bagley that Kappa Delta Pi decided to grant charters to the new and up-graded teachers colleges of America. Profes-

¹ Bagley, W. C. *Craftsmanship in Teaching*, pp. 99-100. Macmillan, 1911.

² See Johnson, Henry. *The Other Side of Main Street*, chapter 11, "With Mr. Lord in Illinois." Columbia University Press, 1943.

sional educational societies were then restricted to schools of education in universities. Also I believe that Mr. Bagley's influence was felt in Kappa Delta Pi early in its history in adopting a policy of admitting qualified educators to membership regardless of creed, race, or color.

Bagley left Illinois in 1917. First, he made the pioneer survey of the education of teachers, a study of Missouri teacher-preparing institutions, for the Carnegie Foundation for the Advancement of Teaching. His published report, *The Professional Preparation of Teachers for American Public Schools*, became the bible of subsequent efforts to improve the education of teachers. Second, after completing that survey, he moved to Teachers College (Columbia), where he devoted the remainder of his career to the cause of educating teachers for teachers colleges.

He also reflected his conviction that classroom teaching was a more important activity than administration of education. As Dean at Illinois he had built a truly great school of education, but he forsook this administrative job seemingly because of his conviction that teaching is the supreme position in education.

This scholar and educator lived his professional life during the great expansion of this country. He was thus, as a prepared, responsible teacher, inevitably in the midst of new educational issues. I remember Bagley's early concern with the pioneer research on the

reconstruction of our graded school organization, particularly the junior high school, and his early contributions to the objective study of the school curriculum. Also, "it was at this time that his debates with David Snedden . . . on the rival claims of liberal and vocational education won for him his appointment to the staff of Teachers College. The late James E. Russell, then Dean of Teachers College, said that the University could not afford to have a man like Bagley fighting on the outside instead of representing Teachers College."³

Thus William C. Bagley by his disposition to be critical of new movements, made himself a great teacher for the entire profession and for the public too. One should hasten to add that he was constructively critical. He was a true scholar and scientist. He always presented both sides of the issue. He recognized the merits of the side he opposed, but he unerringly documented his claims in opposition.

In my judgment the best example of his place as a teaching critic occurred in the early 1920's on the issue of heredity versus environment, and on what he contended was the undue emphasis on the innate or hereditary intelligence as contrasted to the contribution of formal mass schooling to the intelligence of men and women. I regard my opportunity in graduate school work to hear Bagley expound his convictions with effective supporting evidence as the best example of his direct teaching. It is fundamental to one's education to see in balance both sides of an issue. I had heard the other side of this question at Chicago. Mr. Bagley's epoch-making

³Wysor, Nettie, "A Man of Good Will," *School and Society*, vol. 64, pp. 147-149 (August 31, 1946).

criticisms of intelligence, subsequently published as the first paper in his *Determinism in Education* (Warwick and York, 1925) are increasingly being accepted. He started an entirely new line of appraisal of these hypotheses of heredity versus environment and of the nature and limits of the power of mass education.

Another of Bagley's critiques, in part a summary of his earlier philosophy, is found in what I regard as his best recent teaching: *Education and the Emergent Man* (Thomas Nelson and Sons, 1934). Here he expounds the long view that education is the primary factor in social evolution. He also asserts that the function of organized, formal education is to see to it that the most significant learnings of the race are woven into the life experience of each generation.

The consistency of his support of mass educational values is reflected in one of his last organized book publications, *A Century of the Universal School* (Macmillan, 1937). In 1936, he gave the annual Kappa Delta Pi lecture in St. Louis, a city where he had served an early apprenticeship as a teacher. He honored Kappa Delta Pi in the celebration of its twenty-fifth anniversary that year. Mr. Alfred Hall-Quest, the editor of the Kappa Delta Pi Lecture Series, says in the Introduction of this volume: "The reader will find in *A Century of the Universal School* a clear-eyed

résumé of the historical development of universal education, a scholarly interpretation of its significance in the growth of national life, a critical but optimistic evaluation of its weaknesses, and throughout a reflection of the author's widely-known championship of the common school as the inalienable right of all people regardless of race, creed, or color, to the end that under its direction they may know their cultural heritage and learn how to apply it to the promotion of their progressive welfare."

His other major criticism, along with *Determinism in Education*, was directed at Progressive education. Toward the end of his active teaching career he was influential in organizing an opposing group, "The Essentialist Committee for the Advancement of American Education." One of William C. Bagley's fundamental values was self-discipline. Hence, while he in his first critique of progressive education recognized the dynamic contribution of interest in learning,⁴ nevertheless he was very critical of the weaknesses of theories which glorified interest, freedom, immediate needs, and pupil initiative. To him the supreme values in the educative process were effort, discipline, and logical sequence of race experiences.⁵

From students who studied directly under him, from others who were taught indirectly by his writings, and from his peers come words and phrases that characterize him. Many of my colleagues constantly quote him. One asserted that his greatness lay in making each of his students feel that each person counted or that each person was of worth. This man had told Bagley that

⁴ "Projects and Purposes in Teaching and Learning." *Teachers College Record*, vol. 21, pp. 288-299 (September, 1920).

⁵ See "An Essentialist's Platform for the Advancement of American Education." *Educational Administration and Supervision*, vol. 24, pp. 244-256 (April, 1938).

he then was a teacher in a small school. Mr. Bagley immediately assured my friend that there was no humble or unimportant teaching post. Another colleague told me that Bagley's greatness lay in his living the philosophy that he espoused. I believe he truly did. One student says of him: "In one sense I can feel no regret at his passing; his work had

been so complete—so successful."

Personally I regret his passing. His life was complete and successful, but I will miss the visits with him, an annual Christmas letter, and the stimulation of fresh, vigorous thinking in his writings. One may apply to him the title he applied to his principal in an elementary school in his early days of teaching in St. Louis,⁶ "William Chandler Bagley, Architect of Character."

⁶ *Craftsmanship in Teaching*, p. 126.

In the last analysis the teacher is the heart of the educational system. Curricula, programs, administrative efficiency—all come to naught without the teacher; all are secondary in importance to him. The final educational results depend upon the teacher. In our educational planning he should be exalted, the importance of his role emphasized and magnified . . . The spirit of learning is contagious. It is caught rather than taught. It is transmitted only by those who are intellectually alive.
—OLIVER C. CARMICHAEL, President, Carnegie Foundation for the Advancement of Teaching.

Opportunities

LILLA RACHEL PALMER

Many opportunities to help my fellowmen
Have sped across my path
And beckoned for a day,
But I've been blind to every one;
I kept my freedom and turned away.

Another time, I said, when I'm not tired
I'll do the kindness act.
Right now I'll not be bound
By love, by friends, or home;
I'll roam and get around.

But greater sins than this can never be
Than casting chances to the winds
With notions that it makes us free.

William Chandler Bagley and the Professional Education of Teachers

E. S. EVENDEN

IT is a difficult assignment to describe in a short article the extensive contributions of William C. Bagley to the professional education of teachers. The fact that his philosophy, his work as a teacher and his contributions to Kappa Delta Pi have been assigned to others would appear to limit the size of the assignment. That fact does not, however, decrease its difficulty because Dr. Bagley's philosophy, his unswerving belief in the importance of the role of the teacher in the improvement of society and his continuous striving to exemplify that role are essential parts of his contribution to the professional education of teachers.

An account of Dr. Bagley's relationship to the field would have to start with his first teaching experiences in a rural school in Michigan. There his sincerity and his standards of excellence made him aware of his inadequate preparation for the work, even though he held a bachelor's degree in science from an excellent college. His work for that degree had had little or no reference to teaching and none to teaching in a rural school. He therefore decided to obtain additional preparation and completed his work for the Ph.D. in the field of psychology and related sciences. Then for a brief period he was principal of an elementary school and in 1902 accepted a teaching and administrative assign-

ment in the Normal School at Dillon, Montana. With the acceptance of this position his professional crusade for the education of better teachers for the schools of America started.

The contributions of Dr. Bagley to the field of teacher education will be considered under five large headings: his students, his textbooks, his theory of the professional treatment of subject matter, his surveys and his debates. Each of these will be discussed separately, although it is evident that they are inseparably related.

1. *Dr. Bagley's Students*

For four years at Dillon, two years at Oswego, nine years at the University of Illinois and twenty-three years of active teaching at Teachers College, Columbia University, Dr. Bagley was a teacher of teachers and a teacher of the teachers of teachers. It is impossible to estimate with any degree of accuracy the thousands of students who, during those thirty-eight years, took one or more of his courses and who, being exposed to the contagious influence of his sincerity, his respect for and exemplification of sound scholarship, his consideration for the dignity of others, and his missionary zeal to improve the work of the schools, were better teachers because of that exposure. At the time of his retire-

ment from active teaching when his friends wanted to have his portrait painted and to establish the W. C. Bagley Scholarship Fund a list of the different students who had had one or more of his courses in teacher education at Teachers College numbered over 5,000. Every state and territory of the United States and a great many foreign countries were represented by these students. The positions held ranged from university presidents to teachers of small rural schools (for Dr. Bagley, no position was higher and no service more worthy than that of the teacher and especially the teachers in the underprivileged rural areas). His students were teaching in practically every normal school, teachers college, and school of education in this country. Naturally they did not all fully agree with Dr. Bagley's theories but the majority of them understood what his position was on controversial issues and the evidence upon which his stand was taken. If they disagreed they were forced to justify any different position which they held.

Dr. Bagley in his teaching as well as in his writing went to great pains to be clear. He wanted no support for his point of view from persons who did not understand what the point of view was. Obscurity of expression was indicative to him of fuzzy thinking.

There is no possible way of estimating the influence on teacher education of his thousands of students. It is certain that the points of view which he presented so clearly and convincingly in his

classes were in turn presented by his students for consideration in countless faculty meetings and educational conferences. Dr. Bagley asked for nothing more than that the causes he championed should be accurately presented for consideration. If they were not able to withstand discussion he was satisfied that they were inadequate or that further investigation was needed.

2. Dr. Bagley's Textbooks

His first book in teacher education was *The Educative Process* which he started to write soon after he joined the faculty of the Normal School at Dillon. In commenting on the publication of this book E. H. Reisner said: "The publication of M. V. O'Shea's *Education as Adjustment* in 1903 and W. C. Bagley's *The Educative Process* in 1905 may be regarded as a definite indication that the new psychology had supplanted the faculty psychology and the Herbartian psychology in American education. These works provided for students in normal schools and colleges a new and systematic formulation of the principles and techniques of instruction based on a dynamic psychology and a sociology that owed much to the theory of organic evolution."¹

The Educative Process was followed two years later by *Classroom Management*, which was even more widely read than *The Educative Process* and which was replete with specific suggestions for the better handling of instructional problems in classrooms—the suggestions wherever possible supported by the results of systematic studies. The extent of the influence of these two books can

¹ Reisner, E. H., *The Evolution of the Common School*. New York, Macmillan Company, 1935. p. 488.

be seen by the fact that 59,936 copies of *The Educative Process* were sold before it went out of print in 1939 and 158,340 copies of *Classroom Management* between 1907 and 1946, when it went out of print. This sales record over a period of nearly 40 years probably put *Classroom Management* in the half dozen "best sellers" among textbooks in education. Each of these books was also translated into other languages. The publication of these two books so early in Dr. Bagley's professional career established almost immediately his reputation as one of the best known and most widely read American educators—a position of eminence he never lost, both because of the quality and extent of his writing.

The steady stream of major writings included: *Craftsmanship in Teaching*, 1911; *Educational Values*, 1911; *Human Behavior* (with Stephen S. Colvin), 1913; *School Discipline*, 1915; *The Preparation of Teachers* (with W. S. Learned and others), 1919; *The Nation and the Schools* (with John A. H. Keith), 1920; *An Introduction to Teaching* (also with Kieth), 1924; *Determinism in Education*, 1925; *The California Curriculum Study* (with G. C. Kyte), 1926; *Education, Crime and Social Progress*, 1931; *Standard Practices in Teaching* (with Marion E. Macdonald), 1932; *Education and Emergent Man*, 1934; *A Century of the Universal School*, 1937; and *The Teacher of the Social Studies* (with Thomas Alexander), 1937. All of these were pointed toward the improvement of teacher education and do not include his extensive collaborative writing in the preparation

of school textbooks in the fields of history, spelling and reading.

3. *Dr. Bagley's Theory of the Professional Treatment of Subject Matter*

Early in his efforts to improve the quality of teaching, Dr. Bagley took sharp issue with the idea that "if you know a subject you can teach it." This he considered one of the dangerous "half truths" that confused thinking in the field of teacher education. No one would hold more ardently than Dr. Bagley that a teacher must know his subject and know it thoroughly before he could teach it, but he insisted with equal vehemence that the teacher must know more than his subject. He must understand the nature and learning habits of the boys and girls of the age to be taught. He must know the psychology of teaching and learning and be able to apply it to the subject he is to teach. He must know the most effective methods of classroom teaching and ways of adjusting them to the needs of individual pupils. He must know the available procedures for evaluating his teaching. He must also know the relationships of his subject to the total curriculum pattern for the school and be able so to present his material as to make an optimum contribution to the development of the boys and girls and of the community in which they live.

These attitudes, understandings and skills which represent the needed equipment of a teacher beyond the mastery of the subject matter in his teaching field were central to Dr. Bagley's proposals for the professional education of teachers. These were the "plus" elements

which should represent the difference between the equipment of a professionally prepared teacher in a teachers college or school of education and a teacher of the same subject in a liberal arts college which takes no official recognition of its responsibility for the preparation of teachers. Dr. Bagley in his teaching and in his own writings and by encouraging a number of his doctoral students to write theses on "professionalized subject matter" or, as he later preferred to call it, "the professional treatment of subject matter" did all he could to get a wider acceptance of this idea. He felt that its general acceptance by faculty members in institutions preparing teachers and the changes in practice that would certainly follow would do more to raise the quality of instruction of prospective teachers than any other one thing.

4. *Dr. Bagley's Surveys*

Dr. Bagley's leading role in the study of teacher education in Missouri—started in 1914 and completed in 1917—had a great deal of influence upon the pattern of his work during his years at Teachers College. In that report² Dr. Bagley and his collaborators arrived at a very definite philosophy of teacher education and agreed upon a number of essential elements in implementing that philosophy. So well was that work done and its proposals so far ahead of their time that most of the recommendations are

still good—after 30 years. Other studies of a survey nature were made in Vermont, New York, Massachusetts, New Mexico, Louisiana, Pennsylvania, California, New Jersey, Florida, North Carolina, Maryland and Iraq, besides participation in the surveys of several cities and studies of numerous individual institutions. These contacts with situations where the actual work of teacher education was being carried on enabled Dr. Bagley to keep in close touch with the most pressing problems in teacher education and added to the effectiveness and practicability of his teaching. He was never far removed from the responsibility of having to analyze a curriculum for the education of teachers in relation to the kinds of students who were entering teaching and the needs of the area served. His theories were constantly being subjected to the criticism of persons who would be responsible for carrying them out.

Follow-up studies of several of the surveys under Dr. Bagley's direction have shown that a large proportion of his recommendations were adopted and were in successful operation at the time the follow-ups were made.

5. *Dr. Bagley's Debates*

Dr. Bagley's method of work invariably brought him to the point where he reached conclusions and when enough of these supported a point of view he arrived at a conviction. Unlike many persons, less sure of their proof, Dr. Bagley had the courage which should accompany convictions, especially upon controversial issues.

Dr. Bagley was, during his entire

² *The Professional Preparation of Teachers for American Public Schools* by William S. Learned, W. C. Bagley and others. New York, Carnegie Foundation for the Advancement of Learning, 1920.

career, one of the country's most ardent and effective disputants on educational questions. He carried no chip on his shoulder regarding his educational beliefs and never allowed his debates to become personal but if anyone made a statement about his position which was unfair or, worse yet, inaccurate, that person was certain to hear or read about his mistake in ways which usually left little doubt as to who was in the wrong.

Dr. Bagley's debates and campaigns in defense of sound and systematic scholarship, against the overemphasis of the I. Q. as a basis for determining the school opportunities of children, for the equalization of educational opportunities of all children, for the improvement of the public schools, for the educational use of the radio, and for the other causes which he so earnestly championed contributed in no small measure to the field of teacher education because they all placed a larger responsibility upon the teacher and made more apparent the need for a longer period of professional preparation.

In summary and chronologically it can be said that Dr. Bagley's contributions to the field of the professional education of teachers fell into three periods.

1902-1917. During this period he was developing his fundamental theories of teacher education and teaching students

who were in the main prospective teachers, classroom teachers, principals and superintendents.

1917-1940. In 1917 he offered at Teachers College his first graduate course in the theory and problems of teacher education and from that time until his retirement in 1940 he was engaged in refining and promoting his theories. During this period his students were in the majority of cases actual or prospective members of faculties of normal schools, teachers colleges, liberal arts colleges, schools of education and universities—persons who in turn would go into the field to teach prospective teachers, classroom teachers, principals and superintendents.

1940-1946. In this third period as editor of *School and Society* Dr. Bagley was enabled to continue his interest in the education of teachers. Each week by the articles which he selected and by his own editorial contributions Dr. Bagley kept the cause of teacher education before a representative group of American leaders in education.

Not since the time of Horace Mann has anyone been so universally recognized as the champion of the professional education of teachers, nor so significantly identified with its many-fronted advances as was William C. Bagley.

Whatever mitigates the woes or increases the happiness of others, this is my criterion of goodness; and whatever injures society at large, or any individual in it, this is my measure of iniquity.—ROBERT BURNS.

New Bridge

LUCILLE POTTER



Slender, hesitant, lacework of a new bridge
threads itself through the gray morning mist;
then, in the faintness of the sun's first gropings,
grows magically a form that faces far below
first stirrings of traffic.
Faint, unsure of her power, she looks away—
in fear turns toward the swirling river at her feet.

Life sweeps through her. She wakens fully and bravely looks
across the traffic and the water while—
scarcely noticed in her new strength—
tiny figures of men climb aloft, swarm on the steel ribs.
These bits with their hammers, they dare to prick
the strength of the new monster—goad her, push her;
and indignantly she rears farther and farther in a span
over the turmoil below:

Now a thing of force and power and beauty: new bridge
glowing with strength in the bright day.

Snap-Courses Made Snappy Sailors

A. JOHN BARTKY

I

ONCE I am demobilized from my ultra-peaceful duties as a naval officer with the Training Activity of the Navy and am permitted to learn the use of firearms, the fellow who has been sounding off so harshly about American education had better seek cover. I refer to that missionary for the unpleasant mode of life, who insists that modern schools are too soft, that they are lacking in discipline and drive, that they indulge mamma's whim to pamper little Johnny, and that they are geared to produce only mopes, milksops, mollycoddles and morons. I want to meet, "at ten paces," the hard guy who began long before Pearl Harbor to blast American education and expose it as one procession of snap-courses, spoon fed to the student, from baby-hood to the grave—from kindergarten through graduate school.

I am a school teacher, although I usually conceal that fact from strangers. In that contrite, and humble status, I have been badly abused by the self-appointed educational expert. He has found fault with my every move and, as a result, caused me to develop a serious inferiority complex, which would never have been discarded had it not been for my Navy experience. There is nothing like being a captain in the Navy with everyone saluting and "sirring" you to cure inferiority complexes. The worm has turned into a martinet and intends to make everyone

who even mildly criticized our educational system eat his words—at the point of a gun if necessary.

But first I want the satisfaction of demonstrating to him that at least as far as the Navy's experience was involved, American education did much to win the war. I intend to show that snap-courses provided teachers and suggested instructional techniques that contributed much to training and that the so called snap-course education produced men and women who in a very short span of time became the snappiest sailors the world has ever seen.

All of this, however, is in the nature of a rebuttal and hence we will first give a hearing, if only a biased one, to the desecrators of the schools. One of my most vivid experiences with this type of vandal occurred at a school board meeting held a few months before the outbreak of hostilities with Japan. It was to be a session at which the board would try to determine how to adjust local education to meet the needs of a probable war. An army major had been invited to express his ideas on the subject.

Major Smith was red-faced and potbellied. He was the haranguer type of speaker who can rant on for hours—and he did. His talk was the most masterful job of damning modern education, without the benefit of appropriate profanity, I ever wish to hear. As punishment for what they had done to American youth, no level of Hades was low or infernal

enough for the consignment of school teachers and administrators.

The Major's first damning objective was the present school physical training program. In his opinion this was little above a play level and tended to make the strong, weak and the weak, weaklings.

"Give me," said he, attempting to strike his chest to give force to his statement but neglecting to heed the abdominal hazard, "good old fashioned calisthenics. That's the stuff to put hair on your chest and make a man of you. Calisthenics have kept me in shape. Maybe I can't toss a ball into a basket or fall exhausted after running a hundred yards in ten seconds, but when it comes to enduring real hardships I'll out-last any representative of the younger generation you care to pick. Why the modern kid can't even withstand a cold winter." The Major implied he could, probably because of the hair on his chest put there by much calisthenics.

Our propagandist for calisthenics ranted on, "Now when it comes to discipline you'll find there is no better developer of discipline than calisthenics and what this country needs is more discipline—x x x x x x." The major entered into the "leitmotif" of his talk. He became evangelical as well as apoplectic whenever he pressed the case of discipline, which he did far more frequently than either the occasion or the subject justified.

II

The Major made no attempt to describe the nature of discipline. He was

content to insist it is something more to be desired than defined—a rather uncertain assumption when it comes to training for discipline. Unfortunately the word "discipline" has taken on a great number of meanings. Most military men use it as a word synonymous with behavior and in the light of military ethics "good discipline" means satisfactory behavior and "poor discipline" the converse.

It takes a pretty bold man to offer a panacea in the field of behavior, since that field involves such other areas of learning as: psychology, medicine, social science, education, ethics, and religion. But the Major was a bold man and his cure-all was calisthenics. The victim of calisthenics was weaned, through much practice in immediate and unquestioning response to command, of any tendency to think. He learned to obey orders implicitly—to carry out instructions to the letter. I think we can all agree with the major that anyone spending a good portion of his time reacting to the commands, "one, two, three, four, repeat" over a period of years would atrophy mentally. No military leader wants this I am certain.

With the close of a vehement diatribe on the fallacies he found in modern physical training theory, the Major launched into a lengthy extolment of the virtues of a thorough education in mathematics. He left the listener with the impression that, in a soldier's make-up, a knowledge of mathematics took second place only to good discipline. It became apparent that school curricula must immediately be purged of such boondogling subjects as history, eco-

nomics, biology, and foreign language with mathematics substituted in their place. I timidly questioned the speaker about art, and music and he accused me of treason for even mentioning their names. He did not, however, become too specific with respect to the kind of mathematics he wanted, leaving the impression that all mathematics was functional. I did not dare expose my ignorance or lack of loyalty again by asking him how he intended to fight the Germans with Non-Euclidian Geometry.

Major Smith held his knock-out punch for a final slam at Progressive Education. It went down for the final count with the charges: "Progressive Education is the cess-pool that breeds communism. All progressive educators are communists *ex-officio*."

The board members listened spell-bound as the speaker brought his devastating oratory to a climax with a eulogy to good old-fashioned discipline, which departed this earth with the birth of the present generation and which must be resurrected in time to save our women from death, torture and rape at the hands of the Japs.

The applause was long, boisterous and sincere. A board member will always applaud a tirade directed against education. Modern education costs money and has embarrassing political possibilities. Furthermore anything promoted by teachers or principals must be, *a priori*, silly and impractical. The board member is also imbued with a great respect for what he calls "good old-fashioned education";—the education that made him must be as good as its product.

I left the meeting disillusioned and

afraid. Disillusioned, because I had discovered that my efforts as an educator had come to no good end. Afraid, because it was obvious that we were not prepared to face the enemy. For several generations our education had been producing weaker and weaker weaklings. I recalled seeing Japanese children in a first grade class, only the week before. These undoubtedly were spies and had already passed the word about the hopeless inadequacy of our educational front.

The Major's talk had convinced me that, before long, I would be seeking a job—unless the enemy landed before I was fired, in which case I would be seeking a hiding place. The Navy offered a job, and I had a feeling, which was later verified, that if I could get into navy training I would be safer from the enemy than as a civilian. I headed for the nearest officer procurement office doubtful that they would be foolish enough to commission a school teacher.

III

En route I was joined by one of the school board members, who was the president of a large soap manufacturing corporation. He was still in an inspired mood as a result of the Major's talk. "Wasn't it pointed?", "Isn't discipline wonderful?" "Education needs men like the Major, real he-men not old maid school teachers in pants." I was compelled to agree since my job is contingent upon properly "yesing" school board members.

The Major's newly made disciple left me at the procurement office with a disinterested and vaguely expressed hope I would make it; but his soul was still

with his messiah. His last words were "Do you know that Smith was our outstanding soap-salesman? Only last week, he set a new record for selling our famous Fairy Soap—and that right before going into the army, when he must have been concerned with other things." I knew then that I belonged in uniform.

Before the outbreak of hostilities when Navy training on a large scale was still in the experimental stage brass hats steered shy of employing educators to help. When it became necessary to build a physical training program the Navy called in ex-heavyweight boxing champion Gene Tunney to do the job. This might well have proved a disastrous move had Gene gone about training sailors in the same fashion boxers are trained. Commander Tunney, however, recognized that road-work and sparring were not the only things a man needed to be fit for sea-duty. Tunney knew his own limitations and called in every school physical training expert he could find to help him. He enlisted hundreds of high school physical education instructors as "Tunney-fish" chiefs to do the actual teaching. In a surprisingly short time he was able to develop one of the finest physical training programs this nation has ever seen. But this program was not new,—not unique in any way. It was the program the public schools had been attempting to build for years in the face of Major Smith-like opposition.

With the exception of a very few sporadic protests by some of the old guard, the Navy never became violent over the subject of mathematics. Outside such areas as advanced electronics

and possibly fire control the Navy's need for mathematics was more or less limited to the use of primary arithmetic. Contrary to popular belief, modern navigational methods ask only that the navigator be able to read tables and add and subtract accurately. Navy training courses did require some refresher work in arithmetic and the Navy employed genial Doctor Schorling, authority in the teaching of that subject, to prepare elementary texts in the field. It is safe to say that at no time did the supposed lack of basic mathematics training in our schools become so apparent that it made any serious difference whatever to the Navy training program.

As the war progressed, it became more and more apparent to those responsible for training that modern educators could make a real contribution. Hence in November of the year 1942 the Training Division in the Bureau of Naval Personnel was completely reorganized and staffed almost solely with outstanding educators both young and middle aged. These included such educational leaders in uniform as: Captain Adams, Provost of Cornell University and Commander Eurich, Vice-President of Stanford University and civilians: President Elliot of Purdue, Dean Crawford of Michigan and President Heald of Illinois Institute of Technology as well as some five hundred minor lights both in uniform and out. These educators brought into the Navy the same philosophies, the same principles and the same techniques they had employed in civilian life. "Snap-course" education was introduced into Navy training and it worked! In fact, toward the close of

the war the educational approaches employed in the Navy resembled those of civilian institutions so closely that not even an expert could tell the difference.

There is a great amount of loose talk by opponents of modern education to the effect that the schools should pattern themselves after military training programs. These persons apparently are not aware that the opposite has occurred and that military programs are now patterned after civilian schools. As a matter of fact, whenever Navy training drifted away from what was accepted as good civilian practice it got into trouble.

Much has been said advocating that civilian schools adopt the Navy's long day, no vacations and concentrated effort in training. Few realize that the Navy gradually cut its school day from eight hours to five, its school week from forty-four hours to thirty, and gave up trying to pump knowledge into the individual, almost a year ago. It did not take long to discover that civilian schools had reached the ideal point in these matters.

There has been a great amount of exaggeration about the success of Navy courses. I have heard the rumor many times that the Navy special training program taught illiterates to read and write above the fourth grade level in sixteen weeks. I would like very much to have had this been the fact as I participated in developing this program. Unfortunately, however, I can honestly report only that for the time spent, the Navy did about as well as a civilian institution and considering everything that was pretty good.

Brass hats themselves never claimed that Navy training methods were either

different from or superior to civilian schools. These claims were advanced by educational sensationalists or by opponents of modern education who used them to disturb the status quo. To the everlasting credit of high Naval officials, let it be said that they did everything in their power to take advantage of what the civilian educator was willing to offer.

Many regular Navy officers became greatly interested in the field of education and intend making it their specialty. The extent to which some of the old time Captains and Admirals caught on was inspiring to one who spent his life trying to get some old fashioned teacher to change her methods. To hear a hard boiled but highly capable Director of Training Rear Admiral Holloway talk about objectives, lesson plans, and methods of teaching would have done the poor male instructor, who has felt his profession was a sissy one, a world of good.

The drive to improve instructors even made a dent in the old line chiefs. Lesson plans found first only in the formal schools soon became "musts" in the ship board training programs. Petty officers were taught how to lecture, how to give a demonstration, what was meant by socialized recitations, the project method, and every other kind of jargon that goes with the educator's profession. One old time Chief Gunner's Mate drew up the following lesson plan for his gun crew, right before the action at Leyte:

LESSON PLAN

Objective: To kill as many xx!! Japs as possible.

Method Used: Demonstration.

Reference: What I've been telling you swabs for four months.

Procedure: Load, Train and Point, Fire and be quick about it.

Remedial Measures: One good solid boot in the seat of the pants for every miss.

IV

Tommy Frank, Bachelor of Arts, was a product of snap-courses. His last name is really not Frank, but since he is a bit sensitive about the story concerning him, that I am going to tell, we had better provide him with an alias. He has received a great deal of kidding about his adventures and hence is not as proud of them as he should be.

While in high school, Tommy selected for his curriculum every beginning course he could get credit for and found this attack so successful in avoiding work and providing varied interests, that he followed the same approach through college. A beginning course in any subject is usually a snap-course especially if taken in one's third or fourth year. As a result, Tommy never had to work too hard, but he did graduate from college with a surprising amount of general education and a great number of different educational experiences. As a school teacher, I am compelled to look with some disapproval on Tommy's method of educating himself, but in reality the "Tommy" curriculum is only a slight exaggeration of the usual liberal art's experiences given the average undergraduate.

Tommy was one of the lucky ones when the war broke out and the draft beckoned. Because he had sailed a small skiff on Lake Michigan, he was com-

missioned in the Navy and sent to an eight-week indoctrination school to learn the business. This school tried to cram into two months what it took the Naval Academy four years to do, with instructors who in many instances were only two months ahead of their students. Tommy did an average job of learning, coming out of indoctrination school with a 3.5 fitness report, and a knowledge of how and whom to salute.

About the time Tommy began to feel at ease in his uniform but before he had time to learn that being an officer was not all it was cracked up to be, ships were coming out of the building yards much faster than experienced sea-going officers could be trained to sail them. Hence, almost before he knew it, Tommy was Captain Frank of an LSM. Highly appreciative of the honor, he was, however, a little concerned about his ability to handle the job. His knowledge of navigation was rather limited having consisted of that required to bring his skiff from home anchorage to some visible point, and indoctrination schools taught piloting, but had little time for the behavior of the celestial bodies. Furthermore Tommy's navigating officer was an ex-regular-Navy boatswain who could not have learned how to handle the data a sextant produced had he wanted to.

But please don't feel too sorry for Tommy. Think of the poor group commander. He had orders to take twelve ships, all staffed by Tommy's, from New York to some unknown British destination. He gave but one order, the only one he could possibly give: "Follow me," and off they sailed.

After almost running down a ferry-boat, and frightening the captain of a destroyer off the bridge, Tommy got out of the harbor and followed on the heels of the leading ship. He paced the bridge and felt pretty salty. After all this role of skipper was gratifying to one's ego and a far greater thrill than any offered by a skiff on Lake Michigan.

But then came night and with night came black-outs and to exaggerate these hazards came fog and compass trouble. The emblems growing from these were fears: fear of losing the lead ship, fear of collision, fear of submarines and fear of showing fear. In a very short time, Captain Frank shed his salt and became a civilian pretty much at sea. Civilian Frank, however, with all his fears and uncertainties did not lose his initiative. His education had provided him with all kinds of experience in meeting new situations and solving the problems they posed. Mere operating a ship is not going to stump the boy who in one day was called upon to write an essay on Keats, trace the campaigns of the Civil War, translate a French poem, explain the workings of a diesel engine, solve a trigonometry problem, and quarterback a football team. This was Tommy's school diet for twenty years and never once did he suffer the pangs of educational indigestion.

Tommy called upon the confidence his snap-course training had given him. Here was nothing more than a new lesson that must be mastered or flunked. Captain Frank stopped his ship. This was a wrong move, as the LSM began to role, pitch, and creak as if she were

going to break in two. Some of the cargo broke loose and began bumping against the sides. Stopping ship brought more dangers than going ahead, so Tommy telegraphed "full speed ahead." In a flash he found himself bearing down on another LSM that loomed out of the darkness. "Full speed astern" ordered Tommy not quite certain as to what this would do, but hoping for the best. The night was a nightmare of not seeing ships that were there and seeing imagined ships. It was a succession of orders from the bridge that drove the engineer frantic. The crew ran around wildly securing cargo that had broken loose or that had never been stowed properly in the first place and repairing damage, but Tommy met every emergency the best way he knew how and prayed for dawn. He and the ship stayed afloat by some miracle.

Dawn broke and Captain Frank scanned the horizon for the ship that would lead him to England. Not a ship was in sight. For seven days and seven nights Tommy sailed the open sea. When he was not on the bridge he frantically searched through Bowditch for hints on navigation. On the morning of the eighth day he sighted land, in fact, there was land on both sides of him. He must be in the channel, with England on his port and France to the starboard. He had made it! He swung over toward the English side and began studying his charts to see if he could recognize some landmark. In two hours, he dropped anchor off Norfolk, Virginia.

After a week of repairs and a short concentrated course in Navigation, Captain Frank (and I mean *Captain*) set off

for England and got there without mishap. In a few short weeks our product of snap-courses had learned to sail the seven seas in a ship whose seaworthiness Columbus would have doubted.

At first glance, the transformation of boys like Tommy into sailormen in the space of a few weeks seems like a major miracle. Many have attributed it to the magic of Navy training, but remember, Navy training was nothing more than a duplication of plain ordinary American education and at the beginning of the war was too young to be very effective. No, Tommy's transformation was no sudden miracle. American education had been preparing him for the job of LSM skipper for twenty years.

Now please do not say I am exaggerating and that our Tommys are what they are because Americans are a different race from other people—that they are born to act in ways other than Germans, Japs or Italians would adopt. Americans are not a separate race. There are German Americans, Nisei, and Italian Americans, with any number of additional hyphens or names you wish to add including a goodly number of mixtures. The only thing that makes Americans different from foreigners is their education both in and out of school.

Had Tommy been educated as a Jap, he would have done an excellent job of piloting his ship until the plan of following the lead ship was no longer feasible. Then he would have quit and waited to be swamped or starved to death in the hope of getting new orders from somewhere. In action, Japs could always be depended upon to function beautifully until their plans went awry.

Then they became disorganized, confused, and desperate, unable to adjust and completely lacking in initiative.

It is difficult to tell what a German educated boy would have done in Tommy's position, because no German would have been permitted to embark on such a venture so poorly prepared. German education emphasizes thoroughness to the point where a German would be horrified at starting something he was not fully prepared to carry through in its minutest details. An Italian boy would probably sing, write a poem or become hysterical when faced with a situation such as Tommy faced.

The American boy is different because he was educated in American schools where he learned to tackle anything. Here he learned to bluff his way through if all other means failed, but to bluff in an efficient manner with something to back it up. His training taught him to feel at home in any field whether it be literary, artistic or mechanical. Tommy's teachers let him feel he was as good as anybody else on earth even as good as they were. To be sure, that made him pretty cocky, but it also developed self reliance, confidence and initiative. Youth educated in the American system know little that is specific but *they can learn quickly!* Theirs has been an education designed to make thinking individuals and not well informed automatons.

Tommy won the war for us and we had better see to it that he is properly rewarded. But while we are still passing out commendations, let us not forget the part American education played in helping Tommy win.

Education for the Atomic Age

HAROLD SAXE TUTTLE

When alchemy yielded to chemistry man achieved all the potential control over matter which has now made modern man himself obsolete. In discovering the laws by which motives are created man has seized a power in which lie all the potentialities of a spiritual re-creation of the race.

I

IN HIS valedictory on leaving the editorship of *The Century* magazine in 1925, Glenn Frank deplored the fact that great ore piles remained at the mouth of the mines of research, unsmelted and unused. The information that has been secured in scientific research, he maintained, is sufficient to revolutionize civilization—indeed, to save it! His declaration was truer than he knew. At that very date facts about the dynamic workings of the mind had been established which, had they been universally disseminated and intelligently used, could have prepared the human race for the awful secret of atomic power without the probability that man would destroy himself in its exploitation. During the past two decades floods of new light have been thrown upon these laws of dynamic psychology which render them now the spiritual counterpart of the terrible force in atomic fission.

The revolution that will take place in human thinking when man appreci-

ates the full import of these laws will be no less fundamental, and far more significant for human weal, than the revolution in thinking occasioned by Copernicus' discovery that the earth revolved around the sun. The evidences are clear and cumulative and irrefutable.

Of course, any principle of mental life that has eluded human observation so long will prove complicated—perhaps as complicated as atomic physics; but by a little over-simplification it can be made as intelligible. At least it involves no complex mathematical formulas!

The reference to dynamic psychology tells that the emerging principles have to do with motives and incentives and controls of conduct. The basic discoveries are these: there are two distinguishable types of learning, intellectual and dynamic; each type conforms to its own laws, but the two are not governed by the same laws. When Roger solves his mechanical puzzle the two processes occur together. To be sure, he is altogether unaware of any distinction within the workings of his own brain. But to the scientist each process can be "stained," as it were, and observed. One process deals with the urges, the drives, the motivation that spurs us to action; the other with the selection of means by which to fulfill our desires.

With the latter we are all familiar; it includes the acquiring of information and the solving of problems. From our earliest school days we have all had formal experience with this type of

learning in trying to master the facts of history and geography and physiology; in solving problems in arithmetic and algebra and geometry and science. Less formally (and with less protest because under less compulsion) we have learned the location of Attu and Guadalcanal and Dakar; we have assembled data and drawn conclusions regarding lend-lease and tariff and collective bargaining and the sales tax. We know something about the inner workings of our minds when they function as rudders or steering wheels in giving us proper direction. But concerning their functioning as motors we know very much less. Few of us could state with clarity and confidence the laws under which power is generated to give propulsion to our thoughts—without which there is no call for steering. This is the central problem of human life.

Every parent knows how futile are arguments in behalf of household chores or homework to the boy who wants to play ball in the vacant lot or go to a certain movie. Governments turn to compulsion for lack of enough voluntary enlistments in their armies. The statute books of city, state and nation are glutted with laws seeking to compel behavior having some semblance of justice by each citizen for his fellow-citizens. In Germany able-bodied men refuse to work, though their idleness spells hunger and cold for German women and children. Seemingly intelligent citizens persecute innocent members of other races or adherents of other religions than theirs. And now in the face of a possible war that would bring unutterable horror and tragedy—per-

haps obliterate civilization altogether, members of rival nations advocate policies calculated to aggravate animosities rather than to dissolve them.

II

The problem of the human race is the motivation of wholesome behavior. To change behavior requires the changing not of opinions but of loyalties. If facts and logic were sufficient the danger would promptly fade away; for every consideration of logic cries for mutual policies of conciliation and co-operation. But facts and logic are impotent; to change loyalties involves an altogether different type of learning, controlled by laws sharply in contrast with the laws of intellectual learning.

When the Copernican explanation of the solar system was presented the problem was not merely to win examination of the evidences; it was also, and chiefly, to win open-mindedness on the part of a generation steeped in the Ptolemaic interpretation. When medical research established the bacterial causation of disease the problem was not merely to secure examination of the data; it was also, and chiefly, to win open-mindedness on the part of a generation saturated with notions of evil spirits as causes of disease. The Herbartian fallacy that ideas are dynamic so saturates present day thinking that the chief difficulty in establishing the principle of a second, distinct type of learning in the field of dynamics lies in securing unbiased examination of the data. With such freedom from bias—which is of the very essence of the scientific method—a studied examination of the evidence can leave little to debate.

Four hundred college freshmen were studied, in four widely separated colleges. By measuring devices that stood rigid tests of reliability, changes in the attitudes of each during the freshman year were scored. There was no correspondence between these changes and academic grades; nor between these changes and intelligence quotients. In other words, neither native mental ability nor actual achievement in intellectual pursuits, effected changes away from self-centered individualism and toward social concern. The area of loyalties proved to be distinct from the area of knowledge. The acquisition of facts does not create social-mindedness. These findings held true regardless of the nature or the area of the information gained. Neither more or less knowledge of history or of literature or of sociology or of psychology or of science determined the changes in devotion to the welfare of others.

Simpler experiments are more readily controlled; and they more perfectly isolate the factor under investigation. Scores of such studies have been made, and they consistently and cumulatively demonstrate that the learning of attitudes is controlled by different laws from those that control the learning of facts.

A large number of intelligent youths were individually tested for the effects of mild rewards, and their behavior tabulated and compared. One striking pattern appeared in marked degree in all the groups. The subject was provided with a list of one hundred words, each word followed by a number. After studying the list the youth was required

to promptly say a number when the experimenter read a word. Whenever a correct number was given the experimenter said, "Right!" with an inflection that suggested, "that was very good for you to give the right number after so little study of so long a list!" Three times this procedure was repeated, each period of study followed by the test and the rewards. An audience was provided in order to intensify the satisfaction of the rewards by a sense of social recognition.

What the charts showed has been pronounced by some as the most significant discovery in psychology for a century. That the rewarded word-number combinations were rapidly learned was not surprising; that was confirmed by this controlled experiment. The unanticipated discovery was that *the error adjacent to the rewarded answer was also repeated!* The rewards had unconsciously spread to the adjacent wrong answers. More distant words elicited changing and unrelated errors.

The importance of this tendency can scarcely be over-emphasized. Four times each subject had tried to fix in mind the right answer. He did not want to repeat a wrong answer; he would not be praised for that! Remember, if he could not recall the right number he must say some random number. But why should the *same* random number come to mind in the four successive tests? *Only by the unconscious effect of the rewards.* The reward fixed in the mind of the subject an association which he did not want to learn, which he did not know he was learning, and in competition with which his "will to learn" the right number

proved ineffective! It must be remembered that this is not an isolated instance but a typical pattern. *Pleasure implants impulses* of which the learner is unaware at the time; and *they operate without his memory of past rewards or anticipation of pleasure to come.*

III

Many a wise parent has cultivated in a child a taste for green vegetables by playing attractive games or singing clever songs which the child dramatizes by eating the food on his plate. Many a teacher has developed a liking for arithmetic by dramatizing solutions or playing games involving number combinations; many have made history attractive by providing historical fiction. The whole mental hygiene movement in the schools utilizes the principle of mild rewards for acceptable conduct. But often such methods are practiced by imitation without analysis of their implications and without knowledge of the unique nature of the type of learning involved. Too commonly teachers—using the term “teacher” in the broadest sense, including all who seek to influence the conduct of others—overlook the fact that rewards, in whatever form or degree, intentional or unintentional, tend to stamp into the nervous system whatever objects or acts or associations happen to be in the center of attention. But this feeling of enjoyment aroused by the reward adds no new knowledge, builds no new concept, organizes no new judgment, solves no problem. Nor are the tendencies the effects of knowledge or reasoning.

When Josephine observes ten birds

to report in a nature study project, when Paul analyzes the causes of World War II, when Lowell figures out for the athletic department how much space will be required for a six-lap track, they are well aware that they are learning; and they know what they are learning; they very consciously focus attention on the facts to be remembered, the factors to be analyzed, the problem to be solved. In its very nature intellectual learning is highly conscious. But dynamic learning goes on unconsciously. When Marian listens to a concert in the company of music lovers whose manner and comments are highly appreciative she is not aware that her devotion to music is being intensified; she only knows that she greatly enjoys the entertainment at the time. But the next opportunity to attend a concert elicits keener interest than before. When high school seniors visit the Capitol under a wise guide who interprets the symbolism of justice and self-government in impressive mood, however conscious they may be at the moment of the worth of democracy, they are not necessarily aware that their permanent loyalty to human rights is being strengthened. But against the next press report of injustice and corruption their indignation is stonger than before. The learning that accompanies pleasure goes on unconsciously; the learner does not know that a change is going on in his brain cells, nor that in the future he will tend to repeat the rewarded act. He does not know that he is acquiring a taste for the thing that occupies his attention. Least of all does he know that in acquiring a new taste he is exercising a different type of learning from that in-

volved in remembering a new teacher's face and name or in deciding what courses to sign up for.

Most people who give the matter any thought assume that acquiring changed attitudes is just a variation of amassing new knowledge, depending on memory of past enjoyments and anticipation of probable rewards. It is this assumption that is now disproved. Dynamic learning follows its own unique laws, and takes place unconsciously. That it is a distinct type of learning can be seen in the behavior of a returned service man, back on a job, on his way to work with his lunch pail in his hand. A practical joker calls out a sharp military command. The service man's hand comes up to instant salute, his dinner pail flying through the air, its contents scattered. Unquestionably the training which this foolish behavior reflected was dynamic but not intellectual. Had the man utilized memory or reasoning he would have known that he was no longer under military command, that the man who called out the order had no authority over him, that no dire consequence would follow if he did not respond to the command; he would have known, indeed, that he would lose his lunch if he obeyed. Every intellectual aspect of the situation commanded him not to obey. His behavior was inconsistent with all the facts in the case not because he had so poor a brain but because the kind of learning that established the tendency to salute was not intellectual.

A complete demonstration and explanation of this dynamic type of learning will require a sizeable book—evenually many books. Defense of the tra-

ditional assumption that all learning is somehow the result of knowledge is as obvious as that the earth is flat. A thousand honest questions are raised by the announcement of a second type of learning; their answer must await patient and honest study. For the present there is space only to point out that the laws of dynamic learning—learning in the realm of the feelings—open the way to an all but unlimited program of training in co-operative attitudes and civic ideals.

IV

The same type and consistency of training that establishes in the chauffeur the imperative habit of turning to the right would establish an equal compulsion to give honest weight and honest change. The same quality of training that builds habits of correct grammar would instill an inner necessity to tell the truth. The age of chivalry demonstrated that aiding the weak, respecting elders and reverencing womanhood can be stained into the innermost tissues of personality. Respect for property rights is no more difficult to cultivate than the habit of eating with a fork, if corresponding methods are used.

Once the principle of direct cultivation of interests is clearly understood the sky becomes the limit of practicable attainment. Honest business is no more Utopian than neatness in dressing. Doing an honest day's work can be motivated as effectively in a mechanic as in a devoted housewife. Reverence for personality and love of co-operation are developed by precisely the same law as intolerance and envy and hate. That

law is neither logic nor exhortation. No array of proof changes the will; no chain of logic stirs purpose. Only by consistent attachment of approval or praise, of privilege or reward—some form of satisfaction—can interests be strengthened, purposes reinforced, ideals made dynamic. With a consistent program of such education there is no virtue that cannot be made compelling, no ideal that cannot be made regal.

Democracy can be taught, not by reading from books about the merits of the democratic way, but by an endless series of situations calling for co-operation, in which co-operation is without exception made highly satisfying and individualism is found not to pay. Tolerance can be taught not by exhortation but by consistent approbation for tolerance and intense disapprobation for intolerance. Justice can be instilled, not by any legal arguments, but by consistent manifold social recognitions of just acts and costly deprivations for injustice. The list comprehends all the traits that make a good citizen. Every one of them can be stamped into the brain cells of the growing child until they are a part of his personality, his impelling way of behaving, his fundamental character. By consistent application of the laws of dynamic learning every growing child can have instilled in him ten thousand lively interests which will give zest and joy to every phase of life; and all these can be integrated into a hierarchy built around imperial motives of altruism.

There is no trait which mars the social order that cannot be extirpated from a child's character by strongly instilling its opposite trait. Vice and crime can be

eliminated when co-operation and generosity are made consistently appealing from early childhood. Intemperance is no problem among the Moslems; they attach to total abstinence all the force of religious sanction from earliest childhood. Consistent approval and reward for abstinence will accomplish the same result in any community. Devotion to world brotherhood can be cultivated as readily as nationalism when approved as consistently. Such devotion would remove half the causes that breed wars.

All this can be accomplished only by frankly recognizing that information and logic do not create motives. Until that fact is understood little progress will be made; when it is, an educational revolution will be inevitable. Text books for pupils and debates and forums for adults do not create new devotions. This is no disparagement of fact and logic; these are the rudder that gives direction to the ship. We need them as much as ever. A rudderless ship is hopeless. But a rudder is no substitute for a motor. Modern civilization has tried to substitute the directive force of logic for the dynamic force of motivation; and it has worked havoc! That is the psychological way of saying that science has run ahead of moral development. Moral ideals are created only by dynamic learning; facts and arguments do not make people moral.

The urgency of the need to understand the laws of dynamic learning is more clearly seen when we note the harmful uses to which the principle is put, and the confusions springing from half-truths in efforts for social betterment. Current high power methods of

selling worthless or dangerous nostrums by attaching fear to all sorts of symptoms is a successful, though socially harmful, application of the laws of dynamic learning. Mud-slinging campaigns in political contests, with catchy slogans and exaggerated promises are scientific applications of these same laws, though often to the detriment of society. The laws which Hitler applied in training German youth to *hate* democracy are equally available for cultivating *devotion* to democracy. The greater irony appears, when, in behalf of good citizenship, the laws of dynamic learning are misapplied. "Indoctrinate for democracy!" This is the honest exhortation of more than one prominent educator. Here is a call to use for "stamping-in" judgments and beliefs methods adapted only to the creation of dynamic ideals. Beliefs are potential means of securing desired ends. They must be formed by observation and reflection if they are to be tools for our use, tools which we are free to abandon when better tools are discovered. But beliefs which are stamped in by indoctrination are not tools; they become false objects of devotion—parts of us which we are no more willing to part with than with our hands! They are stereotypes which awaken emotion when attacked. They tend toward fanaticism, not logic. Knowledge, beliefs, judgments—these are intellectual; they must be acquired by examining facts. Indoctrination paralyzes thinking. But tastes and ideals and goals are the drives that motivate behavior. These can be created only by consistent association of approvals or rewards or other satisfactions. Indoctrinating beliefs is as dif-

ferent from conditioning goals as is putting a toy train with flanged wheels onto a track from turning on the current to make it run.

Finally, the situation is more hopeful than it might appear, in that dynamic learning may be vicarious. Stories and drama and song can create attitudes and ideals by picturing in imagination such conduct as is desired, associated with high social rewards. Excellent stories are plentiful and more are being constantly written. Fewer educational plays are available—very few that combine high art with high civic ideals. Thousands more are needed. Vastly more school time—not less than the amount scheduled for the mastery of information—should be devoted to the dramatizing of citizenship. Most of the songs that have an appeal to youth glorify narrow nationalism. World brotherhood and peace are more worthy themes and lend themselves to both poetry and melody. A multiplication of such songs, and more time devoted to singing them, would help build world friendship. When the school years are filled with experiences—both actual and vicarious—calling for co-operation and justice and generosity and chivalry and tolerance; when teachers consistently reward wholesome attitudes with approbation and full privileges, and attach disapproval and restriction of privileges to undemocratic conduct, the cumulative effect will be nothing short of a revolution. Were half the effort now given to intellectual training devoted to the cultivation of civic ideals, intelligently in the light of emerging knowledge of the laws of dynamic learning, the selfishness and

injustice and strife and intolerance that impoverish our common life today would melt away faster than the most optimistic dare believe. With increased understanding and application of these laws, growing social-mindedness will inspire more devoted study of principles and methods by which it is cultivated; so that the increase of altruism will be cumulative in range and quality.

The spark that darted down Franklin's kite string ushered in the age of electricity. When alchemy yielded to chemistry man achieved all the potential control over matter which has made modern man himself obsolete. In discovering the laws by which motives are created man has seized a power in which lie all the potentialities of a spiritual re-creation of the race.

We know in our hearts that there is no valid reason for the hostility of one group to another. Color of skin or hair or eyes, height, speech, national background, preferences in food—these do not constitute a rational basis for exclusion or hatred. It is good that we should differ just as it is good that members of a family possess different traits and skills which when combined add to the richness of the family life. The United States has boasted that it was made by many different countries. And that has been one reason for our greatness. E Pluribus Unum is both our motto and our aim. We shall grow greater and stronger as we grow toward brotherhood, recognizing in our actions and in our attitudes the basic principle, both human and divine, that all men are brothers.—PRESIDENT JOHN W. NASON, Swarthmore College.

What Is English?

CHARLES A. RANOUS

I

FACED by the wartime question "How much of our work is functional in winning a war?" most college English teachers emerged with the formula: reading, writing, speaking, and listening. The present article argues that basic to all English programs are the two skills of seeing and hearing. On those may be built improved performance in language, which is not to be thought of as primarily reading and writing, but, rather, must first be conceived as gesture, whether silent, tonal, or articulated. For the "meaning" of these gestures we must turn for aid in explanation to the physical and social sciences whose province is the bodily and mental processes of man, considered individually or as groups.

In its specific and usual sense, language is such expression and communication to or from human beings by means of speech or hearing, the sounds uttered or heard being so combined in systems evolved, conventionalized, and recognized by common usage at any given period in the history of the human race within a given community or within given communities that are mutually intelligible to all approximately normal members thereof.

(Louis H. Gray, *Foundations of Language*, p. 13.)

So runs a definition of language by one eminent linguistic authority. It is a definition generally acceptable to all well-informed people. It seems simple; it seems to say things we have always

taken for granted; and it seems a cautious and complete statement—seems to cover every isolated language use. Yet, for the sake of inquiry, let us for a few moments check the various parts of the definition against our personal experience and provide, by that examination, some bases for judging our instructional programs in English, which reach, with a uniform philosophy, everyone who goes to a high school or college. As a beginning we might specially note that the very introductory phrase, *in its specific and usual sense*, implies that some things are left out. And if some things are left out, what are those things? Without reference for the present to research or laboratory data, and avoiding the learned terminologies whether of linguistics or of psychology, let us resort for the moment to purely empirical evidence. Let us drift, then, through the mind's pictures which are the record of what we have seen other people do.

We remember, for example, those deaf and dumb people "talking" to each other. How busily their fingers flew in the sign language which created in the one some of the mental states of the other. But these people, we sympathetically note, were not "approximately normal." And we admit, therefore, their language was not really language. Then there was the noisy factory scene, where one worker directed another by pointing and by other "mutually intelligible"

signals such as holding up ten fingers that many minutes before quitting time or moving an arm so that the relief man took over. Because of the noise, these workers, too, might have been said to be temporarily "not normal." There were the small children who found ways of moving their fingers and their little bodies to communicate without interference from the big hostile adult world. There was the uniformed traffic officer who sent us ahead or bade us stop by a position of his hand.

There were the positions of the arm we had to recite about if we were to get a driver's license. There was the hitch-hiker who made known his wishes with an outstretched thumb. There were the acquaintances who recognized common humanity in a handshake, the pupils in grade school who raised two fingers in the air, the master-of-ceremonies who stretched out a warning palm for silence, the teacher who silenced us by a look, the prison convicts who spoke eloquently and directly in a language designedly unintelligible to their guards, the foreigner who ordered dinner in a restaurant and all his words useless. Though taught it was rude to point, how often have we directed or mis-directed a stranger with outstretched arm and index finger. Systems of gestures, we conclude, are a kind of language indistinguishable in purpose, process, and effect from spoken or written systems. The gestures become mutually intelligible among members of small groups, or they become mutually intelligible to all approximately normal members of a community, or they may transcend other language and become

mutually intelligible to the majority of the members of the human race.

And what of the times we saw a person yawn and then ourselves began to yawn? The times we saw in a passing acquaintance no movements of recognition, and concluded the person was egotistic or hostile? Saw a friend move over on a restaurant seat, and concluded welcome? Saw one particular set of movements we called embarrassment and ourselves reacted with sympathetic nervousness? Saw a different kind of muscular tension in another person and ourselves got angry? Saw still a third kind of tension, and jumped away to discover a moment afterward that we had avoided being run down by an auto? Found ourselves looking up in the air because someone else was so looking? And so on through many experiences, in each of which we assumed a particular muscle set simply because we saw one.

Certain that language—the language of spontaneous, unsystematized activity—is as basic, as important, and actually more frequent than any other, is it not? In a sense, too, it is mutually intelligible, is it not? There was Professor Dull who at college put us all to sleep; he showed little or none of that spontaneous activity. There was Mr. Grumpy, whom nobody liked, who had an unpleasant frown—a symptom of his stomach ulcers. There was Mr. Forceful who was a fascinating and compelling conversationalist, but became a wooden stick when he had to "make a speech." There was Joe, everybody's friend, full of lively gestures that brought him \$10,000 a year, but brainless as a cold storage egg. And our boss, who didn't give us

a raise, who gave the promotion to that guy Robinson instead of us—what have we been telling him with our spontaneous gestures? And our wife, who doesn't seem to have the old spark of personal affection—those tiresome quarrels!—what have our movements been saying to her these long years? Affection? Respect? Pride? Probably not. And that talk before the club or committee the other day. While the tiny muscular gestures of the mouth were whispering, "This is true and important," were the great muscles of the trunk and arms shouting, "I don't really know about this" and "I don't really care"?

The spontaneous gestures of the living organism—haven't the speech pathologists and the human biologists been telling us these are the primary form of language? That a little specialization took place over centuries and resulted in gesturing with the diaphragm, the throat, the tongue, and the jaw a little oftener than before? That these specialized gestures of the mouth and throat never take place without other larger gestures being present—which reinforce meaning or divert attention? That these specialized gestures, to which Gray's definition is limited, really occur less often than the larger gestures? That the larger gestures may occur alone, besides being an inevitable concomitant of the finer gestures of articulated speech?

And what do we make of reading, say, when we come to a bit of story writing like the following (any page of any story will equally suffice for illustration—this one happened to be where my outstretched arm hit a pile of new English texts):

Menefee came back into the room and put the unopened bottle on the dresser, his head drawn backward and turned at an angle, his eyes squinting up. He ground out the cigarette that had been burning between his relaxed lips. "You boys keep your pants on," he said; "I'll go down and borrow a corkscrew off a bellhop." He put on his coat and went into the hall, closing the door behind him.

(Wm. March, "A Sum in Addition," *Some Like Them Short.*)

Or to phrases in magazines like these:

he said, *with a simper*
his teeth showed, "Don't worry," he said.
Dan turned. "Were going," he said.
"Oh, well," she breathed, and *straightened up*.

The other girl opened a tin of eye shadow.

"Of course," she said.

which constitute a substantial percentage of the words and ideas in any story? And what do we make of printed plays which come to life through the actor's art of appropriate gesture, or solely through the reader's ability to provide mental pictures of gesture? Surely our written patterns occupy themselves nearly as often with recording gesture as they do with recording "systems" of sound?

. . . But we are getting ahead of our definition. We have not yet reached the first comma, which marks what is to be left out of the definition from what will be included. Our reverie, then, has so far only served to make clear the tremendous significance and sheer volume of language purely *visual*. Let us continue, and recall in the mind's eye other scenes and other people. We remember the hoarse voice that made us cough to clear our throat. We recreate the emphasis and the tonal variation which

brought us to the edges of our chairs in excitement as our favorite (for that reason) sportscaster made other but patterned noises about a football or baseball game. We think of our favorite news program, favorite to us because the commentator's emphasis and pitch variation are attuned to our personal rhythms. We remember jumping violently at the shouted LOOK OUT! and turning mildly with no inner constriction at the gentle admonitory "look out." We remember the clipped resonance, the slowed rate of speaking, and the shifted emphasis which told us that "That's a fine way to do" really meant "That's a poor way to do," that "Aren't you smart" meant "You're pretty silly," that "I love the way you do that" meant "That's a fool thing to do." We think of Professor Boring who put his classes sound asleep, and remember the lack of tonal variation in his "dry" voice. We think of the wife, whose full-throated "sweetheart" of bygone days has become the perfunctory "sweetheart" of this morning as we left for the office. And we wonder if Harper, who was promoted over our heads, uses his voice differently than we do.

The other half of the actor's art, we recognize, is in his voice, his tonal variations, his emphases, and his resonance. Without some cue to auditory changes, in what limited ways are we reading a printed drama? Without an idea of voice tones what do these printed phrases in a story mean to us:

said Wade *heavily*
I *hollered*
the sheriff *insisted*
she *complained*

said William *slowly*
shouted triumphantly
she *breathed* a "Hello"

The tonal language, like the gesture language, may exist independently of other language, or it may be present to reinforce, or alter, or conflict with the patterned speech.

II

Now, having noticed a large majority of all language uses, we are past the first comma in Professor Gray's definition and are in the province more conventionally designated language. The first item to catch our attention is that language is *spoken*. A simple enough statement, but what does it mean? It means that we seldom speak *words* as such, but rather that we learned as children and use today, not *words* alone but groups of words, or *phrases*, which are not only said quite differently from the saying of their constituent words but often mean something quite different than the mere sum of the individual words. "With that, he turned and strode out of the room" is not said as the individual words would lead us to suppose. Any foreigner, in learning English, knows that he had to pass on beyond a consideration of words to a consideration of the problems of elision necessitated by normal articulation. No American normally says the *th* sound at the end of *with* when the next "word" begins with a *th* sound. Truly no American learned his native tongue originally by noticing that there *were* two words involved. Rather, all of us learned to use the little phrase, *with that*, as one unit. That this sample illustrates a gen-

eral rule rather than any eccentric or unusual situation a moment's reflection will suffice to demonstrate.

And the foreigner, like the grammarian, is well aware of a thorny problem called *idiom*. Because we speak phrases rather than words, many phrases grow up and are imitated which have meanings vastly different from the sum of their parts. The foreigner is usually confused and the traditional grammarian is usually forced to ignore, for the sake of his craft, for instance, when it becomes obvious that *on*, a preposition of location, *the*, a definite article, and *house*, a noun standing for a class of dwelling, somehow entitles him to a treat. Again, only a few moment's reflection will prove conclusively that there are nearly as many idioms in American conversational speech as there are "logical constructions"—the kind that will allow themselves to be forced into traditional 18th century grammar.

But even more significantly, to call our language a "spoken" thing is to place it quite clearly in its proper place as one specialized group of gestures. When we gesture with our tongue, our jaw, our lips, we are using a sign language no different in kind from that of the deaf and dumb people we recalled earlier. Finer muscles are being used and some of those finer muscles can create sound. "Spoken" language,

then, has merely two added advantages: first, it can appeal not only to the visual sense (which it usually does) but also to the auditory sense (as does tone language); second, because the muscles are finer and there is an adaptable resonance chamber, the number of set, identifiable, and repeatable gestures are almost infinite. Certainly the number exceeds the 700,000 which has been claimed for silent gesture.

By the natural processes of observation, imitation, and generalization we learned to talk in babyhood and the talking gestures were made spontaneously, unconsciously. Even to this day we do not know precisely what muscles we are using to formulate a given word. What gestures of what muscles occur when you are saying *how do you do*, *a lovely day*, *what's on the program*? We perform, we do not know how we perform—any more than we are aware just how we moved in most of the other spontaneous gesture activity.

Sometimes as a result of schooling,¹ we more or less subconsciously get the notion that English is basically a matter of writing. Most of us were taught to read and write in school and little thought was given our speaking. After we had acquired some facility in reading and writing we were given more reading and more writing until our formal education came largely to concentrate on these aspects of language alone. Thus the conscious language process was concerned with written language and the spontaneous, unconscious language process with speech. So much is this true that we seldom realize that English has anything to do with our friend's way

¹ In subsequent portions of this paper, I am indebted to Professor Thomas F. Dunn both for ideas and for phraseology. I do not acknowledge each such indebtedness separately, partly because, in the collaboration of revising his exploratory work (*Learning Our Language*, St. Louis: J. S. Swift Co., 1944) it has become difficult to distinguish with precision the specific individual contributions,

of talking informally, or that our own way of speaking to acquaintances, friends, and family is itself an essential part of the only true and ultimate authority on English "correctness." To some extent, it is this notion of absolute and unchangeable written English which accounts for the widespread reaction that a given phrase can somehow be labelled *right* and *wrong*, categorically, universally. And it is this mental reference to a written standard which leads to the utter folly of believing that a phrase is somehow *wrong* despite daily evidence that it is used by everyone, is understood by everyone, and is provocative of no social stigma except in the presence of English teachers.

We should realize that spoken language was used for many centuries before means of writing were developed. Indeed, written alphabets or sets of pictures that could stand for the words have been in existence only a few thousand years, so that the total volume of written language as compared to that of speech is really microscopic. And the amount of written language employed after the development of writing was quite minute in proportion to the spoken word until the printing press was invented about four hundred years ago. Even though today thousands of printing presses are daily turning out newspapers, magazines, books, and pamphlets, still the spoken word in street and building and family situations, over the radio, and from forum and public address constitutes a far larger part of the language use than does writing.

A personal count might be helpful. Such a calculation varies with each in-

dividual, but the following might strike an average. We are awake and active approximately sixteen hours or 960 minutes each day. Of that time we are actually talking or listening or we are subject to background talking at least two-thirds or 640 minutes. If we hold a stop-watch for a 24 hour period, we will find that to be a fair estimate—for it would be unusual to be absolutely alone and "uninterrupted" more than a third of the time. Our entire reading and writing time, considering us to be office workers who deal with writing and reading, seldom averages for the year more than 240 minutes each day. So if our calculations are even approximately correct, we can deduce that as "mental" workers we are using or being subject to spoken language nearly three times as often as we employ written. For manual workers, the ratio is even larger. If you are of inquiring mind and would like to check the preparation for life given by the traditional English programs of the schools, keep, for a single day, a check of your language time, and, with your findings in mind, evaluate the total English program.

Furthermore, the body, arm, and face gestures, the laryngeal and oral gestures of tonal language and the laryngeal and oral gestures of articulated language—these three which comprise spoken language in its larger and truer sense—serve us more directly, more completely, and more often in the attainment of our goals and the satisfying of our wants than does the written pattern of language. Even the successful professional writer, after the royalty check arrives, has still his whole per-

sonal and social life to live by the kind and variety of his muscular responses. Not only does the "speech" of children at play and of adults in all the varying life situations constitute a part of language, not only does that "spoken" language occur, in the whole range of time, with a thousand-fold frequency over written languages, but it is many times as important as a means whereby individuals influence one another. In short, language can no longer be considered narrowly as mere patterns of words and sentences, chiefly written. It must now be recognized that language is any stimulus or sets of stimuli provided one human being by another.

III

Gray's definition, further, conceives of language as not only a spoken thing but a thing which is heard. Language is not only muscular movement of trunk, arms, face, larynx, mouth, tongue, and jaw—it is not only the neuro-glandular response that those voiced or voiceless gestures evoke in a listener, but it is also the reception of those gestures, as evinced by gestures the listener himself makes in return. Although we may sometimes not care too much whether we are understood or not, the very purpose of our speaking is that one or more persons may hear us. Indeed, the communication purpose of language is seldom complete until the listener not only has heard but has reacted in some way as to indicate comprehension. Witness our irritation when the person to whom we tell a story maintains a blank facial expression, or our irritation when a person on the telephone fails to respond to

our conversation. Witness the lonely plight of the man or the woman who has no light talk with which to maintain acquaintanceship.

In this cyclically-conceived language of ours—produced by specific and identifiable muscle sets, received as sensations by the eye and the ear (and sometimes skin), reacted to by glandular and muscular movements, which are in turn perceived by the original "speaker"—it is impossible to come to a fair understanding of meaning without considerable investigation into mind and body processes. We need, primarily, to know some specific facts about how our mental equipment works and about the processes by which the glimpses of muscle movement and the hearing of spoken sounds can cause people to react and to act.

By what process does the shouted LOOK OUT result in involuntary muscular constriction? By what process does the repeated word LEMON set us drooling and we powerless to stop it? By what process does "HEY" come to mean "Look up"? By what process does the spoken sound "liberty" touch off a mental picture of a statue with a torch? does the spoken sound "justice" touch a chain of mental images labelled variously *scales, courtroom, judge, blind-fold goddess*, etc.? the spoken sound "beauty" come to mean a dog, a rose, a lady, an airplane, a fist fight, a black eye, or "that combination of qualities in an object which is pleasing"? with no two human beings completely agreed upon all things to which the spoken sound may "correctly" be applied! We should, indeed, be moles to the light if we did not turn, for some help in our

explanation of language, to such sciences as psychology and physiology whose province it is to explain the body processes of which language is one.

Sir Richard Paget, in his book *Human Speech*, presents this illustration of a physiological fact. He asks the reader to imagine a fairy in one's ear tapping on the eardrum no harder than such a small being might do with a slice of a hair or a fragment of cigarette paper. If the fairy tapped only five or ten times a second, she might tickle the person's ear but he would not hear anything. If the fairy increased the tempo of her strokes to sixteen a second, the person would no longer feel the pressure. Instead he would begin to hear—a low musical note. Above sixteen strokes a second and below fifteen or twenty thousand a second (depending on the individual) he would hear sounds ranging from the lowest to the highest and shrillest that human beings can hear. Above that number of strokes he could not hear or feel anything. Sounds, then, are merely blows of air waves on our eardrums which we interpret as noises. And human speech is composed of noises, most, but not all, of which have been repeated long enough to constitute a system.

Spoken words, therefore, are not houses, trees, persons, raindrops, feelings, "ideas," or "points of view." Spoken words are merely sounds which have come to be associated with these things. They are symbols only, for a symbol is something which stands for something else.

As soon as we grasp the fact that words are merely symbols, we must in-

quire into the process by which they come to stand for things. With this process inside ourselves which we call "meaning" we greatly need to become more familiar. In some ways it is even more important to know the nature of language than it is to know other phases of our personal and social life, because whatever we do we are in a world of language. Our own language habits shape the responses of other people toward us. And the addition, to our own language habits, of the language employed by other people—in political discussions, in religion, in education, in advertising and selling, in comic books, in government reports, in the theater, over the radio, across the bridge table, on the street corner—determines with iron finality our conduct from hour to hour, makes us happy or miserable, brings us success or frustration, even life or death. We cannot escape the world of gestures, whether silent or vocal, spoken or written.

When we stop to think that the vast transient empires of the fascist states of Germany, Italy, and Japan in the 1930's and 1940's were made possible very largely because the people were led by gestures and words, we can begin to realize a little of the importance of language. We can visualize, then, two alternatives: either we will learn something more than did our fathers of what language is and how words work and so be able to cope with the avalanche of sounds and written symbols that daily deluge us, or we will be left the hapless victim of a set of vibrations on our eardrums or inkspots on paper. The purpose of any language course, it should

be stated, is to help us get some understanding of and mastery of language in its broad, not its specific and usual sense, and to free us from "the tyranny of words."

IV

The means of accomplishing this superiority over our verbal environment and so being free citizens in a free land is to adopt something of the scientist's attitude toward language, to gain something of his understanding of the mental and emotional operations involved when we gesture and see, speak and hear, or write and read. Two other points in Gray's definition, that language is *conventional* and that language is *evolved* are of tremendous and revolutionary significance to the language programs of our schools. There is not room in this present article to discuss them, but it is imperative that we utilize the scientist's knowledge of the principles actually operative in a whole language system.

The scientific attitude is the one the student should achieve. It lies largely in withholding judgments until the facts are in. It lies in refusing to follow blindly a set inherited standard of what is correct and what is incorrect, but rather in locating evidence and more evidence and holding firmly to the "right" in language just so long as evidence will support that "rightness." Standards exist, several standards exist, but they must be found. It is up to the student to find them and to the teacher to guide the search.

The consequences of the popular notion that grammar is either right or wrong—and that to use any expression

but the "right" one is to be guilty of a vulgarism and of reprehensible social conduct—are serious. This crude notion is frequently tied up with the distinction between social and economic classes, and becomes the superficial basis for class discrimination. At its best it is an absurdity and becomes mildly comic where college presidents and business men watch each other's speech for instances of bad grammar to chide one another about.

The biologist would never think of telling his students that if they do not find a liver in a cat they are dissecting, it is a badly made cat and they should ignore it. No astronomer would regard the sun's spots with disapproval, nor would a geologist deliver to his audience a sermon in offended tones on the occurrence of shell fossils in rocks in perfectly drained localities. Nor does an equally scientific student of language go about condemning every form of expression but the one he himself happens to use.

Charles Fries, in surveying the language program of the schools, lists many studies of "errors" committed by students. He finds that these studies report a body of "errors" *common not only to every grade from elementary school to college but common to every geographical section of the United States*. If everyone in the United States is making some of the same "errors" it begins to be a question of what constitutes an error! In whose opinion is it an error? But even deeper, it must be asked what language is. For if language is a convenient tool of expression and meanings are communicated simply because there

is conventional acceptance that a given term shall stand for a given thing, then obviously as soon as the majority of the people start using a given term, it is no longer an "error" but a reputable useful part of the language. Truly, dictatorship in language will never serve the purposes that democratic majority agreement will serve. The only successes in dictating what language will be used have been within a fixed upper class in a caste society, where the elite have been drilled in a formal language—partly so that their speech would mark them as belonging to that elite. And the records of civilizations prove that such caste societies stagnate; they do not progress.

Throughout a realistic language program, then, no student would be asked to memorize rigid rules of language. He would develop rules, yes, but he would treat them as scientists do their laws and theories—as useful generalizations to be later modified as new facts are found. And the student would never be encouraged to sneer at those whose language use is different from his own. Instead, he would be asked repeatedly to observe, to notice the details of language meaning and language usage, with the same objectiveness which any other scientific observer would give his specimens. In the inquiry into what language is as sets of mental and bodily processes, into what language is as correspondencies in mental and bodily processes among groups of people, and into what language is as a shifting, everchanging group of symbols which can evoke those processes, the student must bring a scientific attitude to bear. He cannot afford to memorize statements descriptive

of our language as it was written in the 19th century, nor to limit himself to memorization of such statements as have been formulated descriptive of written language in the 1930's. Rather he must build, by careful and detailed observation, a sensitivity to usage and the habit of adjusting to new groups of people with their differing patterns of accepted language.

The linguist does, indeed, have a conception of laws of language, but they are very different from "rules of grammar." The linguist does not try to tell people what they must say or write; he merely tries to explain why people in the past have spoken and written as they have, and why we speak and write as we do today. The difference is that the rule *prescribes* what one should do in the future, and the "law" describes what actually occurs or has occurred in the past. And there is difference too, between the "rules" of grammar and the "recommendations" of language scientists. The original causes for the "rule" are often shrouded in the past so that the rules become mere arbitrary prescriptions with no certainty of usefulness. But the "recommendations" have been evolved from painstaking collections of fact and are designed, as well as the individual linguist can design them, to serve a useful present purpose.

Thus a "rule" says "Capitalize nouns and adjectives of language or race," because for some reason the formulator of the rule thought it would be desirable to do so. A linguist would instead seek to find what writers capitalize them, which ones are capitalized, and under what circumstances they are capitalized.

If, then, he wishes to ally himself to the group that writes *Negro* or with the group that writes *negro*, he can adopt the form that will make him acceptable to that group. Likewise, if he finds recorded instances of misunderstanding arising because *Maine* has been written uncapitalized, he may then "recommend" the standardization of that word to a capitalized form.

The linguist does not, however, speak of such a slight matter as a "law." Rather he would call the whole business simply a matter of convention, though such conventions in society are extremely important to observe. Instead, when a scientist of language uses the term *law*, he usually refers to a stated principle which has been observable in language growth over a number of centuries.

One other popular notion about language the scientifically minded student will have to reject. It is the erroneous idea that language is itself logical and obeys the rules of logic. As we look at the means by which we ourselves acquire language, as we look at present accepted meanings, and as we examine the language changes of the past, we will find every reason to discard that notion. To choose examples from present meanings, *my late companion* will be taken generally to refer to a "former friend who has recently died." But the phrase *my latest companion* should then logically mean "a most recent and dearest friend." Again, logic demands that *unravel* mean the opposite of *ravel* and *unloosen* the opposite of *loosen*. Instead

the pairs are identical in meaning. But it is unnecessary to pile up illustrations. Logic is a part of the human equipment on any level of society, and a tremendously high degree of skill in logical arrangement is demanded of anyone in position of leadership or responsibility. But logic is a form and an ordering of ideas which often conflicts with language. As he begins to inquire what language really is, the scientific observer will soon cease to expect precise logic in either its form or its meaning.

The scientific student of language, then observes objectively and dispassionately all the aspects of written and oral usage that he can; and he does not color his observation with his preconceived notions of rightness or wrongness. He never lays down rules for language use, but he is most careful to observe what is done in the language. If he wishes to know what is good in matters of speaking and writing, he is most careful to note the language practices of the group he wishes to fit into. His method of increasing his own mastery and efficiency is that shared alike by the small child and the scientist: free observation and imitation. The difference between the child's procedure and the scientist's lies merely in the amount of conscious direction and the use of more complicated tools to aid observation. That is the process of growth, and guidance in language growth by increasing the student's acuteness and range of observation and his corresponding efficiency of adaptation to varying language situations is the purpose of a general English program.

Two Men Stood on a Hill

DOROTHY DE ZOUCHE



Two men stood on a little hill to pray.
The younger spoke and paused and spoke again.
And listening, the older heard him say,
"I thank you, God, I'm not as other men.
I pay my tithe. (It's quite a sum, You know.)
I do not steal (except men's toil), nor kill
(Except the spirit, not the body, though,)
Nor let men starve (unless they starve at will.)"

The old man stared with wide unseeing eyes
At shadows on the slowly darkening sod
And whispered there beneath the cloud-filled skies,
"Be merciful to me a sinner, God,—
Be merciful—" he bowed his tortured head.
"I was the teacher of that man," he said.

On Liberal Education

B. F. PITTINGER

THE WORDS "liberal" and "general," when joined as descriptive adjectives to the word "education," seem to me redundant and confusing; redundant because any education that is worthy of the name must be liberal and general; and confusing because they are often used interchangeably and as often not, and because different users attach to each of them widely different meanings. I would be happier if we could dispense with them both.

However, I must confess that previous efforts on my part to revise the dictionary of education have not been remarkably successful. I am not hopeful of a more favorable issue here. The phrase "liberal education" is of long standing and carries almost a sacred aura for many people. One may argue its meaning, but to question its right to exist will seem to them like sacrilege. Something of the same vested status has now been achieved by "general education." Doubtless we must become reconciled to their use.

I

But before accepting these phrases, I wish to register more fully my argument against them. The fact of their redundancy is not unimportant, but our argument goes deeper, and raises the objection that to speak of "liberal" and "general" education is to imply that there are other educations which are specific and illiberal. This implication becomes an evident fact when we encounter

such phrases as "vocational education" and "professional education," and especially extravagances like "sex" and "consumer" education. Of course, these terms serve a purpose or they would not exist. A nomenclature is thus created for important processes that must be named. But it seems to me that, in order to make a few relatively minor designations which could be made in other ways, we have started the destruction of an almost cosmic value; as if we were to crush the Mogul diamond into bits to provide jewels for the pinions in our watches.

If we thus atomize and specialize the word "education" into a multitude of little meanings (and the process has only begun!), what word shall we use to express the wholeness, integrity, and balance of fully-rounded individual development? What word remains that is adequate to suggest the richness and flavor of that time honored symbol—*an educated man*? Or must we now reach this larger concept by assembling in sequence this entire lot of little meanings, like the proverbial string of beads? Must we cease speaking of the educated man, and talk instead about the man who is physically, intellectually, emotionally, vocationally, civically,—and finally, liberally—educated? Trying to rebuild the large concept in this accretionary way is like trying to reconstruct the diamond out of its broken pieces. It is something that cannot be done. The essential value of the word, as of the jewel, has disappeared.

I can accept without difficulty such specializations as are implied by terms like "childhood education," "adult education," and others which designate stages in the progressive development of a person in an all-round way. It is the specializations that seem to limit education to only partial phases of individual development that give me trouble. These specializations, it seems to me, create artificial rivalries, provoke unnecessary antagonisms, and produce one-sided and superficial programs and actions. The fulminations of some "liberal" educators against the "vulgarities" of vocationalism, and of some "vocational" educators against the "fopperies" of liberalism—with their inevitable effects upon the educational programs for which they are responsible and the attitudes of the students whom they respectively lead—convince me that my fears are well founded. Both groups of partisans should come to realize that any program of individual development that is worthy to be called "education" must give proper attention to all of the important aspects of human beings and of human life.

But although for the reasons stated I would like to discontinue use of the words "liberal" and "general" in describing education, we shall nevertheless employ them in the discussion which follows. They are embedded too deeply in the literature of the subject to be dug out by my unaided shovel. The most that can be hoped for is to help in directing their usage into tolerable channels. Since we must go on living with them, what shall we determine them to mean? Let us start with "liberal education."

There appears to be only one way to interpret this phrase that is at all in harmony with the view that has here been expressed. That way is to speak of "liberal education" somewhat as one would speak of "manly men," with the purpose of gaining emphasis by repetition. Even this usage does not evade the charge that other sorts of education are implied to exist; but it does to a degree mitigate the fault of redundancy. It emphasizes the ideal of *real* education, of education that *is* education and not a truncated makeshift. This is the true force and value of the phrase and its main justification, as I see it.

The association of the word "liberal" with the concept of education goes back at least to the sixth century of the Christian era. Early in that century, Cassiodorus emphasized the "seven liberal arts." From the sixth to the thirteenth centuries these "arts" were the heart of the educational program in the monastic schools. Their content was gradually enriched; and together they comprised the real education—the education that *was* education—of their day. Throughout this period, education at the levels that we now would think of as secondary and higher, was practically synonymous with "liberal education" as it was then conceived.

The universities of the thirteenth and fourteenth centuries introduced the idea of "professional" education as something beyond or apart from these seven liberal arts. The various causes and stages of this development cannot be recounted here; but their outcome was that curricula in law, medicine and theology were added to the liberal arts curriculum

in these universities. Probably most if not all of the students who were admitted to these professional curricula had had at least some previous contact with the liberal arts. Thus at this early date, "professional education" made its appearance as a special *kind* of education superimposed upon "liberal education." These antinomies, with the term "professional" broadened to "vocational," and the term "general" substituted for or used interchangeably with "liberal," constitute a basic dualism in contemporary educational practice and thought. Today there is a tendency to split off vocational from liberal education, as a separate and parallel program, at least for non-professional vocations. But in the current endeavors to concentrate general education into the high school and junior college, and professional study above these levels, we find a definite revival of the late-medieval concept of their relations.

II

The preceding paragraphs have set the stage for two of the basic concepts which are now in vogue. One of these may appropriately be called the "planetary" and the other the "continental" view. According to the first, education is a single world or sphere in which cultural and utilitarian elements are inextricably intermixed. According to the second, there are two fundamentally different kinds of education—liberal and vocational, which may be likened to two continents, inhabited by self-sufficient and mutually disdainful populations, and separated by oceans of distrust and misunderstanding. To these concepts must

be added a third, which—to continue the analogy used above—might be called the "dual-planets" view. According to this view, education may be comprehended within a single world by eliminating from it the things that have to do with vocational preparation. All of these latter things are relegated to another sphere which is labelled "training."

There are also other distinctions to be made, which have to do with the surface geography of these spheres or continents. Whether liberal education be defined to include all or only a part or kind of education, there are different notions as to the nature of its elements and about their relative importance. Perhaps as good a starting point as any for this phase of our discussion is with President Hutchins.

Hutchins maintains the ages-long position that education is intellectual in purpose and disciplinary in method. Intellect is the supreme "faculty" and wisdom the greatest good. Cultivating the intellect is education's function and responsibility. This function is accomplished by means of two major disciplines: First, the intellect is sharpened by the rigorous study of logic, grammar and mathematics; and second, it is furnished with the best intellectual tradition through mastery of the greatest books of Western civilization. Such an education is necessarily reserved on its higher levels for persons who are intellectually well endowed. The masses of people can be educated to a limited degree, but mainly can only be trained.

While Hutchins is not addicted to using the word "liberal," he seems to assume that it is included in his defini-

tion. The adjective would add nothing to the substantive. There being only one sort of education, if there is such a thing as liberal education this must be it. To this extent, Hutchins and the author of this paper apparently agree. But they disagree in their respective mappings of the internal geography of education, or liberal education, as will soon appear.

In thus compressing it into a simple equation (Education equals intellectual discipline), Hutchins contributes one of the briefest and most precise definitions that can be found today. It is also perhaps the narrowest. Many thinkers will accept his statement as far as it goes, but will seek to add other things to it. Possibly the most common additions will have to do with "culture," a vaguely used term with suggestions in it of refinement, aesthetic appreciation, and general enlightenment. Almost anything that does not have an obviously utilitarian flavor may appear in one or another of the descriptions of education that are prepared from the "dual-planetary" point of view.

Meiklejohn may be chosen to represent the continental school, because he accepts as separated programs both liberal and technical (including professional) education. The first is defined as the education needed by intelligent persons in all walks of life; the second as that which is specialized to meet individual needs. Except for this generous admission of utilitarianism to the sacred precincts, Meiklejohn's writings read much like Hutchins'. In his assertions that "to be liberal a college must be essentially intellectual," and that "man's greatest lack is the lack of understand-

ing," he joins hands with Hutchins. He says more about knowledge and less about discipline than does Hutchins, although he clearly certifies intellectual discipline as a liberal aim. But the major college aim is to provide that knowledge which is "of common value to all men whatever their differences of occupation." This common, essential knowledge he locates in philosophy (concerning human motives, purposes and beliefs), history (the sequence of events from which the present has come), institutions (their accomplishments and failures), natural science (the stage on which the game of life is played), and the arts (especially of literature). To the foregoing he seems to add the disciplines of mathematics and logic as essentials in the liberal curriculum. In his emphasis upon common or universal knowledge, Meiklejohn opposes the contemporary elective system in our colleges and universities, except to a minor but undefined degree. He attributes this system to "the fallacy of the scholar" that "all knowledge is of equal worth," and this fallacy to the confusing range and variety of modern knowledge.

This is a good place to observe that the elective system has become characteristic of "liberal" rather than of vocational programs of study in our secondary schools and colleges. Of course choice is exercised between vocational programs; but the requirements within each such program are usually set forth as specifics almost completely. The liberal or general programs, on the other hand, usually leave the choice of studies, beyond a few large requirements intended to guarantee concentration and

spread, to the student with varying amounts of adult guidance. The rationalization of this procedure is that it provides for the service of individual interests and needs. There are doubtless other and more fundamental reasons. The overwhelming range and variety of available materials to which Meikeljohn alludes is probably only one of these. Another, no doubt, is indecision among educators as to the purposes of liberal education, arising out of uncertainties concerning the nature of the highest human values. Some decision must be reached concerning these matters before there can be any adequate guidance of student selection through the mazes of the elective system. This decision, if achieved, may well indicate the need for supplanting the elective system, either completely or in large part, by a definitely outlined program of studies and activities.

III

The key word in the planetary or one-world concept is "integration"; a word that has become the proverbial pillar of cloud and fire for a vast school of "modernists" in education, and the butt of anathema or ridicule for an opposing school. The philosophy behind this word is that education must be as many-sided as are the persons who are to be educated and the lives that they must lead; but that, since the wholesome and effective individual is a corporate personality and since the wholesome, effective life is a consistent life, education must be unified or integrated. An educated individual is one whose many valued potentialities have been developed in

proportionate strength, and co-ordinated to the extent that they harmoniously reinforce each other; to the end of achieving for him the maximum possible status in his physical, biological, and social environments and in his personal pursuits and satisfactions. Education is all-round, many-sided, thoroughly integrated development, planned and carried out with a view to the fullest possible achievement in the life that the individual should lead. It is an organic process with an organic outcome and, like other such processes, must be many things in one.

It follows from the foregoing statement that education has both cultural and utilitarian aspects, and includes physical, intellectual, emotional and other factors. There are not different kinds of education. They are education's warp and woof; the elements that must be combined to make the compound. If any one of them is missing, the total falls short to that extent of being education. As has been remarked before, if there is such a thing as liberal education this must be it, because there is only this kind of education. But observe how differently constituted, how broad and vital, is this concept in contrast with the simple formula of Hutchins.

It must not be inferred that, since there is only one kind of education, all individuals need be educated exactly alike. There is still the possibility—no doubt, the necessity—of varying the emphasis with different individuals, and even of organizing the education of different individuals around different central motives. Thus it is conceivable that there could be equally liberal educa-

tional programs developed with either cultural or social or vocational motives as their respective cores. It is mainly a matter of varying the emphasis. What is the warp in the fabric of one program may become the woof in that of another. But all of the elements of the fabric must be present in some form and in a substantial amount if it is properly to be described as education.

It seems obvious that any program for liberal education must be either "disciplinary" or "general." The essence of the disciplinary concept is that there are a few dominant capacities which maintain a virtual rule over the rest of the individual, and a few precise disciplines by means of which these dominant capacities may be perfected. Hutchins, for example, believes the intellect to be the dominant human trait, and finds in mathematics, logic, and great books all of the essentials for its development. It is an attractive concept, almost compelling in its simplicity. Its defect is that it is not true. The problems of education, even of higher education, cannot be solved so easily.

The planetary concept of education or liberal education is more complex. The human personality is many-sided; and the human life, being of the human person, has correspondingly as many aspects. All of these important facets must be polished; not equally, to be sure, but without omission. To use a better figure, the human being is an organism of many parts; and his life is organic, with as many types of functions. Neither the individual nor life is biological only; each is intellectual, moral, social, vocational, etc., as well. Because the individual is an

organism, and because life is organic, each is a unity of wholeness and not a mere union of parts or capacities under the authority of a dominant trait. It is this "many-in-one" quality of the individual and of the individual life that gives to education its two-fold character of many-sidedness and integration. The essential many-sidedness of education—or of liberal education, there being no other kind—seems to be consistent with the concept of "general" education. Not all general instruction is necessarily liberal, but liberal education, from this standpoint, must be general.

Stated more concretely, and in terms of the duality that is central to the present problem, education interpreted from the planetary viewpoint is a vocational-cultural whole. Vocation is too central and all-pervading in every life, and the impulse to do is too central and all-pervading in every normal individual's make-up, to permit the rejection or subordination of vocation in planning any program for individual development, at any stage. Conversely, if an individual's life and work are to become meaningful for him—if they are to have purpose and yield personal satisfaction—they must be understood in terms of personal and social values. We live to work, yes! But also we work in order that we may have the means, including at least a little leisure, for a fully satisfying life. Any program of pseudo-education which is concentrated upon vocational efficiency to the exclusion or serious subordination of life values, is a poor thing indeed. Liberal education must therefore be general education, in that it must give adequate attention to both the vocational and the

extra-vocational aspects of the individual and of the life that he must lead.

IV

In conclusion, I would urge that any plan for liberal education that is adopted in this country must accord with the American philosophy and way of life. It must be essentially democratic; in spirit, action, and results. This statement does not imply that education in America must be the same for all, or that it must be everywhere levelled down to meet the average intelligence and character. No society or educational system can ignore the wide range of inherent individual differences. Democracy must find a way to give full opportunity to and to derive full advantage from its most competent individuals. Education in a democratic society must do the same thing. Democracy and democratic education do not mean identical accomplishment for all; but rather equal, unimpeded opportunity for every individual to achieve the fullest measure of self-development, prestige and status that is consistent with his potential abilities and will.

But there is one thing that our democracy cannot permit if it hopes to endure. It cannot allow its capables to be set apart and educated as an intellectual élite. If this done, democracy will not only lose the sympathetic service that it needs from this group, but it will turn the group against democracy itself, and thus convert its potentially most effective segment of population into a subversive factor. A major need for the perpetuity of American democracy is the loyal, understanding support of its best citizens. To educate them out of and

away from democracy is suicidal. An intellectual aristocracy that has lost touch with the common life is a far greater danger to democratic institutions than is an aristocracy of birth or of wealth. Its presence means a greater loss of power for good, and the rise of a greater power for harm. Individuals cannot be systematically educated in seclusion for a considerable period of time, or on an intellectual island with their only companions other individuals who are like-minded to themselves, and be returned later for co-operation and acceptance among people whom they have come half to fear and half to despise, and who look upon them as outsiders.

I believe in education conceived as all-round, many-sided, integrated individual development for the same reason that I believe in democratic principles and institutions. I believe in both because I believe in individualism. I believe that virile, capable, courageous, self-dependent, and socially responsible individuals constitute the highest goal that can be set for racial achievement. I believe that every individual who is born into this world has a right to his opportunity for this development, in so far as he has the native ability to attain it. A democratic social order is the only form of society within which the masses of individuals can hope to advance toward this end. A liberal-education program—broad enough to comprehend all major forms and phases of individual development which are consistent with the requirements of democratic living—is the indispensable agency. Only through liberal education in a democratic society can individuals realize their best potentialities.

Fragment from the Prologue to Pennsylvania

GERHARD FRIEDRICH



The promised land lies inward. Even now
Your hidden self will rise and, all-triumphant,
Find every passing moment amply filled
With the eternal life. Seize then the thought
Of joy beyond all joys, of strength enduring.
The great beatitudes, so well proclaimed
In countless images, by countless prophets,
Are yours to apprehend and yours to hold.
There is no higher mark and miracle
Than this: to see the same old earth and sky
With newer, brighter, quite transfigured eyes;
To pierce the solid cover of one's night,
Cast off the twilight, and salute the day.

Early Opposition to the Education of American Children Abroad

EDGAR W. KNIGHT

I

IT is known, of course, that a favorite educational practice among some wealthy and leading American families of the colonial period was to send their sons to Europe, especially to England for education, in spite of the inconvenience and other difficulties. This practice seems to have been followed by some Virginians even in the seventeenth century and it became more or less extensive in the other southern colonies also.

There were grammar schools in the southern colonies and among the well-to-do families the tutorial system was widely used. But only one collegiate institution was established there before the American Revolution: the College of William and Mary (under control of the Anglican Church). Some families were not always satisfied with these facilities, or those to be had in northern colonies; and many Virginia families, some in the low country around Charleston, South Carolina, and apparently some in North Carolina, and in Georgia sent their sons to England. The relations between that country and these colonies were rather close. They had looked to England, more directly perhaps than some of the other colonies, as the natural source of their own education and culture. Among those families able to do so, the desire to provide their sons opportunities to acquire the manners and

culture of the English was very strong. And this desire did not immediately weaken when the break came with the mother country.

But now and then appeared arguments against the practice. One of the earliest discussions against the education of Americans or, in this case, Virginians in Europe was made by a student at the College of William and Mary in 1699. At a celebration May first of that year five students delivered speeches before an audience of Governor Nicholson, members of the Council and of the House of Burgesses, and "a greate many eminent men." The purpose of the celebration was to enlist the interest of the notables for the support of the college, "by showing the progress of the students, and also to impress the importance of Middle Plantation, later Williamsburg, as the site of a future capital city for the Colony." As seems to have been true of most public addresses by American collegiate students in those days and even very much later, the subjects were suggested and perhaps the speeches in part written by "our Superiors," as the second speaker on this occasion indicated. The first speech was on "the Excell^y & Utility of Learning," the second on the importance of educating Virginia youth in Virginia, and the third speech was an argument for the support of the College of William and

Mary. The second speech, with which we are now concerned, is too long to reproduce here, but the arguments and a few excerpts are given:¹

"We have now heard the advantages of Learning towards the Improv^t of any Country. the next Question our Superiours thought proper to be discuss^d before this hono^{ble} Audience is whether it is better to be furnished with Education & the other means of Learning at home I mean within the Country of Virg^a or to trust to our Childrens procureing of it Abroad in England or other forreigne parts.

"Now the Task Assigned to us in this dayes Exercises is to show the advantages of the first of these a Virg^a Education, & I doe Soe much more willingly Apply mySelf to this Subject because I shall not need to proove it by any Nice and Metaphysicall Arguments, but by such a plaine and Easy way of Reasoning as I am Confident must bee Obvious to the meanest Capacity

"In Short then I think it is noe hard matter to demonstrate that Forreigne Education is not to be purchased but at a farr greater Expence of time health and wealth besides the dishonour of wanting it in the Country, And that after all it is much more probable wee shall intirely miss our Learning abroad than at home, And that if wee chance to Acquire it it will be mixed with soe many other bad Qualities as will render us much more uneasy in this Country & more Unserviceable Unto it, than if we had Learned the Same things at home, If I can make out these Assertions I hope it will be noe hard Matter to Resolve the Question where we are to prosecute our Studies in Europe or America in England or Virg^a."

¹ The five speeches may be found in *William and Mary College Quarterly Historical Magazine*, Vol. X, Series 2 (October, 1930), 323-37.

² London: Printed for P. Clarke, at the Bible under the Royal-Exchange, 1724. The book was reprinted in New York in 1865 "for Joseph Sahin."

The student then went on in attempt to prove to his distinguished audience "these Assertions"—the precious time lost, the loss of health and of morals, and the loss of "wealth & Riches . . . because all that goes for English Education is soe much dead Loss to the Country, it is so much wealth Exported, & not only the expenders but the Country in Gen^l is so much the poorer for it, whereas what goes for Virg^a Education is again spent in the Country, & soe only Circulates from one hand to another, but upon the Ballance of Trades the Country in Genera^l is nothing the poorer—what doe I say the poorer, I may safely maintain that it is a greate deale the Richer soe much money is saffed that must have gone Yearly out to England & a penny sav^d is a penny gott. . . ." The student also said that Virginia youth would be more diligent in studies at home than abroad where parents would have no opportunity to supervise and encourage them in their educational work. And he concluded as follows:

"I may safely Conclude that a Virginia Education is the most proper & suitable to Virg^a Children & that with noe such Loss of time health Wealth and Reputation & with a greate deale more Comfort to our selves and all our Relations wee may follow our studies at home & Improve our Naturally good Capacities to the Service of the Church And State in our own Country."

One of the earliest reports on the practice among Virginians was made by Hugh Jones in *The Present State of Virginia*.² Jones (c.1670-1760) was a zealous churchman, historian, and mathematician, who came to this country in 1716 and the following year was ap-

pointed professor of mathematics in the College of William and Mary. He also served as chaplain to the Virginia House of Burgesses and as minister of Jamestown. He was author of *A Short English Grammar. An Accidence to the English Tongue*, said to be the first English grammar written in America, which was published in England the same year *The Present State of Virginia* was published. Jones returned to England in 1721 and a few years later he came back to Virginia and resumed parochial work; but in 1726 he went to Maryland where he engaged in religious and educational work. Jones had considerable opportunity to observe educational practices in Virginia and by Virginians and his comments on education abroad should be of interest. He did not think much of the practice; he thought that young Virginians could do just as well in the College of William and Mary and at the same time be spared the expense and danger of going abroad. Here is what Jones had to say on the subject:

"As for Education several are sent to *England* for it; though the *Virginians* being naturally of good Parts, (As I have already hinted) neither require nor admire as much Learning, as we do in *Britain*; yet more would be sent over, were they not afraid of the Small-Pox, which most commonly proves fatal to them.

"But indeed when they come to *England* they are generally put to learn to Persons that know little of their Temper, who keep them *drudging* on in what is of least Use to them in pedantick Methods, too tedious for their volatile Genius.

"For *Grammar* Learning taught after the common round-about Way is not much beneficial nor delightful to them; so that

they are noted to be more apt to spoil their School-Fellows than improve themselves; because they are imprisoned and enslaved to what they hate, and think useless, and have not peculiar Management proper for their Humour and Occasion.

"A civil treatment with some Liberty, if permitted with Discretion is most proper for them, and they have most Need of, and readily take polite and mathematical Learning; and in *English* may be conveyed to them (without going directly to *Rome* and *Athens*) all the Arts, Sciences, and learned Accomplishments of the Antients and Moderns, without the Fatigue and Expence of another Language, for which few of them have little Use or Necessity, since (without another) they may understand their own Speech; and all other Things requisite to be learn'd by them sooner and better.

"Thus the Youth might as well be introduced there [*Virginia*] as here [*England*] by proper Methods, without the Expence and Danger of coming hither; especially if they make Use of the great Advantage of the *College* at *Williamsburgh*, where they may (and many do) imbibe the Principles of all human and divine Literature, both in *English* and in the learned Languages.

"By the happy Opportunity of this *College* may they be advanced to religious and learned Education, according to the Discipline and Doctrine of the established *Church of England*; in which Respect this *College* may prove of singular Service, and be an advantageous and laudable Nursery and strong Bulwark against the contagious dissensions in *Virginia*; which is the most antient and loyal, the most plentiful and flourishing, the most extensive and beneficial Colony belonging to the Crown of *Great Britain*, upon which it is most directly dependant; wherein is established the *Church of England* free from Faction and Sects, being ruled by the Laws, Customs, and Constitutions of *Great Britain*, which it strictly observes, only where the Circumstances and Occasion of the Coun-

¹*Ibid.*, 45-47.

try by an absolute Necessity require some small Alterations; which nevertheless must not be contrary (though different from and subservient) to the *Laws of England*."

The Legislature of South Carolina took what may be considered official notice of the practice of sending youth of that state abroad for education, in the following resolution of October 11, 1776:⁴

"Resolved That it is the Opinion of this House That no Person in this State indebted to any Persons subjects to the King of Great-Britain (the inhabitants of Bermuda's and the Bahama Islands excepted) or any attorney within this State for any such subjects (except as aforesaid) ought to remit or pay directly or indirectly to any such subjects (except as before excepted) or for their use any sum of money or merchandize whatever until it shall be otherwise directed by Law except attorneys for Persons usually Residents in this State now in Great-Britain and intending to return as soon as possible to this State and the Parents and Guardians of youth now residing and educating in Great-Britain or in any other Part of Europe which last mentioned attorneys Parents and Guardians may be at Liberty to remit for the use of their Constituents Children and Wards such sums as they shall think necessary and expedient for their support of Education and maintenance."

II

Some boys probably went to England for their schooling because their fathers were there for purposes of business, as

seems to have been the case of Edgar Allan Poe. His foster father, John Allan, went to England in 1815, when Edgar Allan was only about six years old and the lad spent the next five years in a secluded school near London. His experiences are believed to be described in his story, "William Wilson," in part as follows:⁵

"My earliest recollections of a school-life, are connected with a large, rambling, Elizabethan house, in a misty-looking village of England, where were a vast number of gigantic and gnarled trees, and where all the houses were excessively ancient. In truth, it was a dream-like and spirit-soothing place, that venerable old town. At this moment, in fancy, I feel the refreshing chilliness of its deeply-shadowed avenues, inhale the fragrance of its thousand shrubberies, and thrill anew with undefinable delight, at the deep hollow note of the church-bell, breaking, each hour, with sullen and sudden roar, upon the stillness of the dusky atmosphere in which the fretted Gothic steeple lay imbedded and asleep. . . .

"The house, I have said, was old and irregular. The grounds were extensive, and a high and solid brick wall, topped with a bed of mortar and broken glass, encompassed the whole. This prison-like rampart formed the limit of our domain; beyond it we saw but thrice a week—once every Saturday afternoon, when, attended by two ushers, we were permitted to take brief walks in a body through some of the neighboring fields—and twice during Sunday, when we were paraded in the same formal manner to the morning and evening service in the one church of the village. Of this church the principal of our school was pastor. With how deep a spirit of wonder and perplexity was I wont to regard him from our remote pew in the gallery, as, with step solemn and slow, he ascended the pulpit! This reverend man, with countenance so demurely benign, with robes so glossy and

⁴ *Journal of the General Assembly of South Carolina*, A. S. Salley, Jr., editor. Columbia, S.C.: The Historical Commission of South Carolina, 1909. P. 107.

⁵ *The Complete Tales and Poems of Edgar Allan Poe*, with an introduction by Hervey Allen. Pp. 627-29.

so clerically flowing, with wig so minutely powdered, so rigid and so vast,—could this be he who, of late, with sour visage, and in snuffy habiliments, administered, ferule in hand, the Draconian Laws of the academy? Oh, gigantic paradox, too utterly monstrous for solution!

"At an angle of the ponderous wall frowned a more ponderous gate. It was riveted and studded with iron bolts, and surmounted with jagged iron spikes. What impressions of deep awe did it inspire! It was never opened save for the three periodical egressions and ingressions already mentioned; then, in every creak of its mighty hinges, we found a plentitude of mystery—a world of matter for solemn remarks, or for more solemn meditation. . . .

"But the house!—how quaint an old building was this!—to me how veritably a palace of enchantment! There was really no end to its windings—to its incomprehensible subdivisions. It was difficult, at any given time, to say with certainty upon which of its two stories one happened to be. From each room to every other there were sure to be found three or four steps either in ascent or descent. Then the lateral branches were innumerable—inconceivable—and so returning in upon themselves, that our most exact ideas in regard to the whole mansion were not very far different from those with which we pondered upon infinity. During the five years of my residence here, I was never able to ascertain with precision in what remote locality lay the little sleeping apartment assigned to myself and some eighteen or twenty other scholars.

"The school-room was the largest in the house—I could not help thinking, in the world. It was very long, narrow, and dimly low, with pointed Gothic windows and a ceiling of oak. In a remote and terror-inspiring angle was a square enclosure of eight or ten feet, comprising the *sanctum*, 'during hours,' of our principal, the Reverend Dr. Bransby. It was a solid structure, with massy door, sooner than

open which in the absence of the 'Dominie,' we would all have willingly perished by the *Peine forte et dure*. In other angles were two other similar boxes, far less revered, indeed, but still greatly matters of awe. One of these was the pulpit of the 'classical' usher, one of the 'English and mathematical.' Interspersed about the room, crossing and recrossing in endless irregularity, were innumerable benches and desks, black, ancient, and time-worn, piled desperately with much bethumbed books, and so bespangled with initial letters, names at full length, grotesque figures, and other multiplied efforts of the knife, as to have entirely lost what little of original form might have been their portion in days long departed. A huge bucket with water stood at one extremity of the room, and a clock of stupendous dimensions at the other.

"Encompassed by the massy walls of this venerable academy, I passed, yet not in tedium or disgust, the years of the third lustrum of my life. The teeming brain of childhood requires no external world of incident to occupy or amuse it; and the apparently dismal monotony of a school was replete with more intense excitement than my riper youth has derived from luxury, or my full manhood from crime. Yet I must believe that my first mental development had in it much of the uncommon—even much of the *outré*. . . .

"Yet in fact—in the fact of the world's view—how little was there to remember. The morning's awakening, the nightly summons to bed; the cunnings, the recitations; the periodical half-holidays, and perambulations; the play-ground, with its broils, its pastimes, its intrigues;—these, by a mental sorcery long forgotten, were made to involve a wilderness of sensation, a world of rich incident, an universe of varied emotion, of excitement the most passionate and spirit-stirring. '*Oh, le bon temps, que ce siècle de fer!*'"

III

Opposition to the dependence of the

American people upon Europe for educational and cultural support and to sending their youth abroad for education began to be expressed somewhat loudly by Americans themselves before the national government was established. In his preface to the pioneer American geography (1784) Jedidiah Morse, the author or compiler, deplored such dependence: "We have humbly received from Great Britain our laws, our manners, our books, and our modes of thinking, and our youth have been educated rather as subjects of a British king, than as citizens of a free and independent republic."

Four years later Noah Webster was rather caustic in his criticism of permitting American youth to be educated in Europe. Writing on the subject "Importance of Female Education—and of educating young men in their native country, addressed to every American" Webster said:⁶

"Before I quit this subject, I beg leave to make some remarks on a practice which appears to be attended with important consequences; I mean that of sending boys to Europe for an education, or sending to Europe for teachers. That this was right before the revolution will not be disputed; at least so far as national attachments were concerned; but the propriety of it ceased with our political relation to Great Britain.

"In the first place, our honor as an independent nation is concerned in the establishment of literary institutions, adequate to all our own purposes; without sending our youth abroad, or depending on other nations for books and instructors. It is very little to the reputation of America to have it said abroad, that after the heroic achieve-

ments of the late war, this independent people are obliged to send to Europe for men and books to teach their children A B C.

"But in another point of view, a foreign education is directly opposite to our political interests and ought to be discountenanced, if not prohibited.

"Every person of common observation will grant, that most men prefer the manners and the government of that country where they are educated. Let ten American youths be sent, each to a different European kingdom, and live there from the age of twelve to twenty, & each will give the preference to the country where he has resided.

"The period from twelve to twenty is the most important in life. The impressions made before that period are commonly effaced; those that are made during that period *always* remain for many years, and *generally* thro' life.

"Ninety-nine persons of a hundred, who pass that period in England or France, will prefer the people, their manners, their laws, and their government to those of their native country. Such attachments are injurious, both to the happiness of the men, and to the political interests of their own country. As to private happiness, it is universally known how much pain a man suffers by a change of habits in living. The customs of Europe are and ought to be different from ours; but when a man has been bred in one country, his attachments to its manners make them in a great measure, necessary to his happiness; on changing his residence, he must therefore break his former habits, which is always a painful sacrifice; or the discordance between the manners of his own country and his habits, must give him incessant uneasiness; or he must introduce, into a circle of his friends, the manners in which he was educated. All these consequences may follow at the same time, and the last, which is inevitable, is a public injury. The refinement of manners in every country should keep pace exactly

⁶ *The American Magazine*, May, 1788. Pp 370-73.

with the increase of its wealth—and perhaps the greatest evil America now feels is, an improvement of taste and manners which its wealth cannot support.

"A foreign education is the very source of this evil—it gives young gentlemen of fortune a relish for manners and amusements which are not suited to this country; which, however, when introduced by this class of people, will always become fashionable.

"But a corruption of manners is not the sole objection to a foreign education; An attachment to a *foreign* government, or rather a want of attachment to our *own*, is the natural effect of a residence abroad, during the period of youth. It is recorded of one of the Greek cities, that in a treaty with their conquerors, it was required that they should give a certain number of *male children* as hostages for the fulfilment of their engagements. The Greeks absolutely refused, on the principle that these children would imbibe the ideas and embrace the manners of foreigners, or lose their love for their own country: But they offered the same number of *old men*, without hesitation. This anecdote is full of good sense. A man should always form his habits and attachments in the country where he is to reside for life. When these habits are formed, young men may travel without danger of losing their patriotism. A boy who lives in England from twelve to twenty, will be an *Englishman* in his manners and his feelings; but let him remain at home till he is twenty, and form his attachments, he may then be several years abroad, and still be an *American*.* There may be exceptions to this observation; but living examples may be mentioned, to prove the truth of the general principle here advanced, respecting

the influence of habit.

"It may be said that foreign universities furnish much better opportunities of improvement in the sciences than the American. This may be true, and yet will not justify the practice of sending young lads from their own country. There are some branches of science which may be studied to much greater advantage in Europe than in America, particularly chymistry. When these are to be acquired, young gentlemen ought to spare no pains to attend the best professors. It may, therefore, be useful, in some cases, for students to cross the atlantic to *complete* a course of studies; but it is not necessary for them to go early in life, nor to continue a long time. Such instances need not be frequent even now; and the necessity for them will diminish in proportion to the future advancement of literature in America.

"It is, however, much questioned whether, in the ordinary course of study, a young man can enjoy greater advantages in Europe than in America. Experience inclines me to raise a doubt, whether the danger to which a youth must be exposed among the sons of dissipation abroad, will not turn the scale in favor of our American colleges. Certain it is, that four fifths of the great literary characters in America never crossed the atlantic.

"But if our universities and schools are not so good as the English or Scotch, it is the business of our rulers to improve them—not to endow them merely; for endowments alone will never make a flourishing seminary—but to furnish them with professors of the first abilities and most assiduous application, and with a complete apparatus for establishing theories by experiments. Nature has been profuse to the Americans, in genius, and in the advantages of climate and soil. If this country, therefore, should long be indebted to Europe for opportunities of acquiring any branch of science in perfection, it must be by means of a criminal neglect of its inhabitants.

* Cicero was twenty-eight years old when he left Italy to travel into Greece and Asia. "He did not stir abroad," says Dr. Middleton, "till he had completed his education at home; for nothing can be more pernicious to a nation, than the necessity of a foreign one." Life of Cicero—Vol. 1, p. 48. (Webster's note.)

"The difference in the nature of the American and European governments, is another objection to a foreign education. Men form modes of reasoning or habits of thinking on political subjects, in the country where they are bred—these modes of reasoning may be founded on fact in all countries—but the same principles will not apply in all governments, because of the infinite variety of national opinions and habits. Before a man can be a good Legislator, he must be intimately acquainted with the temper of the people to be governed. No man can be thus acquainted with a people, without residing amongst them and mingling with all companies. For want of this acquaintance, a Turgot and a Price⁷ may reason most absurdly upon the constitutions of the American states; and when any person has been long accustomed to believe in the propriety or impropriety of certain maxims or regulations of government, it is very difficult to change his opinions, or to persuade him to adapt this reasoning to new and different circumstances. . . .

"It is therefore of infinite importance that those who direct the councils of a nation, should be educated in that nation. Not that they should restrict their personal acquaintance to their own country, but their first ideas, attachments and habits should be acquired in the country which they are to govern and defend. When a knowledge of their own country is obtained, and an attachment to its laws and interests deeply fixed in their hearts, then young gentlemen may travel with infinite advantage and perfect safety. I wish not therefore to discourage travelling, but, if possible, to render it more useful to individuals and to the community. My meaning is, that *men* should travel, and not *boys*.

"But it is time for the Americans to

change their usual route, and travel thro a country which they never think of, or think beneath their notice.—I mean the United States.

"While these States were a part of the British Empire, our interest, our feelings, were those of English men—our dependence led us to respect and imitate their manners—and to look up to them for our opinions. We little thought of a national interest in America—and while our commerce and government were in the hands of our parent country, and we had no common interest, we little thought of improving our acquaintance with each other or of removing prejudices, and reconciling the discordant feelings of the inhabitants of the different Provinces. But independence and union render it necessary that the citizens of different States should know each others characters and circumstances—that all jealousies should be removed—that mutual respect and confidence should succeed—and a harmony of views and interests be cultivated by a friendly intercourse. . . .

"Americans, unshackle your minds, and act like independent beings. You have been children long enough, subject to the control, and subservient to the interest of a haughty parent. You have now an interest of your own to augment and defend—you have an empire to raise and support by your exertions—and a national character to establish and extend by your wisdom and virtues. To effect these great objects, it is necessary to frame a liberal plan of policy, and to build it on a broad system of education. Before this system can be formed and embraced, the Americans must *believe* and *act* from the belief, and it is dishonorable to waste life in mimicking the follies of other nations, and basking in the sunshine of foreign glory."

⁷ Richard Price (1723-1791), English political and moral philosopher, close friend of Benjamin Franklin, and "corresponded with Turgot." In 1776 Price published a pamphlet with the title "Observations on Civil Liberty and the Justice and Policy of the War with America."

Meantime, opposition to the education of American youth abroad had been expressed by the state of Georgia. On January 27, 1785, the Legislature of

that state granted the charter for the University of Georgia, the first American state to charter such an institution. The preamble stated:⁸

"It should therefore be among the first objects of those who wish well to the national prosperity, to encourage and support the principles of religion and morality, and early to place the youth under the forming hand of society, that by instruction they may be moulded to the love of virtue and good order. Sending them abroad to other countries for their education will not answer these purposes, is too humiliating an acknowledgment of the ignorance or inferiority of our own, and will always be the cause of so great foreign attachments, that upon principles of policy it is not admissible."

A few days later the Legislature of Georgia further expressed its displeasure at the practice of sending youth "without the limits of the United States" for education and provided that persons so sent should suffer some of the disabilities of aliens. The act was as follows:⁹

"AND BE IT ENACTED. by the authority aforesaid that if any Person or persons under the age of sixteen years shall after the passing of this Act be sent abroad without the limits of the United States and reside there three years for the purpose of receiving an education under a foreign power, such person or persons after their return to this State shall for three Years be considered and treated as aliens in so far as not to be eligible to a Seat in the Legislature or Executive authority or to hold any office civil or military in the State for that term and so in proportion for any greater number of years as he or they shall

be absent as aforesaid, but shall not be injured or disqualified in any other respect.

"Signed by order of the House

"Joseph Habersham. Speaker.

"Savannah February
the 7th: 1785"

IV

Thomas Jefferson was vigorously opposed to sending American youth to Europe and in a letter to J. Bannister, Jr., from Paris October 15, 1785, gave reasons for his opposition:

"Paris, October 15, 1785.

"DEAR SIR,—I should sooner have answered the paragraph in your letter, of September the 19th, respecting the best seminary for the education of youth in Europe, but that it was necessary for me to make inquiries on the subject. The result of these has been, to consider the competition as resting between Geneva and Rome. They are equally cheap, and probably are equal in the course of education pursued. The advantage of Geneva is, that students acquire there the habit of speaking French. The advantages of Rome are, the acquiring a local knowledge of a spot so classical and so celebrated; the acquiring the true pronunciation of the Latin language; a just taste in the fine arts, more particularly those of painting, sculpture, architecture, and music; a familiarity with those objects and processes of agriculture which experience has shown best adapted to a climate like ours; and lastly, the advantage of a fine climate for health. It is probable, too, that by being boarded in a French family, the habit of speaking that language may be obtained. I do not count on any advantage to be derived, in Geneva, from a familiar acquaintance with the principles of that government. The late revolution has rendered it a tyrannical aristocracy, more likely to give ill than good ideas to an American. I think the balance in favor of Rome. Pisa is sometimes spoken of as a place of educa-

⁸Watkins, *A Digest of the Laws of the State of Georgia*, 299.

⁹*Colonial Records of Georgia*, XIX, Part II, 378.

tion. But it does not offer the first and third of the advantages of Rome. But why send an American youth to Europe for education? What are the objects of an useful American education? Classical knowledge, modern languages, chiefly French, Spanish, and Italian; Mathematics, Natural philosophy, Natural history, Civil history, and Ethics. In Natural philosophy, I mean to include Chemistry and Agriculture, and in natural history, to include Botany, as well as the other branches of those departments. It is true that the habit of speaking the modern languages cannot be so well acquired in America; but every other article can be as well acquired at William and Mary college, as at any place in Europe. When college education is done with, and a young man is to prepare himself for public life, he must cast his eyes (for America) either on Law or Physics. For the former, where can he apply so advantageously as to Mr. Wythe? For the latter, he must come to Europe: the medical class of students, therefore, is the only one which need come to Europe. Let us view the disadvantages of sending a youth to Europe. To enumerate them all, would require a volume. I will select a few. If he goes to England, he learns drinking, horse racing, and boxing. These are the peculiarities of English education. The following circumstances are common to education in that, and the other countries of Europe. He acquires a fondness for European luxury and dissipation, and a contempt for the simplicity of his own country; he is fascinated with the privileges of the European aristocrats, and sees, with abhorrence, the lovely equality which the poor enjoy with the rich, in his own country; he contracts a partiality for aristocracy or monarchy; he forms foreign friendships which will never be useful to him, and loses the seasons of life for forming, in his own country, those friendships which, of all others, are the most faithful and permanent; he is led, by the strongest of all the human passions, into a spirit for female intrigue, destructive of

his own and others' happiness, or a passion for whores, destructive of his health, and, in both cases, learns to consider fidelity to the marriage bed as an ungentlemanly practice, and inconsistent with happiness; he recollects the voluptuary dress and arts of the European women, and pities and despises the chaste affections and simplicity of those of his own country; he retains, through life, a fond recollection, and a hankering after those places, which were the scenes of his first pleasures and of his first connections; he returns to his own country, a foreigner, unacquainted with the practices of domestic economy, necessary to preserve him from ruin, speaking and writing his native tongue as a foreigner, and therefore unqualified to obtain those distinctions, which eloquence of the pen and tongue ensures in a free country; for I would observe to you, that what is called style in writing or speaking is formed very early in life, while the imagination is warm, and impressions are permanent. I am of opinion, that there never was an instance of a man's writing or speaking his native tongue with elegance, who passed from fifteen to twenty years of age out of the country where it was spoken. Thus, no instance exists of a person's writing two languages perfectly. That will always appear to be his native language, which was most familiar to him in his youth. It appears to me, then, that an American, coming to Europe for education, loses in his knowledge, in his morals, in his health, in his habits, and in his happiness. I had entertained only doubts on this head before I came to Europe: what I see and hear, since I came here, proves more than I had even suspected. Cast your eye over America: who are the men of most learning, of most eloquence, most beloved by their countrymen and most trusted and promoted by them? They are those who have been educated among them, and whose manners, morals, and habits, are perfectly homogeneous with those of the country.

"Did you expect by so short a question,

to draw such a sermon on yourself? I dare say you did not. But the consequences of foreign education are alarming to me, as an American. I sin, therefore, through zeal, whenever I enter on the subject. You are sufficiently American to pardon me for it. Let me hear of your health, and be assured of the esteem with which I am, dear Sir, your friend and servant."¹⁰

George Washington also saw dangers in sending American youth to foreign lands for education. It will be recalled that in his first message to Congress in 1790 President Washington urged that body to give attention to "the promotion of science and literature" and raised the question how best this could be done: by aiding institutions already established, by establishing a national university, "or by any other expedients. . . ."¹¹ In 1796 Washington said in his message that he had "heretofore proposed to the consideration of Congress the expediency of establishing a National University, and also a Military Academy" and again he urged such action.¹² Washington's interest continued in the proposed undertaking; and in his Farewell Address he referred to educational institutions as objects "of primary importance."

Washington regretted and viewed with some alarm the migration of American youth to Europe for education. In 1785 the Legislature of his State had presented to Washington "as a small token of their gratitude for the

great, eminent and unrivalled services he had rendered to this commonwealth, to the United States, and to the world at large," some shares of stock in the Potomac Company and the James River Company. He declined the shares at first but later accepted them on condition that he had the privilege of appropriating "them to an object, most worthy of public regard." And in his letter of March 6, 1795, from Philadelphia, to Governor Brooke of Virginia, he wrote:

"It is with indescribable regret, that I have seen the youth of the United States migrating to foreign countries, in order to acquire the higher branches of erudition, and to obtain a knowledge of the Sciences. Altho' it would be injustice to many to pronounce the certainty of their imbibing maxims, not congenial with republicanism; it must nevertheless be admitted, that a serious danger is encountered, by sending abroad among other political systems those, who have not well learned the value of their own.

"The time is therefore come, when a plan of Universal education ought to be adopted in the United States. . . ."¹³

Governor Brooke sent the letter to the General Assembly which on December 1, 1795, in the following action, expressed itself on "the migration of American youth to foreign countries":

(Tuesday, December 1, 1795). "The House, according to the order of the day, resolved itself into a committee of the whole House, on the state of the commonwealth; and after some time spent therein, Mr. Speaker resumed the chair, and Mr. M'Rae reported, that the committee of the whole House had, according to order, had the state of the commonwealth under their consideration, and had come to several resolutions, which he read in his place, and afterwards delivered at the clerk's table, where the

¹⁰ H. A. Washington (Ed.), *The Writings of Thomas Jefferson*. Vol. I, 466-69.

¹¹ *Annals of Congress*, 1st Congress, Vol. I, 970.

¹² *Ibid.*, 1089.

¹³ John C. Fitzpatrick (Ed.), *The Writings of George Washington*. Washington: The United States Government Printing Office, 1940. Vol. 34, pp. 149-50.

same were again twice read, amended, and agreed to by the House, as follows:

"Whereas the migration of American youth to foreign countries, for the completion of their education, exposes them to the danger of imbibing political prejudices disadvantageous to their own republican forms of government, and ought therefore to be rendered unnecessary and avoided.

"1. *Resolved*, That the plan contemplated for erecting an University at the Federal City where the youth of the several states may be assembled, and their course of education finished, deserves the countenance and support of each state.

"And whereas, when the General Assembly presented sundry shares in the James river and Patowmac Companies to George Washington, as a small token of their gratitude for the great, eminent and unrivalled services he had rendered to this commonwealth, to the United States, and to the world at large, in support of the principles of liberty and equal government, it was their wish and desire that he should appropriate them as he might think best: And whereas the present General Assembly retain the same high sense of his virtues, wisdom, and patriotism:

"Journal of the House of Delegates, of the Commonwealth of Virginia, Begun . . . the Tenth Day of November, One Thousand Seven Hundred and Ninety-Five, pp. 63-64, 66. Washington provided in his will for the shares in the James River Company to go to Liberty Hall Academy whose trustees in appreciation changed the name to Washington College which is now Washington and Lee University. The income from this gift has been about \$400,000, about eight times the capital fund, and Washington and Lee still has the capital fund. (Letter from President Francis P. Gaines to Edgar W. Knight, January 30, 1946.) What became of Washington's gift of the shares in the Potomac Company to a national university seems still to be unknown.

"2. *Resolved* therefore, That the appropriation by the said George Washington of the aforesaid shares in the Patowmac Company to the University intended to be erected in the Federal City, is made in a manner most worthy of the public regard and of the approbation of this commonwealth.

"3. *Resolved also*, That he be requested to appropriate the aforesaid shares in the James river Company to a Seminary at such place in the upper country as he may deem most convenient to a majority of the inhabitants thereof.

"*Ordered*, That Mr. Lee, (of Westmoreland) do carry the said resolutions to the Senate, and desire their concurrence.

(Wednesday, December 2, 1795). "A message from the Senate, by Mr. Peyton.

"Mr. Speaker—The Senate have agreed to the resolution respecting the appropriation by George Washington of certain shares in the Patowmac and James River Companies; . . ."¹⁴

It will be seen from these materials that educational nationalism was expressing itself somewhat vigorously. Expressions of educational sectionalism were later to be heard, especially in the South where considerable opposition developed to textbooks published in the North and to northern teachers. Some of this opposition appeared as early as the publication of the geography by Morse, referred to above, which was not always flattering to conditions in the South; and this opposition continued to increase and to express itself in a variety of ways as the issue of slavery became acute and the Civil War approached.

The civilization of a race is simply the sum-total of its achievement in adjusting itself to its environment.—HU SHIH.

The Changing World

CARROLL D. CHAMPLIN

I

IMMANUEL KANT believed in the unity of experience, and he built himself a solid universe. He lived eighty years in a world of ideas, wrapped in profound thought and climaxed in brilliant deductions. Kant destroyed the flimsy structure of medieval metaphysics, and he routed the *innate-ideas* doctrine of Descartes. The Locke theory of simple, bare experience disappears before the broad universal teaching of the sage of Königsberg. Even the God-inspired Spinoza failed to have his everlasting-order credo accepted by the master of the Critique approach to understanding.

Johann Gottlieb Fichte followed close on the trail of Kant. At the age of twenty-six he called on Kant to pay his respects and to seek assistance in the development of his own point of view. The author of the famous Critiques was indifferent and unconvinced. Fichte was determined to demonstrate his grasp of the major aspects of the Kantian system. He spent two months writing out a philosophy of religion, which he published anonymously. The dissertation was so well organized and so efficiently presented that several reviewers attributed it to Kant himself. The great thinker hastened to give Fichte credit and to praise him in such superlative terms that the younger man found himself almost over night the toast of academic Prussia. The doctrine of durability and permanence is hard to sustain in

a wayward world of diabolical ideas. Fichte makes his ideal world moral and thus supports Kant in one of his major principles.

But all seasoned observers recognize this as a capricious world of plastic and changeable stuff. Personality lives in a great variety of world-pattern types. Would that this were a world of hard and verifiable fact, rather than the playground and laboratory of experimental romance, adventure, sentimentality and speculation. It was Heraclitus, living five hundred years before Christ, who claimed that everything is change and continuously flowing. There is a mutation in the realm of nature; and there is good reason for us to be gloomy and misanthropic in our outlook on life. Heraclitus has been called the weeping philosopher, and he has been condemned for this lack of clarity. To his credit, perhaps, it can be said that he sought to reconcile change and permanence. He did this by denying the existence of permanence. He insists there can be no unchanging underground pool. Being is never static. A river is never the same twice at any single point. Man is always moving forward—individually and collectively.

Heraclitus was fond of paradox, which is probably the reason for his apparent obscurity. He lived in Ephesus, a great disputational center, and he made a lasting impression on all who knew him and hearkened to his teaching. His posi-

tive contribution consists in the fact that he was a harbinger of science in pointing out the orderly manner in which change takes place. There is a permanent LOGOS in the universe of change, and it is important that this consistency and continuity according to law be unfolded and given interpretation. Thus it is through the ages that philosophers have known that this is a changing world, and scientists have been providing those facts that are essential to an understanding of how the world does its changing—and why it is necessary

It is a fascinating story—the theories of the thinkers and the revelations of our naturalists. In recent decades we have had outlines of history, literature, philosophy and science. Some of them are both scholarly in content and popular in their appeal—to the very groups that need this subject matter most. This is a compliment to American education. It becomes increasingly true that the rank and file want to know about the past; they are wholesomely and hopefully curious concerning how the earth came to be as it is—just as we see it and sense its composition and contour. The recent indictment of our history teaching is an indication that the patrons of our schools want their children to be better informed about the current scene and the relatively remote past.

Research findings, the writings of historians, biographers and essayists and the intellectual probings of our prophets have piqued our curiosity. They have spurred many to seek facts for themselves. The two world wars of the last thirty years have jarred us awake and shown us the peril of being provincial,

uninformed and uninterested in the affairs of mankind. The press, pulpit, theatre, radio and school have been serving us—without fail and in good faith—that we may know the truth that can set us free. Freedom is what we want most of all, reminding us of those hot August days in 1941 when Franklin Roosevelt and Winston Churchill planned and penned the Atlantic Charter, a thrilling achievement in a high type of sea-faring statesmanship. Free men can do more than slaves to guide with intelligent purpose and moral idealism a challengingly changing world. The serfs of old were tied down, physically and mentally. They lacked vision and motivation and were unable to serve or save themselves. One of the chief virtues of freedom is that it begets a desire for a still fuller expression of untrammelled behavior. The scientific and spiritual light of the new day is poison to ignorance and superstition.

II

The atomic bomb has revolutionized our thinking. Laymen as well as professionals are disturbed. Physics students are modifying their viewpoints and redirecting their energies. All centers of frank discussion have a new theme song. So many issues now involve fatalistically—*what's the use or how much longer can we hope to live?* Labor on a diet of strikes, picketing and exhorting is both the cause and effect of changes following the *speeded-up let-down* of peacetime living. Revolutions in South America are sensational signs of the times, giving notice of more political upsets to come. Ideas don't die easily, with Ar-

gentina as receptive soil for the gradually waning lure of fascist slogans and gestures.

It is complimentary to America that our people continue to seek out the news and discuss its significance even after the more spectacular communiques have ceased to appear. We are demonstrating to the world that we are fast becoming enlightened, sensitive and capable of interpretation when notable events take place. An encouraging factor is the eagerness of Americans to pounce on the headlines and captions where the strategic news of the day is found. Socrates said we should show ourselves as intelligent as possible. We should be severely critical of ourselves and strive to learn about our bodies, minds and relationships with others. If we can carry on in this new era of peace with the same alacrity for assimilating news as we showed during the hard years of the war, we shall be fortifying ourselves against the onset of a third world war.

Never was a nation more peace-minded than we are today, which bodes well for the future. War-making releases fierce, explosive, animal passions in us, whereas peace-making operates in terms of drives, ideals and motives on a much higher plane. Working for peace, soliciting the truth from those who give a great deal of thought to the meaning of news, looking back through history for clues, explanations and predictive principles and instilling permanent peace aspirations in the hearts of our youth—these are a kind of anti-war prophylaxis that may save us from further ravages at the hands of depraved war-makers.

At last we seem to be formulating objectively a foreign policy. On October 27, 1945 President Truman spoke out with clarion clarity for our Department of State. Twelve principles were briefly expounded. These represent the bases of a "friendly partnership with all peaceful nations." They are to be the guide-posts for our forthcoming diplomatic pilgrimages. We are invited to believe that we shall be able to work cordially and fruitfully with our United Nations colleagues. We are urged to keep strong enough to defend our freedom and our future. We must not lose our self-confidence in handling international situations, but we must trust others if we are to deserve to be trusted. The world knows what to expect of us now. Statesmen of other countries can see more sharply what we seek to achieve in helping to stabilize and pacify a war-weary and hate-filled world.

Surely the nations will change, and men of every race, color and creed will be lifted up by the sincere and vigorous effort we shall make to produce a happier and more harmonious race of human beings. It is our desire as Americans to sponsor and support all movements that represent progress towards a better world. We shall always foster science, religion, education and legislative measures that contribute to the mutual understanding of otherwise indifferent or hostile nations. All scientific and social research today should have an ultimately moral aspect, pointing toward the needs of unfortunate and less favored groups. In the better world we hope to build there can be no place for selfishness or favoritism. Isolationism

and imperialism must vanish from the earth, which means a more robust and forward-looking educational program than we have so far been able to realize. The masses of people in Germany and Japan are at last discovering that they made a tragic mistake in following false leadership into wars of conquest, brutality and uncalled-for destruction. We are challenged to be open-minded and modest in spirit—even as Christ was humble, altruistic and friendly toward everyone. At the same time we must be alert, keen and prepared to meet emergencies—not merely to save ourselves, but as a matter of moral responsibility. Henceforth our social and legislative responsibilities are universal in scope.

Our frontiers of thought and action are widening, our interests have long been broadening out and duty calls us to be our brother's keeper far across the seas. We shall be strengthening our own American well-being when we stretch the helping hand to the victims of military pomp and fickle circumstances. Most beneficial and satisfying of all—is for the helpless, homeless and hungry millions to know that they have an elder brother who cares, a good Samaritan who is always sympathizing and studying their immediate and long-term requirements. Good Will is the best kind of credit we can possess. The speculative element is absent from a good deed well done. This is the kind of investment that pays extra-dividends. The lend-leasing of mind and heart is the peace-time counterpart of wartime cargoes carrying material stuff.

The war changed the world for the worse. Peace must reconvert in the

realm of political, cultural and ethical attributes. The changing world must be an improving world. We believe this, and we have the know-how to bring it about. Ours is a heart-stirring assignment—to comfort, implement for friendly relationships and thus save a suffering world. Collectively and individually proud we should be to see the nations looking to us for help, and never should we be content until we have given our full share of food, clothing, fuel and man-power service. We should export our best ideas, blueprints and technical skills as the ways and means of producing and perpetuating a better world.

III

Postwar days are different from the prewar world. A cult of hate arises during the years of international strife. Being ripe for hate brings on the war, and intimate battle experience expands the bitterness and takes it out of control. Individuals on the defense psychologically have said, "Sure we hate our enemy, so what?" True it is there is no such official commandment as *thou shalt not hate*; but it is likewise true that the well known ten commandments of Scripture add up to just *that*. Inferentially the injunction to love our neighbors as ourselves presupposes that we refrain from envy, jealousy and antagonistic attitudes towards other people.

Wartime practices generate a sort of insanity peculiar to nations seeking to destroy each other. Madness is the norm of the war-council. Maniacal mannerisms develop subconsciously and transform men and women into wolves and tigers bent on destruction. Endemic in-

sanity is said by eminent authority to be almost universal when countries are in conflict. During war and revolution races and states reveal themselves at their worst. Wild thoughts and violent behavior are the result of the conditioning to which we are widely exposed during military action. Nazi fascism and fanaticism and the unrestrained vandalism of communists in revolt are an excellent illustration of the discordant and uncontrollable conduct that is inherent in war. The suicide impulse of disillusioned and self-condemned Japanese and German war criminals is another notable example. Both the physical and psychological advantages of long periods of peaceful living in the family of nations are lost as the effect of protracted battles is seen to undermine and overthrow our best customs, traditions and national ideals.

We must cultivate a special kind of postwar mind. We must cast away the bloody tools of amphitheatrical and gladiatorial combat. We must take up safer instruments of rivalry and competition. The time has arrived for us to play the game of ideas and arbitration. This is a new era. We should prime ourselves for discussion and reconciliation rather than demolition and conflagration. The fires of hatred must be transmuted into the zeal of forgiveness and reconstruction hopes. The day of the Golden Rule is long over-due. We need brilliant and inspired leadership in an objective crusade for moral rearmament and spiritual rehabilitation—such as the world has never known before. Let us aim to organize a program of economic and political psychiatry that

will become both a science and an art for the healing of the nations. As we think in our hearts, so do we gradually become—and our wills are subject to our habits of thought and our emotional patterns dominate our waking moments of work and play.

It was the prophet Isaiah long ago who taught the doctrine of the spiritual remnant, with therapeutic power to rebuild the nation and convert mankind to a superior mode of behavior. It will be interesting to note whether Germany, Japan, Spain, Italy and the Argentine will be able to raise up men destined to perform feats of statesmanship commensurate with the pressing needs of their followers. The church and the school are institutions that will have much to do to determine the outcome and the quality of such leadership. Who will be the leaders of the next half-century? Our children will soon know; and it will be fateful for them. Time rolls along tempestuously, particularly in these turbulent times. Time lags only when the mind mopes, which is not a twentieth-century characteristic. The unborn babies of tomorrow will be the instruments of such critical educational and social experimentation that we are today unable to see clearly what the continuing and long-term postwar world is going to be. These anticipated children are in the most crucial position ever given a generation of youth, and it is to them that we look for improved ways of living. They will have it within their power locally, nationally and throughout the world to bring us the better things we have long planned. Surely some time soon will come those

who are dedicated to reconstructing our shattered world, consecrated youth thoroughly informed concerning the greatest needs of mankind.

We have had too little genuine politeness among the nations—just superficial officialism and big talk. Political practice and polite personal behavior are derived from the same original social as well as philological source. In this connection we should observe that there are two opposing theories of life—one represented by struggle for position, power and the acquisition of property. Mastery over others was the keynote of some of the more popular ancient philosophies. The Sophists stressed the unfoldment and expansion of the personal ego. They taught their protégés to attain techniques that would put them ahead of their contemporaries and rivals. Thales, Anaximander and Anaximenes all taught the supremacy of material stuff, an ethics diametrically opposed to the moral teachings of Jesus Christ. Long before the Christian era man was shown the wide-open opportunities available for amassing wealth and controlling economic groups. Competing with the Christian Church straight through the Middle Ages were doctrines and institutions emphasizing individual accomplishment and good fortune at the expense of those unable to match their wits and physical prowess with their masters. The past has been for the most part an existence featuring the dog eat dog attitude of man toward his fellow-men.

IV

There is another side to the story—keyed to the philosophy of co-operation.

It teaches us to serve and share ourselves. It bids us help the weak and struggling to gain their feet and go forward on their own power. It invites us to be earnest in guiding and encouraging them to be valiant and persevering. This is what summons teachers, ministers, nurses, physicians, engineers and missionaries to distant and dangerous areas of endeavor. In our democratic way of life it is a middle road that seems most feasible and desirable. Friendly rivalry is all right. Vigorous teamwork wins football games and makes possible the realization of our most high-minded purposes and objectives. This represents a kind of collaboration that is mutually beneficial. Neighbors are not merely those who live in geographical proximity. They are not necessarily residents of the same apartment house or avenue. They are a much broader group than those belonging to the same club, class, lodge or party. To possess social imagination and creative sympathy, to be productive of good and not merely skilled in controversy or fluent in conversation, to be diligent and fruitful in the search for situations that require sound judgment and wise counsel—these are neighborliness in operation, character with a workshop urge, sociability with a passion for loyalty and service.

It is the basic belief of our Christian culture that all men are brothers under the flesh. In the light of recent international conflict this is not easy to believe. Many there are who refuse to accept this human kinship, appraising the theory as sentimental wishful-thinking. When we recall man's proverbial inhumanity to

man and the cruel treatment accorded millions of innocent victims of war we have good cause to doubt some of our most exalted ethical principles. And yet it is clear that civilization means reasonableness, appealing to justice, logic and truth; and there are realms of experience where this ennobling condition can be found. In this country we are proud of our progress toward charity, fair play and partnership. Barbarism, however, appeals to physical might, persecution and torture. There are parts of the world and cross-sections of every country where prejudice and violence are the normal manner of life. In this changing world it is our aspiration to make the good better and to eliminate the evil, source of so much human misery.

In geography and history, in languages and literature, in mathematics and science we should strive not only to describe the changes that have produced such a terrifying effect, but also to glorify the cumulative outcome of nineteen years of Christian civilization. Slowly but surely it is giving the human race a conscience and a disturbing sense of defeat whenever man has failed to accomplish his major purpose and goal.

We learned to be warriors, experts in wholesale destruction, and we know there is nothing we cannot learn to do. We must try, therefore, to keep the peace by learning to do the things that are indispensable and contributory to peace. Throughout the long story of the changing world we have neglected to study and master the most important aspects of the good life—comradeship, eulogy of our neighbors and rivals, programs of collaboration, sharing the best elements of world culture—literature, philosophy, music, painting and religion. And these are not all. Our resources are literally infinite. Now that the fighting has ceased we have immense stores of equipment and communities that can be converted into agencies of cultural enjoyment and spiritual growth. Education for a friendly world order is now under international consideration. A peaceful tomorrow is within our reach at last. The sources of change are universally known. The changing world can, therefore, become an instrument for producing the comfortable, pleasant and law-abiding home of man that we have long coveted. Of the processes and power of education we need never again be ashamed—if we use them aright.

Effective democracy cannot be achieved amid calm and content; it is attained through manhood, with all its struggles, problems, and pains, as well as its triumphs and satisfactions. . . . PRESIDENT HENRY M. WRISTON, *Brown University*.



Crystals

ROBERTA M. GRAHAME

Think of the lost flowers drifting
In petals of the snow,
The strange designs broken,
The stars laid low.

Bright originals circling
In wind and white air,
Lights and harmonies perishing,
None knowing where.

Star of transfigured water,
Crystal and word of grace,
Flying against my eyelids,
Cold on my face.

All light I did not walk in,
All love I did not prize,
Blind me in these snowflakes
That break on my eyes.

How Good Is Our G.I. Student?

HORACE E. HAMILTON

I

WHEN the G.I. Bill of Rights was made a law, I was aboard a Destroyer Escort serving in the central Pacific. I used to hear some of the more ambitious of the crew—and probably more fretful—lay out large plans for their future. I was amazed at the number who insisted it was to be a college education for them, for it seemed improbable to me at the time that one out of ten of these men-boys would last a semester if they ever got by the admissions.

A year has gone since V-J Day and most of those men who were merely hoping about their future have at last had a chance at blueprinting it. Some of these "college hounds," as we called them in the service, left old jobs for what friends considered a mere venture; most are older by three or four years than their non-veteran classmates; quite a few are married and have, or soon expect to have, children; all are competing with youngsters fresh from high school who are presumed to have the advantage because of continuity in their studies.

My viewpoint, personally, is that of a college teacher of English, and I shall try to let the reader see what I have seen from direct association with this first wave of G.I. collegians. On the other hand, I shall include in the picture the firsthand observation of colleagues, as well as opinion canvassed from other col-

leges, to provide a representative cross section. In any event, I believe this to be a fairly substantial account of the performance and behavior of these men, who first thought about college far from quadrangles and caps and gowns.

II

The average college freshman matriculates with no interruption from his prep or high school. Save in his more flamboyant dream world, this teen-ager has spent over eleven years of his life in a succession of school days and school rooms—almost as far back as he can remember. It is not surprising that his associations with learning so frequently lack lustre. But teachers and, presumably, parents sigh at his jaded response to the salutary stimuli provided by a good college.

A man's taste and perception, his understanding, should be at their best when he enters upon the work in college. However, these boys just graduating from high school do not possess sufficient maturity to accept what college can offer them. Instead they merely skim the surface. Whenever a transition to the serious aspects of a subject is suggested their eyes take on the same glazed look they did under similar circumstances in high school. However shrewdly the selected pap is prepared for them, predigested, served in harmless portions, the diet does not agree with adolescent ulcers which continue to pain

right on through maturity, still requiring the customary dish of comic books, westerns, or amazing stories.

It is necessary to focus our criticism of poor response, in higher education at least, on other than the customary scapegoats. Most college subjects are vital; most college instructors able, conscientious people; most college freshmen potentially able as scholars. After taking a long look at the high-school-to-college freshmen, then at the veterans entering college under PL.346 and PL.16, I believe the difficulty with the non-veterans is that they have never been separated from the formal process of learning long enough to grasp the real elements and object of liberal education.

The highschoolers continue to practice the oriental philosophy of doing just so much as is required to get them by, which is to say until they can "get out into the world." But they have no means of testing the validity of this "world" cliché until after their superficial experience of college is over; until they become hum-drum alumni glancing back at the gay scene reenacting itself in the Alma Mater.

¹ At the University of Wisconsin, where the most complete statistics were available, the age and classification of veteran students in Fall and Spring terms were as follows:

<i>Fall term (1945)</i>		<i>Spring term (1946)</i>	
Age 18-20	192	Age 18-20	204
Age 21-23	532	Age 21-23	1310
Age 24-26	440	Age 24-26	1314
Age 27-29	147	Age 27-29	742
Age 30 & Over	41	Age 30 & Over	358
Age Unknown	37	Age Unknown	29
Freshmen	672	Freshmen	1164
Upperclass	555	Upperclass	1472
Graduate	97	Graduate	511

III

About 60 to 70 per cent of the G.I.s who are now receiving education in the colleges of Arts and Science are freshmen. Most of them were drafted or enlisted in the Service within a year after being graduated from high school. They range from four to seven years older than their regular colleagues, but have the same total amount of formal education.¹ Nine out of ten of them were not in the least broken hearted about leaving school. It would be safe to say that at first, war was somewhat of a fascinating adventure to them. It always is and probably always will be at an age of intense curiosity, when the mechanical world calls and a strong physical life responds. With most, that curiosity does not require very long to satisfy. In any event, it is there; the quicker it is exhausted, the quicker our young men become useful, appreciative citizens or college students.

But they were very young when they came aboard our ship or to the shore stations where I temporarily served. They were tired of school, except in a few instances where school had been looked upon as an exemption from military duty. I remember, for instance, Ralph Stevens who reported aboard as a Radarman striker while our Destroyer-Escort was still on convoy duty in the Atlantic of 1944. Ralph, a hulking Illinois country fellow just out of high school, was set to "eat up" the brave new life. He managed to be blasé about ordinary schooling: "I've had enough of that dope," he remarked airily as we

discussed our prospects. "I may stay in the Navy awhile, or maybe get a swell job in electronics when I get out."

As the months wore on, Ralph saw quite a lot of his same little cubicle and the same little gadgets. His fascination with the deep, dark assignments of ships patrolling a convoy relaxed considerably. And about this time some of the men, Ralph included, began to discover reading—serious reading, which the majority had seldom tried before. They felt a thirst to explore the arts of peace, to escape the hard, gritty existence of war. In short, the allegiance to the mechanical demands of war had been a fickle one for Ralph, as for many others.

By the time the G.I. Bill of Rights was published, Ralph's questions and speculations about college reached a crescendo. And there was a difference between the quality of this enthusiasm and that naïve, glamour-struck impression of military service he had felt a couple of years back, for boys like Ralph were much nearer being men at this point than when they left the high schools. The best of them had *not* been mentally stagnant.² Having seen much and felt much, they could become extremely eloquent with testimony to the thesis that a couple of years of segregation and deprivation make a bit of military experience go a long way in a rela-

tively short while. "We think," they would say, "we've figured out some things since we left our homes and schools. One of them is: we didn't know what education was all about."

Thus we approach the heart of the question: do these men know what it's all about as they embark on the educational privileges guaranteed by that G.I. Bill of Rights? In the answer to the question I think lie the diagnosis and perhaps at least one specific for the remedy of lackadaisicalness among students in the usual high-school-to-college routine.

IV

A cross section of twelve institutions of higher learning, which included five liberal arts colleges, at least one technological institute, and five general universities, were invited to submit their observations on the veteran's scholastic standing and general attitude in college. Among the twelve institutions I canvassed for judgment, I believe that the ten whose information reached me in time to be included here, are fairly representative, by geographical distribution and by size, of the institutions in which the G.I.s are now enrolled. Their reports are offered in essence, no significant part of any having been altered. The information requested was specific, chiefly in relation to class standing, number of failures or withdrawals, and judgment in allocating time and energies proportionally to academic demands or campus attractions.

Since evidence from my own experience with students at Rutgers can be the most detailed and thoroughly analyzed,

² The text books of various educational levels provided by the Armed Forces Institute at Madison, Wisconsin, had been highly successful among various branches of the service. Unfortunately, the irregular movements of most naval craft made it difficult to keep up systematic course work. Many sent for the books, few completed a work well begun.

let me draw first from these before turning to the other colleges. At Rutgers, the resumption of my own post-war college work as a teacher began in the second, or February, term of the 1945-46 academic year. Of my four sections in freshman English, the distribution of veterans and non-veterans was:

English 1: 10 veteran to 9 non-veteran
 English 1: 13 veteran to 4 non-veteran
 English 1: 12 veteran to 6 non-veteran
 English 2: 11 veteran to 11 non-veteran

—an average proportion of from one-half to over two-thirds returned service men in a section. A check with some of my colleagues showed that this proportion was about average for the freshman courses.³ Advanced classes contained only such veterans as had been interrupted from college in mid-career and were now back to resume work where they had left off. None of these came under my own observation, though mention will be made elsewhere of the quality of their work before and after they suffered an interruption in college.

The final grades showed a slight edge on the part of the veterans in the three English 1 sections, and about equal average between veteran and non-veteran in the English 2 section. Arranged in the same order as above, the comparison shows:

<i>Veteran Average</i>	<i>Non-veteran Average</i>
English 1: 3+	English 1: 3
English 1: 3—	English 1: 6
English 1: 2—	English 1: 3+
English 2: 3+	English 2: 3+

—where "1" is 90 to 100; "2" is 80 to

90; "3" is 70 to 80; "4" is 60 to 70; and "6" is below 60. Chairman of the English Department, Professor J. Milton French, found that in his Freshman class of eleven veterans and eleven non-veterans, the veterans got 1 A out of 1, 5 B's out of 7, 5 C's out of 8, no D's out of 1, and no F's out of 2, which reflects an advantage for the veterans. In his two advanced classes, where the representation of veterans was irregular, the averages were about the same. Although undecided about the relative academic ability of the two groups in these advanced courses, Professor French says, "I feel sure that the veterans are steadier, more industrious, better behaved by far, and of course more experienced."

Assumptions at the outset of the term were that students just out of high school would make the best showing, especially in these freshman courses where the emphasis on grammar and the mechanics of composition would bring into play their more recent training. The information, however, warrants the assumption only in my review grammar section where two or three instances were found of the veteran (usually five to seven years older than his colleagues) handicapped by a longer separation from fundamentals of English. It should also be added that the showing in these English classes represents veterans from all departments and colleges of the university, the course being required without

chairman, Professor J. Milton French:

Milton Course: 10 veterans to 4 non-veterans
 Survey Course: 23 veterans to 10 non-veterans
 English 2 (Freshman): 11 veterans to 11 non-veterans

³ Thus, in the class rolls of our departmental

exception.⁴ Thus, while I do not make any claim for the finality of this record, I believe it does provide a useful check at firsthand on other college reports which are represented below.

At Dartmouth College, where there were 320 veterans in a total registration of 1741 (fall term, 1945) and 915 in a total 1937 (spring term, 1946), Mr. Robert O. Conant, Registrar, stated that "practically all of them [the veterans] are doing very well. Many of them are doing work of a quality much superior to that done in their former undergraduate experience. Only two, he stated, had been lost for unsatisfactory scholarship. An interesting fact to observe here is that students who were resuming their studies *after* an interim of military duty had *improved* over pre-military experience. It would seem to preclude the assumption that returned service men, by selective admission, were potentially better scholars at the outset.

The experience of administration and faculty at Cornell University is indicated by Assistant Director of Veterans Education, Donald H. Moyer, who remarks that "not only is there the general impression here that veterans have done a first rate job and that, in general, their scholastic average is higher than that of

non-veterans but, in the few instances where studies of such grades have been made, there is strong evidence to support this opinion."

At Yale more than 50 percent of the 2400 veterans registered in the 1945 fall term made the scholastic honor roll, or "Dean's List," while one third of them were honor students.⁵ Mr. James F. Mathias, Assistant Director of Yale Studies for Returning Service Men, was quoted in the May, 1946, Alumni edition of the *Yale News* as saying: "Yale is convinced that the large majority [of veterans] undertake collegiate training with the full intention of completing their course of study. There have been comparatively few who have so far withdrawn from courses once they have entered upon them. . . . Our whole experience at Yale has tended very positively to deny the misconception in some quarters that many veterans would regard the G.I. Bill as a 'grave train' and abuse the privilege extended to them."

Among engineering colleges, where an interruption of technical training can be a more palpable setback to a student, the G.I. more than holds his own. Professor Frederick Abbuhl, Chairman of the Department of English at Rensselaer Polytechnic Institute, reports that although a number of the veterans required refresher work in Physics and Mathematics, they were still better than average. The 294 veterans from the total 1183 enrolled (fall term), and 1183 veterans from the total enrollment of 1952 (spring term), "in their capacities to learn and to make superior judgments . . . have made a better showing

⁴ In the universities, about two thirds of the veterans are in the Arts and Science college, the Engineering and Agricultural colleges absorbing approximately a fifth of the total. The social sciences—Government, Psychology, Sociology, Economics—seem to be making up the largest classes so far, though the emphasis on subjects, and even on schools within the university, shifts from semester to semester.

⁵ No figures were given of the total on the honor roll or of what proportion of non-veterans appeared there.

than our students of former years. Many fewer veterans failed than our regular students in normal times. It is logical to conclude," he adds, "that age and intense experience do improve students."

The veteran student, invading the staid and highly patterned undergraduate life at Harvard University, has proved himself equal to what many considered would be a difficult environment. Since beginning this study of veterans, my attention has been called to Mr. Charles J. V. Murphy's report in *Life* on "G.I.s at Harvard," in which the veteran is described as creating against a backdrop of traditional "tone" a new atmosphere in conformity with the seriousness of his collegiate aims. Of his actual scholastic achievement, Mr. Murphy reports that fewer than 1 in 100 has flunked. This figure, while affording no actual comparison with his non-veteran colleague, is of interest in its conformity with the figures reported from the other institutions.

From one midwestern liberal arts college and two midwestern universities consulted, even more concrete evidence of G.I. scholarship was offered. President Howard Lowry of the College of Wooster, speaking for the faculty who have been teaching classes with an increasing representation of veterans, observed that "they are generally serious in purpose and seem to know more what they want than they did when they were on the campus before." This corroborates the report on returned students at Dartmouth College whose work, since their military service, was noted to be superior to that done before leaving. The following tabulation from figures

supplied by Mr. Arthur F. Southwick, Registrar, gives the comparative performance between ex-G.I.s and civilians at Wooster:

Regular students (Fall):	711
Failed or withdrawn:	54
Regular student (Spring):	725
Failed or withdrawn:	23
Percent of total regulars on honor roll (Fall):	(114) 15.5%
Percent of total regulars on honor roll (Spring):	(140) 15.7%
Veteran students (Fall):	24
Failed or withdrawn:	3
Veteran students (Spring):	172
Failed or withdrawn:	11
Percent of total veterans on honor roll (Fall):	(5) 20%
Percent of total veterans on honor roll (Spring):	(34) 20%

At the University of Wisconsin, where the registration of veterans more than trebled from the fall term of 1945 to the spring term of 1946, a report from the Office of Veterans Affairs stated that although no over-all figure on representation of veterans on honor rolls had been kept, "in the light of the superior academic achievement of veterans, [it is assumed] that more than the normal quota of veterans had made such honorary rolls." Summarized, the figures show that a smaller percentage of veterans failed out of the total number of veterans than civilians out of their total:

Regular students (Fall):	7599
Failed or withdrawn:	522
Regular students (Spring):	7238
Failed or withdrawn:	605
Veteran students (Fall)	1429
Failed or withdrawn	94

Veteran students (Spring): 5253
Failed or withdrawn: 278

Thus in the fall of 1945, 6.5% of the veteran total fell by the wayside, to 6.8% of the non-veteran total; while in the spring term of 1946, 5.2% of the veteran total failed, to 8.3% of the non-veteran total.

Similarly, at the University of Chicago the reports give the edge to the ex-servicemen. Here the record of 100 veterans compared with those of 100 civilian students selected at random by Mr. E. C. Miller, Registrar, showed that the "quantity and quality of the work done by the veterans is slightly higher than that of the regular student." If this sample were to be applied to the 2652 veterans who made up barely fewer than a third of the entire student body at the end of the spring term at Chicago University, it might be said that the veteran students were substantially *raising* the general scholastic level of higher education. Such a conclusion should be appreciated by those who, in the middle months of 1945, viewed with misgivings the prospect of mediocre G.I. students being permitted to "pull down our standards and make college education a government subsidized farce."

In the South, the University of Tennessee reported that the veteran scholastic average dropped somewhat in relation to civilian students. In the fall term of 1945, an equal 15.4% of both the veteran and civilian total enrollment reached the honor roll (where a student may have one "C," and no grade lower than "C" to be eligible). However, in the winter term, the percentage of civilian students qualifying was proportionally

higher. The two terms can be tabulated as follows:

Percent of total regulars on honor roll (Fall):	15.4%
Percent of total regulars on honor roll (Winter):	18%
Percent of total veterans on honor roll (Fall):	15.4%
Percent of total veterans on honor roll (Winter):	14.5%

We have seen enough, even considering various exceptions, to warrant the conclusion that the veterans scholastically, especially as freshmen, are the equal, if not the superior of our younger less experienced students. But probably no less important than the black and white of college marks are those less tangible student qualities by which individual proficiency must be evaluated.

V

In a special measure, strengthening of attitude has always been the responsibility of liberal education. And if a student today already partially possesses it, it will no longer be quite so difficult for us to define this intangible for him. It is toward this important margin of development that educators, particularly in colleges of arts and science, look in attempting to answer the natural question, "How good is our G.I. student?" Much weight, therefore, was put on the overtones to pure scholarship by members of the institutions from whom so much of my information came. Their observations help explain which attitudes—brought back with him from his experiences in a different mode of life—account for the G.I.'s present reputation.

And in what ways, one may well ask, have the fatuities and gang experiences of the Service contributed to make our ex-soldier a more effective college student? First of all, in so far as the veteran has learned perspective from his experiences, he knows better what he is now in college for. He is not as easily distracted by a variety of extra-curricular activities as were his civilian colleagues. In reply to my inquiry on this point, Mr. Donald H. Moyer, Assistant Director of Veterans Education at Cornell University, wrote:

Certainly the serious attitude of veterans toward their scholastic work has been apparent to all the faculty, and it is quite clear that at least in their first term of residence, whether as freshmen or as returning students, the veterans have adopted the policy of attending first to their studies and second to the extra-curricular program. There is further evidence to support the view that a swing toward extra-curricular participation takes place with many of them after one term in residence but in a somewhat cautious manner and with the emphasis still on scholastic work.

This increased perspective means that his views are pretty well shaped, and he can be surprisingly articulate on a number of the broad issues of the day which were conveniently ignored in times past. Even though his living accommodations may be far from satisfactory or his wife may be pregnant, and the government checks that are meant to support him

and cover his university fees may be irritatingly tardy in arriving, and the cost of living leaves him and his dependents⁹ more and more inadequately provided for, he manages somehow to preserve his equilibrium. For the most part a tough apprenticeship in the art of adjustment has taught him to worry when worrying may be constructive, and otherwise, to concentrate on his academic interests.

Actually, these qualities are the by-product of a student's maturity. And that is the *second* major characteristic to be observed of the veteran, and one of which his professors and instructors speak unanimously. It is not only that he is older in years alone—22 or 23 to the usual freshman's 17 or 18—but that his age has developed and rounded his personality. It brings us back to noting his increased sense of values. An associate in our department told of one of his veterans who, finding himself behind in some of his courses, reminded his instructor that his research paper would be late—very late—but he would like permission to finish it even though the delay made it unacceptable for the course. He knew of the penalty in grade for failure to submit such a paper on time. His reasons for over-extending his time came out only after some interrogation. The student had become engrossed in his chosen topic and gone much farther afield than he had intended, and there was the resulting problem of winnowing out and organizing the appropriate material for a freshman paper. But the fact remained that he wanted to complete it for the sake of the work itself. . . . An additional week or two weeks (I forget

⁹ The average proportion of married to unmarried veteran students—from one third to one half—may be judged from figures applying to the University of Wisconsin. There were in the fall term 291 married veterans to 614 single veterans, and 1242 married to 2715 single in the spring (1946) term.

which) was granted. When the paper came in, my colleague found it to be excellent, for it revealed genuine interest and original research.

The old routine would have been for the tardy freshman to wait until the last week and belatedly "whip up" a provisional paper calculated to get him by; or, by another expedient of the harried or lazy student to lean all too heavily upon someone else's work on the chance that none would know or care.

Third the veteran in college has developed appreciation through denial. Delicacies denied become the most sought after food in the world. So too, mental nourishment from which men are long deprived becomes a desideratum that keenly stirs their imagination and sharpens their tastes. A man in the war was forced to take stock of the common boons to existence rather frequently—often continuously—because they were no longer accessible. For him the humanities and sciences took on desirability and importance in proportion as life without them became more and more barren, or as the assinities of people with "a little authority" became more distasteful, or as the final prospect of spiritual regeneration became increasingly doubtful. It is circumstantially impossible for the average high school student going directly into college to have felt this poignancy of denial.

Fourth, along with his maturity the

veteran got an understanding, sometimes tolerance, of the various manifestations of human nature. In short, I have heard administrators and teachers alike refer to his "horse sense." My students could criticize, but they preserved a wholesome humor in the face of awkward circumstances. They could laugh at the foibles of their classmates, themselves, at me; but it was born of good nature and understanding. Within those years during which they were lost to the school rooms and campus lay a unique world of contacts which increased their insight and hardened their heads while it widened their horizons. But with this hardheadedness and horse sense they learned, paradoxically, an idealism which the best of them managed to evoke from the disillusionment and cynicism of military life.

Such idealism (a quality in returned fighting men that many may consider implausible) represents the most significant quality developed in them, though I put it *fifth* and last. Many acquired it whom the normal experience of growing into manhood might have left cold. Nor is the quality limited to the men who have gained admission to college campuses. In the June convention at Des Moines of the American Veterans Committee, eloquent testimony was given of a new group sense of responsibility uncommon in the traditions of veteran organizations.⁷ Whatever may come of the determined efforts there to put idealism into practice—and it will not be easy in the face of public indifference or misunderstanding—they have shown admirably by this much that

⁷ At this convention a serious and disinterested course of procedure was outlined—the views not merely of a few spokesmen but those reached by popular referendum among 840 delegates who wish to go on record decisively on issues which more tried citizens consistently refuse to face.

war experiences can also be sublimated and, hence, used to toughen the sinews of good citizenship.

VI

Whatever else the G.I. Joe in college may be, I do not pretend that his zeal is always a flame that burns gem-like by itself. Nor, by arranging the advantageous results of this interregnum in his life, do I mean to obscure the obvious detriments to success which three years of mechanical existence may have on one's character. But there is evidence that he is tackling any trouble from that source privately; or, where it seems to be making headway, he shows almost morbid determination in burning it out. In any event, I do not mean to read a saintliness into his character which he would have to wear like a borrowed garment. What moves me to applaud him beyond what I have already said, is his fitness for evaluating and assimilating more of what he—or any freshman—may never again have so good a chance to assimilate.

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Conclusions need not be labored be-

yond the summary of what has been implied throughout. First of all, the average high school graduate is often intellectually unripe for much of the college work expected of him. Second, in the majority of cases, he is emotionally undeveloped for the appreciation he must have of the spirit of the humanities and sciences. Third, from the viewpoint of liberal education a break between high school and college involving firsthand experience in an essentially unsheltered environment (whether in military duty, in business, or in travel) definitely improves a student's perspective and permits the all-important maturity factor. Such separation from formal education, assuming that continuation later in college will be possible, very apparently increases the value of the student's undergraduate experience and, in many cases, actually results in better scholarship. Finally, for reasons which are thought-provoking for socially-minded people, it is the unanimous view of the teachers and administrators who were consulted, that the veteran has more than justified the opportunity his nation offered him to secure a college education.

Unlimited power is in itself a bad and dangerous thing. Human beings are not competent to exercise it with discretion.—ALEXIS DE TOCQUEVILLE.

The Educational Philosophy of John Dewey

“Changing the World Through Action”

J. B. SHOUSE

The most penetrating definition of philosophy which can be given is, then, that it is the theory of education in its most general phases.¹

I

THE PRESENT discussion may be deemed an expansion of the key sentence quoted above. Elsewhere, also, Dewey has offered comment on his own perception of the intimate relations between philosophy and education:

Although a book called *Democracy and Education* was for many years that in which my philosophy, such as it is, was most fully expounded, I do not know that philosophic critics, as distinct from teachers, have ever had recourse to it. I have wondered whether such facts signified that philosophers in general, although they are themselves usually teachers, have not taken education with sufficient seriousness for it to occur to them that any rational person could actually think it possible that philosophizing should focus about education as the supreme human interest in which, moreover, other problems, cosmological, moral, logical, should come to a head.²

This confession of faith in the essential primacy of education as the subject of philosophical inquiry largely accounts for the unique position of Dr.

Dewey. His philosophic *credo* has made him at once educationist and philosopher. No other contemporary student has made this combination in equal degree, with the possible exception of Giovanni Gentile, Italian idealist who was Mussolini's first minister of education. However, this is no modern innovation, for Plato saw the same relationship—or something very like it—in the fifth century B.C.

The statements just made put us into position to assert two things: (1) Dewey's philosophy of education, stemming out of and applying his general philosophy (or being coincident with it), can be most fully comprehended by examination of his general philosophy; (2) the latter must serve as criterion of validity for the former, for a philosophy of education can be only as sound as the foundational thought structure that not only supports it, but also gives it birth and identifies itself with it.

It is consequently the intention of this article, not so much to state, in a systematic way, Dewey's philosophy of education as to point out general utterances of his which serve as matrices for the molding of certain elements in his educational theory.

¹ Dewey, John. *Democracy and Education*, p. 386. New York: The Macmillan Co., 1916.

² From *Absolutism to Experimentalism*, in Adams & Montague, editors, *Contemporary American Philosophy*, II. New York: The Macmillan Co., 1930.

As starting point for the examination of any philosophic system there is no more convenient question than its metaphysical position. According to conventional definition this is essentially the question of the nature of ultimate reality, the essence of which all things are expressions, the existence which is postulated without explanation and perhaps even without inquiry, or the particular type of existence which is taken on faith. Idealists assume mind or spirit as ultimate; realists assume a non-mental or non-spiritual reality, physical or neutral in character. Pragmatists, of whom Dewey is the living chief, profess to be unconcerned with this question of ultimate origins, contenting themselves with assertions about the nature of present reality. So we find Dewey saying:

As against this common identification of reality with what is sure, regular and finished, experience in unsophisticated forms gives evidence of a different world and points to a different metaphysics. We live in a world which is an impressive and irresistible mixture of sufficiencies, tight completenesses, order, recurrences which make possible prediction and control, and singularities, ambiguities, uncertain possibilities, processes going on to consequences as yet indeterminate.³

If we follow classical terminology, philosophy is love of wisdom, while metaphysics is cognizance of the generic traits of existence. In this sense of metaphysics, incompleteness and precariousness is a trait that must be given footing of the same rank as the finished and the fixed.⁴

³ *Experience and Nature*, p. 47. Chicago: Open Court Publishing Co., 1926.

⁴ *Ibid.*, p. 51.

⁵ *Ibid.*, p. 42.

⁶ *The Quest for Certainty*, p. 3. New York: Minton Balch & Co., 1929.

The world is precarious and perilous.⁵

That is, Dewey sees the metaphysical problem in an area different from that which intensely interests idealists and realists, but he contends that he has not done violence to the term in abandoning conventional definitions and approaching it from a new angle, which he defends by asserting that it comes within the purviews of the original meaning of the term. At all events, for Dewey the "world is precarious and perilous." That is its essential nature, its basic description or essence. In such a world, it would seem obvious, man's greatest occasion for perplexity is the uncertainty of his own status and existence, the instability of his fortune. Were the world not such as it is, man would experience little real perplexity. But the world being what it is, how does man proceed?

Man who lives in a world of hazards is compelled to seek for security. He has sought to attain it in two ways. One of them began with an attempt to propitiate the powers which environ him and determine his destiny. . . . The other course was to invent arts and by their means turn the powers of nature to account; man constructs a fortress out of the very conditions and forces which threaten him. . . . This is the method of changing the world through action, as the other is the method of changing the self in emotion and idea.⁶

What has been developed thus far gives ground for the inference that, in Dewey's opinion, there is no ultimate objective for education, other than the pursuit of security. Education's purpose is never, for example, the development of personality as such. One is to be taught how to save himself, but not par-

ticularly how to make himself more worth saving. To do the latter would be to concentrate upon "the method of changing the self in emotion and idea" rather than upon "the method of changing the world through action." It is distinctly implied that self-saving through action is superior to self-development in intellectual and spiritual ways. And the latter can function in the former (and more important) manner only indirectly, never directly. In this Dewey reveals his so-called instrumentalism. Personality, intelligence, knowledge are in the service of self-saving, and have no essential value beyond such service.

It is legitimate, then, to say that there are (or may be) two great areas of education, each of wide scope, corresponding to the two tendencies man has manifested in his endeavor to orient and establish himself in an uncertain world. The first great region is that of change of self in attitude toward the world, its beings and events, which implies the cultivation of the self. This is the older, the more primitive, the less modern field of effort toward attaining personal security, one infers. Personality could never be the real goal of education; at most it is means to end, and, if another means serves the end more efficiently, this other means is to be preferred.

This other means, this other area of education, is that of the development of practical arts, ways of acting, whereby environment is to be controlled in the direct interest of man's security and prosperity. It is implied that this second method is superior to the first under modern conditions. As man's discoveries and inventions give him more and more

control of environment, making him less and less the pawn of natural forces, the method of action supersedes in importance the method of self-adaptation to uncontrollable forces.

II

Dewey's real break with the more idealistic conception of education is not, however, in this undervaluation of one instrument (personality) in comparison with another instrument (ways of doing things), but in the displacement of the basic objective of personality development by the objective of personal security. In Dewey's mind the series seems to run thus: (1) security; (2) ways of doing things as means thereto; (3) personality development as incidental to acquisition of ways of doing things. The more idealistic series would run thus: (1) personality; (2) ways of doing things, cultivation of these ways being at the same time ways of developing personality; (3) security, personality and ways of doing things both carrying security in their train as incidental result, the former more than the latter, the strong soul being by its very nature the secure soul.

Dewey's order seems to assert that certainty of the fleshpots of prosperity is a more than acceptable price for any slackening of concern for the self in itself. It may seem to involve the old question, "What shall a man take in exchange for his soul?" (with no particular theological implications in the question). It is highly redolent of the twentieth century monetary measures of success and well-being. In similar manner one might proceed to point out that

to all who are interested in pure science the Dewey objective seems too restricted.

Reiteration has sufficiently emphasized the idea that Dewey suggests that one method of man's struggle for survival and security has been through the direct route of self-development, although he does not grant to this method the value accorded to it earlier. The other method is that of working through the more objective channels of development of arts and sciences of practical applicability. He accents this differentiation by further contending that the first method is that of self-submission, while the second is that of self-assertion. One might question whether this is a valid corollary to the distinction between the two methods, but let that question pass. After all we have set out to expound Dewey's philosophy of education rather than to argue it. Suffice it to point out that Dewey makes "self-submission" and "self-assertion" dominant characteristics of the two methods respectively.

Early development (historically) of submissive seeking after security obscured, and tended to cast a stigma upon, aggressive pursuit of security through man's own powers of controlling environment. This is fundamental with Dewey.

The distinction between the two attitudes of everyday control and dependence on something superior was finally generalized intellectually. It took effect in the conception of two distinct realms. The inferior

was that in which man could foresee and in which he had instruments and arts by which he might expect a reasonable degree of control. The superior was that of occurrences so uncontrollable that they testified to the presence and operation of powers beyond the scope of everyday and mundane things.⁷

For many persons an aura of mingled awe and unreality encompasses the "spiritual" and the "ideal" while "matter" has become by contrast a term of depreciation, something to be explained away or apologized for.⁸

From this, thinks Dewey, there has come about a tendency to rate practical action below knowledge, and somehow to separate knowledge and action.

For according to it (philosophical tradition) the realms of knowledge and of practical action have no inherent connection with each other.⁹

It may be questioned whether the notion that science is pure in the sense of being concerned exclusively with a realm of objects detached from human concerns has not conspired to reinforce this moral deficiency.¹⁰

This tendency has had certain social reverberations, particularly in respect to the relative ranks of various occupations and ways of living.

The means, procedures and kinds of organization that arose from active or "practical" participation in natural processes were given a low rank in the hierarchy of Being and Knowing. The scheme of knowledge and Nature became, without conscious intent, a mirror of a social order in which craftsmen, mechanics, artisans generally, held a low position in comparison with a leisure class.¹¹

In the course of time we have found work an essential element in an aleatory world. But still, having created an un-

⁷ *The Quest for Certainty*, p. 13.

⁸ *Art as Experience*, p. 6. New York: Minton, Balch & Co., 1934.

⁹ *The Quest for Certainty*, p. 19.

¹⁰ *Experience and Nature*, p. 165.

¹¹ *Logic: The Theory of Inquiry*, pp. 58-59. New York: Henry Holt & Co., 1938.

natural distinction between thinkers and workers, we tolerate undesirable working conditions, assuming that work as such is bound to be distasteful and something to be avoided if possible. Work has come to be regarded as an activity for which there is no motive other than compulsion or the wage on which existence depends.

The social conditions under which "labor" is undertaken have become so uncongenial to human nature that it is not undertaken because of intrinsic meaning. It is carried on under conditions which render it immediately irksome.¹²

III

As a matter of fact the relation between knowledge and action has been distorted, and out of that distortion have come social distortions. It is therefore important that a more valid philosophy of knowledge be apprehended and employed. Such theory of knowledge should, first of all, take into consideration the instrumental character of thinking. One reasons, just as one learns, for the purpose of carrying on action. The thinker should be the worker, thinking because he works and that he may work more effectively, not working because he thinks. The knower should be the worker, learning because he works and for the sake of his work, not working because he knows.

¹² *Human Nature and Conduct*, p. 123. New York: Henry Holt & Co., 1922.

¹³ *Logic: The Theory of Inquiry*, p. 161.

¹⁴ Parodi, Dominique. *Knowledge and Action in Dewey's Philosophy*, in P. A. Schlipp, editor, *The Philosophy of John Dewey*, p. 238. Evanston: Northwestern University, 1939.

¹⁵ In Adams & Montague, editors, *Contemporary American Philosophy*, v. I, pp. 178-79. New York: The Macmillan Co., 1930.

Farmer, mechanic, painter, musician, writer, doctor, lawyer, merchant, captain of industry, administrator or manager, has constantly to inquire what it is better to do next. Unless the decision reached is arrived at blindly and arbitrarily it is obtained by gathering and surveying evidence appraised as to its weight and relevancy; and by framing and testing plans of action in their capacity as hypotheses; that is as ideas. . . . The intellectual question is what sort of action the situation demands in order that it may receive a satisfactory objective reconstruction. This question can be answered only, I repeat, by operations of observation, collection of data and of inference, which are directed by ideas whose material is itself examined through operations of ideational comparison and organization.¹³

Parodi has made the comment that, in the whole work of Dewey, "it is the theory of knowledge and action . . . which constitutes its inmost logic and grounds of unity."¹⁴ Harold Chapman Brown notes something of the same import: "The most unsatisfactory aspect of Professor Dewey's *Experience and Nature* is that he first formulated in his mind an independent theory of knowing, then discovered the importance of affective life, and tried to bring them together as the flour and shortening of the bread."¹⁵ To the statement made above, that Dewey has demanded a new definition of metaphysics, we can now add that he insists upon a restatement of the grounds and nature of knowledge—in other words, a restatement of epistemology.

Now knowledge, we may assume, is the concern of the learning process. In the long quotation from Dewey just above we have his formulation of the learning process. The formula expresses

both the purpose and the procedure of learning. The locus of the starting point of learning is the realm of action. Its occasion is the question one entertains as to "what it is better to do next." And its technique is just exactly the one stipulated in the quoted passage. That *is* the learning process. All learning that is worth the name has just that character. Education is experience in working out problems that arise in the course of doing things. This is true at least of that phase of education which is directed toward control of the world through the exercise of one's powers rather than concerned with change of self.

Implicit in this account of the occasion and character of learning is the concept of motivation. Given voluntary action as the setting of mental activity of the thinking type, you have sufficient reason for the action. Motive is inherent in action performed on one's own initiative. Do not try to invoke a motive, to get children to do what you wish them to do; let them be the choosers of what they are to do, and there is no problem of motive. The function of the teacher, stated negatively, is not to retard, obstruct or delay action, or to thwart the implicit motive. So Dewey says:

A motive does not exist prior to an act and produce it. It is an act plus a judgment upon some element of it, the judgment being made in the light of the consequences of the act. . . . An inchoate activity taken in this forward-looking reference to results, especially results of approbation and condemnation, constitutes a motive. Instead then of saying that a man requires a motive

in order to induce him to act, we should say that when a man is going to act he needs to know what he is going to do—what the quality of his act is in terms of the consequences to follow. . . . There is no call to furnish a man with incentives to activity in general. But there is every need to induce him to guide his own action by an intelligent perception of its results.¹⁰

Observe the sequence that is stipulated: Need to seek security; intention to use one's own abilities in doing something about it; projected action with foresight as to consequences; consideration of ways and means of carrying out this purposed action designed to have such and such consequences in the way of security. This includes mustering of resources that have issued from past experience; it implies deliberate acquisition of applicable knowledge under the spur of need.

Such sequence is presented as a summary of the adult's responses to the continuing series of exigencies of life. It is assumed to find a parallel in child experience; otherwise it fails to live up to the expectation that the general philosophy of life merely needs to be restated in terms of education in order to become the philosophy of education. Here lies a vulnerable point in the scheme of thought.

The degree of vulnerability depends upon the closeness of the postulated parallelism between adult life and child life. To start with, the parallel must be founded upon impulsion in the direction of adjustive action. One may assume that the child's perception of need is the counterpart of the adult's, namely, a recognition of the unstable equilibrium

¹⁰ *Human Nature and Conduct*, pp. 120-121.

of one's security. In that case, child life is adult life on reduced scale, so to speak. Child patterns of conduct are essentially adult patterns save for differences in experience. On the child is imposed by an indifferent world the grown man's burden, so far as kind of burden is concerned. Not the teacher, but life, imposes the burden. The period of education is the period of dealing with problems of security not yet so heavy as they will become later on. In proportion to his strength and comprehension of the realities of existence the child's relation to life is the same as the adult's. Education is life just to the degree to which the youngster shoulders the responsibilities of life. Life is as serious, no more, no less, on one age level as on another. This view may seem inhuman, but it is a logical application of the substructure of Dewey's philosophy. Some such interpretation seems implicit in Horne's bitter philippic:

There is to be no occasional daydreaming, no mental fooling around, no joy of thinking for its own sake, no revelling in bare intellectuality, no sheer speculation, no probing beyond the practical, no vacation for mentality, no philosophizing in the region of the unprovable guess, no thinking where there is no experimental testing. Life a laboratory! Shades of an intellectual prison house! Here is indeed a drab intellectual Puritanism!¹⁷

IV

An alternative view of the parallelism between child life and that of the adult involves the assumption that there is no

pressing consciousness of insecurity on the part of the child. There is, however, a consciousness of urge to action, with forecast as to results that may be achieved. This action is purposive, all right, but the purpose is far removed from any intention to assume responsibility for self-support or self-defense. It does not premise ideational evaluation of a situation which portends consequences of moment. There is, rather, a breaking forth of inner forces. The drive is closely akin to the play impulse, manifesting the element of foreseen consequences of the purposed action, it is true, but not any particular degree of foresight of consequences of the stimulating situation.

This second interpretation seems more humane than the preceding one, but much less intimately related to Dewey's reiterated pronouncements on the nature of existence. It assumes quite a different ground for action on the part of the child than on the part of the adult, but it does provide a ground for action. Given the starting point in this ground for action, the parallelism between child action and adult action may be maintained in its further aspects. It is this second interpretation of the nature of child life, and of education as a phase of child life, which is most commonly made.

In either case, first or second interpretation, there is intimation of children following their own perceptions of need for action. To an extent the child is on his own. His undertakings must be seen as clad in dignity so long as they are worthy of his mettle. Education is not a matter of activities selected and

¹⁷ Horne, H. H., *The Democratic Philosophy of Education*, p. 381, New York: The Macmillan Co., 1932.

planned by a teacher. Freedom from complacent participation in adult-devised programs is inherent in the argument; this is no extraneous element superimposed on conventional ideas of education.

But equally the logic of the Dewey concept of education points away from this particular freedom as the essential freedom. To be sure, there must be release from obligations of followship to allow a child to assume his obligations to his own choice of action in relation to living. But freedom from adult requirements is of no particular value if the child fails to fulfill his obligation to his own perceptions of needed action. As a matter of fact, the important freedom is the freedom of security resulting from proper handling of the stimulating situation. Freedom is not so important as starting point as it is important as consequence of action.

Another corollary relates to the matter of vocational skill. Superficially considered, this outcome would appear essentially a part of education designed to further, or be consistent with, "changing the world through action." Closer examination, however, suggests that education as described above cannot take place in the absence of real functional thinking. Any type of training which devotes attention to the fixing of habitual actions is beside the mark of education. The education that is a combination of thinking-acting loses its character when thinking drops out. A vocational training program which consists of a series of problems in a vocational field is, of course, in line with the Dewey formula.

Vocational training that emphasizes reduction of performance to mechanical skill cannot be supported with argument from Dewey's delineation of the nature of the educative process.

On the other hand, it will not do to regard problem-solving as the fundamental of education without qualification. Our dealing with the problem must be attached to the stream of experience at both ends. It must arise from the course of life's events, perceived and faced by the child as pertinent to his security. The solution, when attained, must somehow affect the security status. What happens after the problem is reasoned out is fully as important as the source of the problem, and more often neglected, one may suspect.

Let us re-root this part of the discussion in a typical statement from Dewey's general philosophy:

There exists in present society, especially in industry, a large amount of activity that is almost exclusively mechanical; that is carried on with a minimum of thought and accompanying emotion. There is a large amount of activity, especially in "intellectual" and "religious" groups, in which the physical factor is at a minimum and what little there is is regretted as deplorable necessity. But each sort of behavior in the degree of its one-sidedness marks a degradation, an acquired habit whose formation is due to undesirable conditions; each marks an approach to the pathological, a departure from that wholeness which is health. When behavior is reduced to a purely physical level and a person becomes like a part of the machine he operates, there is proof of social maladjustment. This is reflected into disordered and defective habits of the persons who act on the merely physical plane. Action does not cease to be ab-

normal because it is said to be spiritual and concerned with ideal matters too refined to be infected with gross matter.¹⁸

The popularity of the Dewey conception of education indicates that both its postulates and its logic commend themselves to hosts of people. Many people

¹⁸ Quoted by Joseph Ratner in *The Philosophy of John Dewey*, pp. 74-75. New York: Henry Holt & Co., 1928. The quoted passage is from an (apparently unpublished) address on *Mind and Body* by Dr. Dewey.

will agree that he has succeeded in harmonizing the interests of intellectuals and of practicalists; extremists in either area will not accept his conclusions. Many will agree that his treatment of education as directed toward "changing the world through action" is constructive, while thinking that he has underestimated the importance of "changing the self in emotion and idea." This latter phase of education needs further consideration.

In the future days, which we shall seek to make secure, we look forward to a world founded upon four essential human freedoms.

The first is freedom of speech and expression—everywhere in the world.

The second is freedom of every person to worship God in his own way—everywhere in the world.

The third is freedom from want—which translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world.

The fourth is freedom from fear—which, translated into world terms, means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor—anywhere in the world.

Freedom means the supremacy of human rights everywhere.—
PRESIDENT FRANKLIN D. ROOSEVELT, *Annual Message to Congress*,
January 6, 1941.



Bloody Waters

GLADYS VONDY ROBERTSON

Time was when the sea
knew only the bergs
and the life down under the waves,
and the storm and the winds
that lashed at it
and the burly old masted ships.

Now the sea is gorged
with blood and bones
and cut by atom bombs,
by metallised ships
and fighter ships,
and the lives that are lost in the sea.

The sea is wounded
and bleeding, too.
It groans in its agony,
it roars its anger,
rumbles its hate
for the loves that it did not court.

Now it swallows its hate
with the loves and the blood
and defies the wars and the men,
for what is man
and his ships and the years
to a sea that laughs at time?

Toward a Grammar of Educational Motives

An Article Review

KENNETH D. BENNE

I

KENNETH BURKE's latest book, *A Grammar of Motives*,¹ might properly be described in many ways. For a description of any human action, of which the writing of a book is an instance, involves the imputation of a "motive" to the actor (author). And no contemporary critic is more aware than Burke of the inherent complexity in the motivations of any author and, correlatively, of the variety of verbal structures, which may be constructed and construed, in the location, charting and evaluation of his motivations. Burke, like the authors he interprets, was no doubt moved to and in his writing by a complex variety of motivations. And an ironic (dialectical) approach to the task of interpreting this book—an approach which Burke seems to favor as a general method of interpretation—would recognize the partiality of each interpretation and move through the opposition generated by this partiality to a more adequate "merger" of motives, ironically aware that each "merger" has within it the seeds of its own destruction.

The present interpretation is frankly an effort to "use" Burke for the author's

purposes. It is, therefore important before "using" the author to give some hint of the variety of ways in which his book may be read (and "used"). The book is a rich one for many readers. Readers of this essay should not mistakenly believe that they have exhausted the meaning of the book in this reviewer's favored interpretation of it. Nor should they fail to read the book because they may be repelled by the "central" motivation here imputed to the author.

In the first place, Burke's book may be read as a reaction against "scientistic" attempts to "reduce" the explanation of human conduct to the influence of various conditions and causes—physical, chemical, biological or generally environmental. These attempts Burke sees as, in effect, reducing action to movement determined by selected determinants from the "scene" of human action. Burke recognizes the principle of Occam's razor, "entities should not be multiplied beyond necessity," as "the keystone of scientific terminologies" (p. 81). He evolves a counter principle, "entities should not be *reduced* beyond necessity" (p. 324). The materialist who tells you that "everything is nothing but chemistry" and then proceeds to exhort human chemicals to do this or to do that has fallen into his own reductionist trap. One

¹ New York, Prentice-Hall, 1945. Pages cited for quotations in the present essay refer to this book.

does not sanely seek to influence the behavior of chemicals by exhortation. His "representative anecdote" out of which he has attempted to chart human motivation has been too narrow. In Burke's words, "We, on the contrary, hold that for the analysis of human relations 'an idiom should be developed by forming itself about some anecdote *summational* in character, some anecdote *wherein human relations grandly converge*'" (p. 324). Though Burke is at that point justifying the choice of the Constitution as a representative anecdote, his more general representative anecdote is that of the play, the human drama. He, therefore, finds an irreducible minimum of terms necessary to the adequate discussion of human motivation from his analysis of dramatic action. These five terms (the pentad) "point" in any human action to an actor, a scene, some agency (means), a purpose, as well as the over-all action in which the other terms are united. Only a "dramatistic" interpretation in which the "independent" claims of each term as well as the complex interrelation of the various terms are recognized is adequate to the explanation of human conduct, the charting and evaluation of human motives. The "scientistic" error consists in reducing its explanations of human conduct to one or another set of "scenic" influences or conditionings.

Another approach to Burke's motivation might seek ironically to explain it in terms of a scenic influence—a trend. Semantic studies have thrived in our society because the "meaning" of our symbols has become a problem to us.

Forces of diversification, whether of division of labor, class conflict, or political struggle have eroded our common meanings, have led to a struggle over our common words of good by various partisan groups, each of which tries to give its own congenial meaning to "freedom," "democracy," "right" or "welfare" and to proselytize "the public" in favor of this or that meaning. "Semantics" has grown up in this context and has tried to establish rules and canons for the "proper" interpretation of meaning. Whatever the various motivations of the semanticists, one may see Burke as a semanticist, seeking to give an interpretation of meaning and its transformation in a "dramatistic" as opposed to the "scientistic" perspective which has prevailed in most semantic studies.

Still another approach to Burke's work would read his title as "A Grammar of Motives" instead of "A Grammar of *Motives*." It is a grammar in the sense that it treats the generic terms (the pentad) which are variously used by various philosophers and "philosophists" in the discussion of motives. In focusing on the language of *any* discussion of motives, it is a "grammatical" approach to discourse about motives. On this view, various philosophies become "casuistries" seeking only to apply these grammatical principles in and to "the case" of some actual and given cultural situation. Burke attempts an ingenious "casuistry" of his own, taking major philosophic systems as "cases" and developing their distinctive characters in terms of their variant stress upon one or another of the

terms of his pentad in their charting of motives. Thus "materialism" is interpreted as an emphasis upon "scene"; "idealism" as emphasis upon "agent"; "pragmatism" as an emphasis upon "agency"; "mysticism" as emphasis upon "purpose"; and "realism" (of which the Aristotelian and Thomist varieties are the prototypes) as an emphasis upon the whole "action" (or act-potency) in which all the other terms find a "proper" place.² This approach highlights "novel" and important meanings in each of the philosophies discussed.

In this same approach to Burke's work the meaning of his book as *grammar* may be seen over against two other works which he is now writing in the general area of linguistic study. The trilogy will constitute an extended comic treatment of human relations, of the "foibles and antics" of "the Human Barnyard." This

trilogy will eventually include: a "*Rhetoric*" concerned with "the basic strata-gems which people employ, in endless variations, and consciously or unconsciously, for the outwitting or cajoling of one another"; and a "symbolic," "concerned with modes of expression and appeal in the fine arts, and with purely psychological or psychoanalytic matters" (p. XVIII).

II

For full appreciation of Burke's book, readers should keep all of these "motives" in mind as they read. The motivation of Burke which I am interested in using directly for my purposes is suggested by his sub-title, "Ad bellum purificandum." All men of good will are interested today in purifying war. It is not, as Burke points out, in discussing the choice of a "representative anecdote" in terms of which to develop and illustrate his dramatic (dialectic, comic) method, that we wish to represent war as substantially typical of the nature of man. Our "anecdote shaped about war would be designed not so much for stating what mankind *substantially is* as for emphatically pointing out what mankind is in *danger of becoming*" (p. 330). Our sense of war and its threatening imminence may serve an "admonitory" instead of a "constitutive" function in our thinking and talking about human motivation.

I think it is not unfair to one important aspect of Burke's motivation to state that his is a humanitarian concern to see how far conflict (war) may be translated practically into linguistic struggle and

² Burke seems to me least successful, in his interpretations of various philosophies in terms of his pentad, in characterizing the philosophy of John Dewey. Burke rightly points to the relation between the terms of his pentad and Aristotle's four causes; identifying material cause with scene, efficient cause with agent, final cause with purpose and formal cause with act. He then goes on to note that Aristotle "instead of dealing with agency as a special kind of cause (say, an 'instrumental cause'), introduces it incidentally to his discussion of 'final cause' (p. 228). Now if, in discussing Dewey, he had noted that, in an age of technology in which agencies had multiplied far beyond the means incidentally involved in achieving the endings implicit in 'natural' processes (final causes) and that Dewey had recognized the 'independent' power of agencies as a factor in human action and the dependence of purposes for their achievement upon the proper use of agencies, Burke would have had little difficulty in showing that Dewey is perhaps better-balanced 'dramatist' than either Aristotle or Thomas. At least Dewey's dramatism may be better adapted to the interpretation of human action in a technological age.

how such verbal struggle may be made to eventuate in a common enactment short of physical combat. The rational dealing with conflict can be virtually identified with this using of symbolic resources, centrally linguistic, to enact the struggle and to reach a constitutive truce in imagination without joining the opposing forces involved in the conflict in overt physical struggle. Our *rational* resources in mediating, adjusting, synthesizing conflict, whether between competing economic, racial or national groups are ultimately *linguistic* resources. Our waning faith in intelligence and reason "reduces" largely to a loss of faith in talking (thinking) conflicts through together to some common construction. The parliamentary process is talking, verbal combat, whether in the teachers' meeting, the local planning board session, the U. S. Congress or the UN Security Council. Are we justified in hoping that this talking will be able to mediate conflict, to construct common solutions, to reach imaginative mergers of motivation which will direct common action with respect to common enterprises? We have no right in answering this question to forget that the alternative is overt struggle (war) with the forceful imposition of an official "solution" and the suppression of "counter-solutions," preceding, accompanying and following the struggle. Nor have we the right to answer the question negatively until we have explored and revealed the full range and power of linguistic resources which may be employed in the processes of verbal combat and imaginative merger.

Burke's essay toward purifying war may properly be read as such an exploration of linguistic resources. In his concluding statement, "A Neo-Liberal Ideal" (pp. 441-3), he remarks, "our primary purpose has been to express towards language an *attitude* embodied in a *method*." Again, "the Grammar should assist to this end (the purification of war) through encouraging tolerance by speculation." "For better or worse, men are set to complete the development of technology, a development that will require such a vast bureaucracy (in both political and commercial administration) as the world has never before encountered." "To what extent can we confront the global situation with an attitude neither local or imperialistic?" "And as regards our particular project, it would seek delight in meditating upon some of the many ingenuities of speech. Linguistic skepticism, in being quizzical, supplies the surest ground for the discernment and appreciation of linguistic resources."

In this light, Burke's rejection of the "scientistic" attitude toward problems of human conduct and his advocacy of a "dramatistic" attitude, previously noted, take on a new meaning. His attitude toward language is embodied in a method. A "scientistic" approach to language and its uses in human deliberation, based also on a method, is unduly confining; it hides resources of language which may be useful in purification of war. By reducing the "rational" interest in human conduct to a concern with the facts concerning invariant "scenic" factors which condition human action, the "scientistic" approach leaves unrecognized and undis-

ciplined linguistic (mental) processes which do help to shape our motivations and form our actions. The "dramatistic" approach on the other hand puts the search for invariant scenic factors, conditions and means of action (inquiry) in its place within the total act of talking and thinking and illumines those linguistic processes addressed to the clarification of *purpose*, to the expression and objectification of the character of the *agent* and the fusion of these into an acceptable common *action*.

One might wish that, in the interest of better serving this moral motivation, Burke had been more explicit in the formulation of his method. To be methodological one must be normative, preferential. One must venture his prophecy as to how certain denoted processes in thinking and talking can best (or better) be carried on. He can not be content to describe the processes and their interrelations. He must formulate criteria as to the adequate conduct and interrelating of these processes in defensible acts of judgment. Burke, at one point, with disarming self-irony, states that he has produced a "scientistic" account of "dramatism"; he has described the process rather than prescribed norms for its proper discipline. Nevertheless, one can find implicit norms in his description of his method. First of all, his method is called "dialectic." "By dialectics in the most general sense we mean the employment of the possibilities of linguistic transformation." This broad definition obviously includes much of scientific method as well as linguistic transformations more at home in other aspects of

"dramatism," as Burke attempts to show (see, e.g., p. 411 and p. 429). Yet, in general, Burke tends to equate dialectic with the method of "dramatism." "A human role . . . may be summed up in certain slogans, or formulae, or epigrams or "ideas" that characterize the agent's situation or strategy. The role involves properties both intrinsic to the agent and developed with relation to the scene and to other agents . . . where the ideas are in action we have drama; where the agents are in ideation we have dialectic." "Irony generally equated with dialectic arises when one tries, by the interaction of terms upon one another, to produce a development which uses all the terms. Hence, from the standpoint of this total form (this "perspective of perspectives"), none of the participating "sub-perspectives" can be treated as either precisely right or precisely wrong. They are all voices, or personalities, or positions, integrally affecting one another. When the dialectic is properly formed, they are the number of characters needed to produce the total development" (pp. 511-12).

Now it is clear that a methodology of judgment which squares with Burke's dramatism must be inclusive of the characters of the judges, the ideas and perspectives with which they are identified, the cherished formulae and epigrams and slogans held to be intrinsic to the agents by the agents. It can not dismiss these as prejudices or hopelessly subjective attitudes as scientific method tends to do and seek to exclude them from the arena of responsible methodological concern. These must be projected interest-

edly into the arena of conflict which the process of judgment is attempting deliberately to resolve in the interest of restoring or instituting common action. It must, moreover, cultivate a discipline which leads all agents concerned to recognize the partiality of each favored perspective in the conflict, to seek a "perspective of perspectives" in which the values of each partial perspective are in some measure preserved, and to relate the "common" perspective thus achieved, accepted "substantially" by all participants, to the conditions and means through which it may function effectively in the drama of human conduct.

III

It may not be a rude shock at this point to state that the methodology required by Burke's grammar is a methodology of practical judgment—a methodology addressed to the formulation of common decisions, common policies, common principles of conduct in situations broken apart by conflict between rival perspectives, slogans and formulae of action. It may be noted that a book attempting to chart the broad outlines of a methodology in this area of judgment has been published, *The Discipline of Practical Judgment in a Democratic Society*.³ It seems to the author of this essay that the methodology outlined in this latter book is in keeping with Burke's dramatism. This methodology recognized the operation of three moods of judging in an act of practical judg-

ment—the optative, the imperative and the indicative. In the first mood, the emphasis is on the projection of a desired state of affairs. Out of this projection of competing "purposes" an interplay (dialectic) leads to the clarification of a common *purpose*. In the imperative mood, the necessities and urgencies of the situation, the "musts" represented by the characters of the "agents" dialectically interplay in the formulation of a common sense of necessity. In the indicative mood, means and conditions of action (agency and scene) are inquired into; the scientific mood here plays its indispensable role in judgment. It is a condition of adequacy that all moods of judging interplay and come to terms with each other if the total judgmental development (act) is to issue in a common persuasion and action. It seems evident that the methodology here outlined attempts to do justice to the meaning of Burke's pentad of dramatisitic terms in the act of judgment, though without the employment of his terminology.

The full range of our linguistic resources must be utilized if the construction of common persuasions is to achieve an effective purification of war (conflict). No narrow ideal of accuracy must confine it to the indicative mood of judging. Our language must be responsibly learned with attention to its use in the resolution of conflict, in the purification of war.

This points directly to the educational task involved. The test of intellectual development has long been seen and should today be seen to be "symbolic adequacy." "Symbolic adequacy" can

³ 28th Yearbook, National Society of College Teachers of Education University of Chicago Press, 1943, Authors: Raup, Benne, Smith and Axtelle.

only be developed, mastery of our linguistic resources (which are ultimately our rational resources) can be achieved if acquired in the dramatic perspective of the significant conflicts of our time. We must learn our language as we use it, not alone in acquiring and communicating accurate statements of fact, though this is immensely important if developed in proper context, but even more crucially in acquiring habits and attitudes of verbal combat, through which a common participant persuasion grows out of conflict to restore common direction and purpose in our conjoint action.

If educators wish to dedicate their efforts *ad bellum purificandum*, it seems to me that they might well study and ponder the meaning of the two books discussed in this essay—two books which seem fruitfully to supplement each other. Rationality must be reinterpreted today, if it is not to fall prey to a widespread loss of faith in reason as a way of resolving human conflict. And the loss of faith in reason leads wittingly or unwittingly to the adoption of "war" as the "constitutive anecdote" in interpreting human relations. The two books reviewed here make at least a beginning in this task of the reinterpretation of rationality and of contemporary symbolic adequacy. The central motivation of educators must be found in the cultiva-

tion of a reinterpreted and inclusive rationality. There is no more pressing task for educators today than this clarification of their central motivation.

I will close this essay with a half-hearted apology to Mr. Burke. It may seem a disservice to him to seek to enlist his *comic* approach to language, in which the actualities of language are related ironically to a free play among unactualized possibilities of language in the tragic cause of judgment as preparation for action. For it is in action that the agent evokes the passion of consequences and learns through the suffering of these. And this is the dialectic of tragedy. Yet the use of the resources of comedy as preparation for the tragedy of action seems to offer the best opportunity to men to learn through their suffering of consequences, if for no other reason than that it seems today to offer the best chance for human beings to survive the consequences of their action. After all, it was at the close of one of our supreme dramatic embodiments of dialectic, Plato's *Symposium* that the master dialectician, Socrates, reached the conclusion that comedy and tragedy were eventually one and the same, a conclusion which unfortunately all of the other revelling dialecticians were too drunk to understand. So perhaps I don't owe Mr. Burke an apology after all.

I think it may be admitted as a general and constant rule, that, among civilized nations, the warlike passions will become more rare and less intense in proportion as social conditions shall be more equal.—DE TOCQUEVILLE.

Beauty

MARTHA FUSSHIPPEL

The cottonwood is tall, indeed so tall
The clouds must march behind it.
I would not brush the tree aside
To see the clouds more clearly,
However endearing their friendly beauty;
Nor would I wish the soft, white cavalcade away,
To see the cottonwood alone,
To ponder only the delicate trembling
Of the tree so strong, so tall.

No, Beauty in God's Universe
Stands not a separate thing,
But seeks and waits for comrades,
Then accepts and gives,
With a grace some men see and watch,
And even understand.

Book Reviews

NOTE: *Reviews not signed have been written by the editor.*

EDUCATION

A COLLEGE PROGRAM IN ACTION by the Committee on Plans, Columbia University Press. Preface by Harry James Carman. 171 pp. \$2.00.

A flood of programs of general education has been issued in the last few years by various American colleges and universities. Educational institutions have been groping for a unifying principle in the curriculum. So we have the Yale, Harvard, Northwestern, Cornell, Minnesota, and Chicago plans, to mention only a few which have striven for a comprehensive curriculum.

This volume records the experience of a quarter of a century at Columbia College, which pioneered such a plan in American education. And too, "here will be found discussed, in addition to curriculum, every sort of collegiate question from admissions policy to the degree with honors, and from faculty promotions to student extracurricular activities." The text is the report made by a special committee to the Faculty of the College. January 20, 1919 was a momentous day in curricular making at Columbia, for on this date the Faculty took action replacing the requirements in "Philosophy A" and "History A" by a course called "Contemporary Civilization." Other courses have been added later such as "The Introduction to the Humanities," "The Introduction to the Sciences," an intensive course in elementary language, seminars, colloquiums and readings courses. Almost half of the book is devoted to a description of the program of studies.

The other half of the book gives a concise but complete picture of the organization and life of the college. The whole report is written clearly and pointedly. It not only

serves as a guide for the faculty, but for parents of students as well. It demonstrates well that the administrative staff and faculty know just what they are about. A survey of topics which are included is indicative of the range: admissions, over-all organization, the Liberal Arts program, professional options, electives, the system of administration, grades and credits, the degree with honors, absence regulations, loading and balance of programs, the budget, the teaching organization, relationships to the graduate school, appointments and tenure, the teaching load, salaries, equipment, libraries, mechanical aids to teaching, student life, student self-support, scholarship and fellowship funds, residence, social life and problems, discipline and demeanor, and extracurricular interests.

The eleven members on the Committee on College Plans who produced the book have shown marked insight and understanding. The report is not only that of the earliest of these experiments but it is also one of the best of them.



DIAGNOSTIC AND REMEDIAL TEACHING IN SECONDARY SCHOOLS by Glenn Myers Blair. New York: The Macmillan Co. 422 pp. \$3.25.

It is a privilege to review a book which does excellently what has not been done before, even less well. *DIAGNOSTIC and REMEDIAL TEACHING in SECONDARY SCHOOLS*, by Glenn Myers Blair, is really several books in one. It is, first of all, a psychology of diagnostic and remedial teaching on the secondary level. Secondly, it is a research study of nationwide practice in diagnostic and remedial

teaching in high schools. Furthermore, the book presents a thorough compilation of material to be used in diagnosing and in remedying retardation among secondary-school pupils. The chapters on the selection of retarded pupils and how to make case studies, together with many samples of cases, provide the guidance aspect of the book. Finally, Professor Blair includes in his book all pertinent data from the most worthwhile books and articles in the field. Yet, withal, it is a very readable book.

Approximately one half of the book is devoted to the diagnosis and remedial treatment of reading retardation. This is not undue emphasis when one realizes that reading is basic to success in practically all subjects taught in the secondary school. The other subjects considered by Dr. Blair include spelling, English, handwriting and arithmetic. It does not follow, however, that because all of the subjects except arithmetic which Professor Blair discusses fall in the English category, the book is intended primarily for those concerned with the teaching of English for, as the author points out, every teacher is a teacher of reading. An up-to-date bibliography is to be found at the close of each chapter.

Although there is little in the content or make-up of the book with which most readers will not be in harmony, some desiring to use the text as a reference book will regret that the index is not more complete. Most of the items included therein are proper names. On the last page the reader finds, "It would obviously be desirable if the remedial teacher could take some work in psychiatry and medicine." This is one of the few statements with which probably many may disagree. Also, some readers will regret that, in selecting pupils for remedial teaching, preference is given to pupils of normal and superior intelligence. Do not slow learners deserve as much if not more consideration?

The highly ethical professionalism of the author is evident in that he never fails to give credit for all data, even though they be

from the unpublished work of his students.

Dr. Blair's many years of extensive clinical study of pupils with special disabilities, as well as his close contact with secondary-school teachers in his courses in remedial methods, contributed the background so necessary for him to produce a book with which all present teachers, supervisors, and administrators should be well acquainted.

MARION MACDONALD COBB

Richmond Hill High School
New York City



FIELD WORK IN COLLEGE EDUCATION by
Lynd, Helen Merrell. Sarah Lawrence
Publication No. 5, Columbia University
Press, New York, 1945, 302 pp. \$2.75.

None too soon, the last two decades have seen the realization of the limitations of academic, verbalistic education at the levels of secondary and higher education. Work experience both of a vocational and a non-vocational nature is being provided for some pupils at least, in more than a thousand high schools and a hundred colleges. Summer camps with provisions for acquiring social adjustments and understanding in various fields, as well as the development of a sense of responsibility have come to be much more numerous though retarded in their spread by the circumstance of the war. Field trips are coming to be employed more frequently and more effectively.

Of unusual interest have been the developments of provisions for field work in a small number of colleges, particularly at Antioch, Bennington, Keuka, and Sarah Lawrence. Miss Lynd's volume constitutes a concise but excellent description of the philosophy and projects of educational field work in recent years at Sarah Lawrence.

After a brief description of the development of field work at other colleges, Miss Lynd tells of field work as orientation and exploration of potential interest and personality characteristics. Values and purposes of field work are described in terms

of re-orientation of "book-learners" and verbalists, of emotional stabilization and self discipline, learning the ways of direct observation. Community field trips as eye openers and problem praisers are described. A housing survey was employed for this purpose. Readings and discussions were conducted with these out of school observations and investigations.

In the field of the social science, field work is employed to excellent advantage. The problems of the social science are observed in reality and an experimental background is provided for understanding and for reading intelligently about such problems as the business cycle, railroad ownership, financial institutions and securities, housing problems, income and economic progress, taxation, government subsidies to industry, our system and problems of capitalism, development or natural resources, the price system and wages, and industrial relations.

Employed at Sarah Lawrence are such field projects as:

1. A housing survey of 145 slum dwelling families.
2. A three day field trip to Washington, D.C.
3. The study in detail of Local 22 of the International Ladies Garment Workers Union.

In addition to the group projects and trip, individual students chose additional and supplementary investigations according to their interests.

The college community was studied in its various aspects, especially as affected by war conditions—the foreign language group, religious and social group, minority, and social psychology. Expert consultants in the more important fields were brought in from outside, particular psychologists, sociologists and officials of relevant organizations. Especial attention was given to the United Nationalities Council and its work.

Another fruitful project was a four weeks' study of consumer problems—con-

sumer responsibility, protection measures, consumer education, etc.

Nutrition problems came in for a two weeks' study. Science in the war was the subject of another unit. Study of children and child care in war and in nursery schools for children of mothers working in war industries was studied.

Altogether the community study embraced the following topics:

I. *The City*

1. What it looks like physically: the harbor; geology; railroad connections.
2. Its history: before and after Washington; from agriculture to industry; real estate and land ownership (city now owns one-fifth) the spreading out of population (ethnic, class, political conflicts).
3. Communities within the Community: "Little Italy"; Park Ave.

II. *The People*

1. Age and sex distribution.
2. Nationality groups: maps, descriptions, biographies, Negro population.
3. The commuters.
4. The structure of family life (including ethnic variations).
5. Leading personalities in Yonkers and its sub-communities.

III. *How the People Earn Their Living*

1. Occupations.
2. Business and Manufacturing (see Committee for Economic Development studies).
3. Business associations: Chamber of Commerce; unions.
4. Government employment.
5. The unemployed; relief.
6. Women at work.

IV. *Cultural Expression* (art, music, and so on)

1. Singing and dancing societies:

competition of the New York talent market; and of its cultural offerings.

2. Cultural habits: reading; movies; radio; clubs.

V. *Religion*

1. Churches: location; kind.
2. Shifting ideas and functions of churches.
3. Controls exercised by churches over morals, ideas, politics, activities.
4. Young people and the churches.

VI. *Participation in Community Affairs*

1. Offerings and extent of participation: types of offerings (e.g. Y.W.C.A., J.C.C., Tax Payers Association); types of groups participating (e.g., ethnic).
2. As consumers, where do they go for: clothing, food, music, movies, religious experience.

VII. *The Services the People Pay For*

1. Public: government; city manager; health; police; fire; courts; education; and so on.
2. Private: Y.M.C.A.; Y.W.C.A.; J.C.C.; Woman's Institute; Family societies; Planning Council.

VIII. *Yonkers is not an Island*

1. Its relations with the outside world: government (county, state, national); markets; and so on.

IX. *The Thought of Yonkers*

1. Stereotypes vital to groups: ideas on the good life; on value of education; on America; on freedom; on what is beauty; on what is the function of government.
2. Superstitions.
3. Scientific experiments and results (e.g. Boyce Thompson's Institute); health education; its advance and use.

4. Dreams for Yonkers (of which some people have none, while others have far reaching notions); for themselves; for the city.

5. Education—Americanization.

In Chapter 5, Miss Lynd describes the techniques of planning and carrying field work and relating to the book's study and Chapter 6 is devoted to the possibilities of field work for individual development—interpretation and extroversion of personality—mental hygiene. In this chapter nine case studies are presented—one of the most valuable and illuminating sections of the volume. The possibilities of social experiences of this sort for developing healthy personalities is little realized among educators and needs to be much more greatly explored.

In 130 pages of appendices outlines and details are furnished on various of the projects and assignments of field work, particularly those on industrial relations, housing, Negro-white adjustment, minimum wage, adjustment of children to school, child-care, and industrial problems in war time.

The reader of this volume can hardly fail to be impressed with the great possibilities of this approach to education for American democracy, its greatly superior effectiveness for insuring orientation and for developing experiential backgrounds and interests. One can hardly fail to recognize how much more practical this approach is as compared to, let us say, the study of great books of unusual literary merit and unusual detachment from life in its modern outline and from the problems that confront Americans today.

HARL R. DOUGLASS

University of Colorado



GUIDING YOUTH IN THE SECONDARY SCHOOL by Leslie L. Chisholm American Book Company. 433 pp. \$3.25.

Educators who have been lulled into somnolence by their complacent acceptance of the subject matter concept of education, will be challenged by the author's idea of guidance which crosses subject matter boundaries to embrace the entire educational procedure for the purpose of achieving optimum adjustment of the individual student to the complexities of the society in which he will take his place. One of the most important changes taking place in American schools today is the transfer of interests and efforts of teachers from subject matters to students. This means that emphasis on individual guidance of boys and girls will take precedence over, and eventually supplant, the formal compartmentalized teaching of "groups of children."

Currently in most schools, there is an incidental guidance program. If, however, we are to accept the democratic ideal, that the world has a place for everybody and that the maladjustments of our society—educational, emotional, social, and vocational—can be ameliorated by adequate guidance, then this incidental guidance in our schools must give way to a positive, constructive program, which will help the individual to lay the basis for the maximum realization of his potentialities, to the end that his own best interest will be served and the general welfare benefited proportionately.

In order for the individual student to be served, it will become necessary to understand the aims which guidance seeks to achieve and the point of view which guidance workers should keep in mind to direct them in their work.

Dr. Chisholm notes that in the traditional guidance program of schools, the student receives guidance only when he shows serious maladjustment; when he is failing or about to fail in his academic

work; and when he is a disciplinary case. In each of these categories the basic concept of guidance as a permissive relationship between the counselor and the counselee is negated. The author's concept of guidance is one which helps the student solve his own problems, and in the solving process the individual achieves adjustment to his environmental, emotional, educational, and vocational problems through intelligent self-direction.

When the school staff accepts his guidance point of view and "then works cooperatively with the student body in the formulation of educational plans over a period of time long enough to become acquainted with the needs of the entire student body in terms of the offerings of the school, the staff itself will not be long in eliminating most of the unproductive work of the school. In place of such work will be substituted a type of training which will help students make effective progress toward the attainment of their ultimate goals." This point of view makes subjects and extra-curricular activities of value only when they contribute to the development of the individual in terms of his problems of living in America today.

This type of program encourages the individual, motivates learning, encourages initiative, develops the habit of success, helps the student face the future fearlessly, starts the individual on a career of learning, develops sound mental health and creates morale. Not only does the individual stand to benefit from this type of program, but society as a whole will benefit, because in our democratic society, the well-being of the individual benefits the entire body politic. These benefits may be seen in a reduction of crime and misdemeanors, development of richer economic benefits, improved social integration, and a better realization of the benefits of the democratic society.

The author does not offer his book as a panacea for all the existing ills in the secondary school system and in society, but

he is making a valuable contribution to the literature of education and of guidance, and the book should be recommended reading for all classroom teachers and required reading for administrators and counselors.

W. M. EHRSAM

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HENRY BARNARD'S *AMERICAN JOURNAL OF EDUCATION* by Richard E. Thursfield. The Johns Hopkins Press. 359 pp. \$3.00.

For the second half of the nineteenth century, Barnard's *Journal* was, as the editor intended it to be, the medium for transmitting the American tradition of education; for the first half of the twentieth century, it has become not only the medium for transmission but also a part of the tradition itself. Every teacher in training knows that Henry Barnard was the "scholar of the educational awakening" and that the *American Journal of Education* in its thirty-two bound volumes is a fathomless "mine" of information relating to the history of education. So well known, in fact, is the editor and his *Journal* that the present generation of students accepts as a matter of course the truth of the many laudatory phrases first used by Barnard's contemporary admirers.

According to the standards of its time (1855-1882) the *Journal* headed the list of American periodicals of education. Now, since we have advanced so far in the use of scholarly procedures, one may well raise the question whether it still ranks so high. A new appraisal in terms of critical scholarship is in order. A scholar trained in the use of current research techniques offers an analytical study designed to determine the *Journal's* place in American education.

Dr. Thursfield in his meticulous study had at his command not only the vast resources of the *Journal* itself, but also the wealth of the Will S. Monroe Collection of

Henry Barnard Manuscripts, consisting of some 13,500 letters, documents, notebooks, and miscellaneous writings of the prolific Barnard. In addition to these sources he found available a number of smaller collections located in various places, some as remote from the East as Wisconsin and Texas. In view of the prodigality of materials on the subject one marvels that research students had not already exhausted the data.

After reading the study the reviewer is convinced that the *Journal* retains the same high place that it held during Barnard's lifetime. This judgment is based more upon implication than upon any merit Dr. Thursfield claimed for it. For instance, the chapter on Editorial Policy, Scope, and Scholarship reveals Barnard not as the compiler of a scrapbook, as some no doubt think of him, but as a sagacious critic. He is portrayed as a consecrated leader, using the *Journal* as an instrument for directing the public school movement of his day. Barnard's era of fads and frenzies—abolitionism, Civil War, feminism, phrenology, temperance, object teaching, science vs. religion—called for a level-headed editorial policy. The true course Barnard plotted for the *Journal* should entitle a periodical to greatness in any era.

The author promises a biography of Barnard sometime later on. One wonders what remains to be said without repetition—the wealth of unpublished manuscripts to the contrary, notwithstanding—for this volume furnished incidentally a revelation of the mind that was Barnard's.

STUART G. NOBLE

Tulane University



SCHOOL BOARDS IN ACTION, Twenty-fourth Year Book, American Association of School Administrators, Washington, D.C. 413 pp. \$2.00.

This very worthy study "is offered to members of boards of education as a hand-

book," but it is a rather large handful. It comprehends much of the general field of school administration and will prove of much value not only to board members but to superintendents and young teachers of school administration. But to the newly elected board member, wishing to understand his new duties and responsibilities, the year book will prove invaluable.

The commission making the study, appointed by President Worth McClure in 1944 and reporting in 1946, consisted of five school administrators, one director of a university school of education, and four board members; three of the latter were presidents of state associations of members of boards of education. No administrator of a rural system was included in the list; however, there are numerous valuable references throughout the book to the special problems of small school systems.

The commission "called upon the experience and professional writings of many individuals." Detailed information on their boards of education was supplied by over three thousand city and county superintendents; the results of this study are published as a separate *NEA Research Bulletin*. However, there is much useful and up-to-date statistical material in various sections, particularly in Chapters II and IV.

The wise superintendent who hands the book to his new board member will insist that he first read through Chapters I and II, before he goes browsing into the more practical matters of procedures and financial administration. These opening chapters are theoretical and fundamental to the board member's understanding of his responsibilities and opportunities for service. The first chapter is a fine piece of inspirational motivation; the second explains the unique position of the local school board in American government. Next the relationships that should exist between the board and his superintendent are explained. The trite statement, "the board's function is legislative, the superintendent's executive" is clothed with meaning and amply illus-

trated. One wishes the third section were a signed article; it could have been written by either a superintendent or a board member of many years of service. The principles and procedures to be observed by the board in selection of a new superintendent form one of the most valuable parts of the entire report: eight case studies on the selection of the superintendent are reported in considerable detail and illustrate the high calibre of many boards of education.

The chapter on Personnel management contains useful matter regarding certification, job analysis, and salaries; for the rural board member, who is usually a farmer and who has exceedingly limited experience in employment of personnel in his own business in this machine age, this is perhaps the most valuable chapter. County and consolidated rural school boards are not unwilling to pay high salaries, once they achieve high standards for teachers and other personnel.

Chapter VI contains considerable material on principles and procedures of school business management and will have its appeal to the business man or woman on the board. Public relations are discussed in both Chapters VII and VIII. One may wish the portions dealing with the public's place in curriculum building were more complete; however, there is suggestive matter of this nature in the final chapter.

The format of the text is good, with excellent proofreading, clear tables, and fine photographic illustration. But the book has its faults. The index is incomplete; too many topics are without necessary cross reference; two solid pages of subjects are bunched under the general title "school boards." The bibliography could well be doubled; it contains far too few references to the many Ph.D. theses that have been published in relevant fields and that are available in all libraries of the large universities as well as those of the larger cities; many board members are students and should know of this extensive research material. If a second edition should be called for, 140 pages of matter pertaining to the

personnel and business of the Association could well be omitted; as a handbook for boards it is a fine yearbook of the association.

The general excellence and usefulness of the volume, however, far outweigh its faults. Reliable literature in the field is not too plentiful. The report should have very wide circulation among both board members and administrators; it is reliable, orthodox, and thoroughly sound. Moreover, it is well-written and readable.

L. J. BENNETT

Ohio Wesleyan University



ELEMENTARY COURSES IN THE HUMANITIES. Report of the Third Annual Conference held by the Stanford School of Humanities. Foreword by F. W. Strothmann. Stanford University Press, Stanford University, California. 146 pp. \$2.00.

This report of the third annual Humanities conference under the auspices of Stanford University offers much that should stimulate as well as challenge the modern educator. The keynote of the conference may be termed a down-to-earth sincerity on the part of the participants. These men are eager to exchange ideas relating to their common interests, and individual theories are advanced by the panel speakers with a commendable lack of dogmatism. Mr. Kenneth Macgowan's initial address on the development of the motion picture, and its potentialities as an aid to education, is informative and thought-provoking; and Professor Theodore M. Greene follows with a scholarly paper on "Liberal Education in the Postwar World—The Condition of Man," in which he sets the stage for the discussion of the topics to be considered by the four committees.

These committees deal respectively with (1) "Elementary Courses in Literature and the Fine Arts," (2) "Required Modern Language Courses," (3) "The First

Course in Philosophy," and (4) "The General Humanities Course." The last three topics evoke some particularly stirring arguments, and penetrating comments from members of the audience as well as by the panel speakers. Professor Walter V. Kaulfers, of Stanford University, is especially eloquent in his plea for equal emphasis upon speaking and reading knowledge in the study of a foreign language. Professor William R. Dennes of the University of California serves as Chairman of Committee Three; and his introduction to the discussion on philosophy is stated succinctly and with a fine intellectual honesty. The verbal fireworks elicited by the consideration of the introductory course in General Humanities is an encouraging indication that professors and public are becoming acutely aware of the importance of giving college and university students an early background course in general culture, even though considerable doubt may exist as to the scope and method of presenting the survey. Chairman R. F. Arragon of Reed College closes his able introduction of this topic with the statement: "Interpretative teaching that is both sensitive and scholarly is the heart of the general humanities course, as of all teaching in the humanities." Thus is expressed an ideal, but it is an ideal toward which all conscientious teachers must strive.

Stanford University merits a vote of thanks from educators for sponsoring yearly such forum discussions of the Humanities, and it is doubly fortunate that the programs are preserved in print, thereby reaching untold numbers of teachers unable to attend these conferences. From such frank considerations of current curricular problems, higher education must derive ideas that broaden educators' outlooks and benefit subsequent teaching techniques.

ROBERT AVRETT

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ENGLISH

LEARNING OUR LANGUAGE by Thomas F. Dunn and Charles A. Ranous. Wm. C. Brown Co., Dubuque, Iowa. 379 pp. \$2.50.

If you want a new experience in teaching English composition, then select *Learning Our Language*. The authors have taken into consideration the various schools of thinking in language study today. In addition to the standard works of grammarians such as Jespersen, Curme, and Fries and of the historians, among them Emerson, Wyld, and Baugh, they are thoroughly aware of what is being done in more recent years at the Institute of General Semantics and by I. A. Richards, by the speech physiologists and physiologists, by the psychologists of language, and by the social scientists who are examining language as a form of social behavior. It is refreshing to find a textbook that is so thoroughly scientific in its approach. These authors always keep in mind the different levels of speech and strive to make the student conscious of the different areas of usage. There is not a single standard of usage and once the student is able to differentiate the type of English he is employing, hearing, or reading, he is well on his way to understanding the general principles and attitudes which he can use in settling questions of language. Each chapter of this book is followed by an ample number of questions and exercises which serve to teach the student to observe his language and gain some idea of the nature of it so that he can comprehend in part the world about him. In this world of closely-knit communication today, he needs more than ever the power of accurate observation, the ability to describe what he has observed and to make differentiations. Observation is the first step in the process of learning, leading to the basis for generalizations about language.

The book is divided into three parts: (1) the symbolic nature of language; (2) the conventions of language; (3) the world

perspective of language. In the first part the meaning and uses of language symbols are treated. The difference between report language and emotive language is well illustrated. The student begins to comprehend why he and his friends choose one kind of soap, toothpaste, or cigarette instead of another and why his conduct which seemed deliberate before is what it is. He will begin to distinguish between information and propaganda; in short, begin to understand his language world. This section begins with an analysis of the definition of language given by Louis H. Gray in his *Foundations of Language* and continues by means of the inductive method, the method employed throughout the text, to show the relationship of words to things.

The second part considers the different language areas, beginning with a quotation from Curme's *Syntax*: "The lesser grammarians, who so generally present only one form of English, not only show their bad taste, but do a great deal of harm in that they impart erroneous ideas of language." The authors point out that those who shudder at *ain't* or grin at *Hit's a fur piece up the road* are not yet linguistically mature even though they may never use the expressions themselves. They show that the knowledge of the various levels of speech helps to minimize race, sectional, and social conflicts. To a great extent cultural isolation accounts for many dialectal differences. In this section one also finds an analysis of punctuation and the treatment of word order patterns in the grammar of standard English. Different types of Standard English are well illustrated and analyzed: journalistic, commercial, scientific, and literary.

In the last part, the question of English in the world today in relation to other languages is discussed. The authors point out how small the world has become in that one can breakfast in New York and dine in London or Paris and the effect that this proximity will probably have, for we are not only the inheritors of 3,500 years

of writing, but are the speaking neighbors of everyone around the globe. We are citizens of the world, with all types of communication at our command: books, newspapers, radio, moving pictures, and now television and radar. The major geographical areas of language are pointed out and a short history of literary English is given as well as the reasons for language change. One can see how the future of the language can be predicted by observing the mistakes of the present.

At the end of this well planned analysis of the English language there is a good selected bibliography. This is a stimulating and interesting approach to our language. Unfortunately the book suffers somewhat from a lack of careful proofreading and some very obvious typographical errors have slipped through.

MARGARET M. BRYANT

Brooklyn College



HISTORY

THE FORMATIVE YEARS OF THE CATHOLIC UNIVERSITY OF AMERICA by John Tracy Ellis, American Catholic Historical Association, Washington, 407 pp. \$3.00.

The Catholic University of America formally opened as a graduate school on November 13, 1889. John Tracy Ellis makes the period from 1865 to 1889 relive vividly. The book has the quality of a novel. It is the story of Catholic bishops, whose inner thoughts, whose hesitations, doubts, weaknesses, and strengths are revealed in their own letters to one another on the subject of forming a much needed school of higher learning mainly in the fields of theology and philosophy. The original intention was to train priests to become more cultured, more broadened in outlook, more scientific in their approach to the problems of their day.

During the post-Civil War period many wealthy men were endowing colleges. It

was the fashion. In 1876 Johns Hopkins University became the first exclusively graduate school in the country. Thirteen years later followed the Catholic University at Washington through Miss Mary Gwendoline Caldwell's gift of \$300,000. Several bishops toured the country in an attempt to contact other wealthy Catholics. A good number of the bishops at first were against forming a university. They were beset with their individual troubles—the need for new churches, parochial schools, seminaries. And further there was disagreement on where to locate the university.

Two human interest spots stand out. One took place during the Bishops' Conference in Baltimore in 1884, at a point when it was quite probable that action on beginning a new university would be put off for another twenty or thirty years. A Jesuit, Father Robert Fulton, arose and spoke against a new university, stating that rather than have the local secular priests run such a college with their little experience and less education, it would be safer to entrust its control to those who already had experience in such things. Father Thomas S. Byrne who later became Bishop of Nashville arose and asked for the floor. He took up Father Fulton's points one by one and seemed to disprove them. Byrne spoke with such energy and eloquence that he undoubtedly saved the life of the almost strangled idea of a university. It would seem that such little incidents appear later as most important connecting links in the development of historical events. Byrne's speech seems to have been the turning point, for only a few days later it was decided to attempt the founding of a university at once. The other human interest point comes with the various moves, frequently petty, of Bishop Bernard J. McQuaid of Rochester, who became the undercover and outspoken enemy of the Catholic University. He seems like the villain of the story, influencing even Archbishop Corrigan of New York, who, himself seemed quite humanly weak.

The book brings the reader up to the opening day, November 13, 1889, when the President of the United States, Benjamin Harrison and some of his cabinet, and many members of the hierarchy, were present in the rain at the formal opening of the university. Although it began as a higher school of theology, provision was made in its charter for expanding into a full graduate university for clerical and lay students. In keeping with the mind of the Catholic Bishops of the United States who founded the Catholic University "for God and for Country," American methods and American brains were to be used. The book gives a very candid insight into the ways Bishops conduct the business of the Church. It shows that there is rugged American individualism among them.

ARTHUR D. FEARON

University of San Francisco



PSYCHOLOGY

CONTROLLED EYE MOVEMENTS VERSUS PRACTICE EXERCISES IN READING by Frederick Lowell Westover. Contributions to Education No. 917. New York: Bureau of Publications, Teachers College, Columbia University. 100 pp. \$1.95.

This study was undertaken to secure objective evidence concerning the relative merits of three methods of improving speed and comprehension in reading among college students. The report begins with an excellent critical review of certain studies relating to the possibility of improvement in speed and comprehension in reading.

In order to overcome the limitations of previous experiments and to establish more adequate controls, Westover planned his experiment to meet the following requirements: (1) three equivalent groups—two experimental and one control; (2) an adequate number of subjects in each group—30 or more; (3) comparable measures given to all students before and after the

training period; (4) subsequent measures to determine if improvement in reading persists and influences the academic marks earned; (5) rigorous control of all factors excepting the types of training provided.

The subjects of the study were freshmen of Brooklyn College. The tests used were the American Council on Education, Co-operative English Test C-2, Reading Comprehension, Higher Level; The Traxler High School Reading Test; The American Council on Education Psychological Examination for College Freshmen; the Otis Self-Administering Tests of Mental Ability, Higher Examination.

The three groups selected received the following types of training: Group I, including 45 students, were given Strang's *Study Type of Reading Exercises* for two fifty-minute periods a week for five weeks; Group II, including the same number of students, were given the same exercises for the same amount of time, but presented through a specially constructed device for controlling eye movements; Group III, including 50 students, received no special training exercises. At the end of the training period the students were given alternate forms of the two reading tests referred to above. Six months later the same form of the co-operative test that was given during the initial testing period was repeated. Furthermore, the grade points earned by all students during the term in which the training was given and the one that followed were compared.

The results indicated (1) that speed and level of comprehension may be increased by either of the three procedures followed; (2) that speed of reading was improved more through either kind of practice given than through college work only; and (3) that each procedure increases variability in the attainments of students, but that it was greater in the case of Group I than either Groups II or III. At the end of six months "all three methods showed significant gains in reading, with no significant differences between the trained and un-

trained groups in speed and comprehension." Because of the shortness of the training period adopted, it was recommended that the problem be studied further to determine the permanency of improvement produced by a longer period of training.

This is an excellent example of a careful, deliberate attack on one of the issues involved in improving the reading habits of college students. It provides an illuminating summary of studies pertinent to the specific problem investigated, a clear-cut analysis of issues faced in setting up a controlled experiment in this field, and a discriminating analysis of problems meriting further study. The report will serve the needs of two groups of readers: (1) those who wish to find out what investigations reveal concerning the relative effectiveness of different methods of improving speed and comprehension in reading; and (2) those who are concerned with sound techniques of investigation in general and with the kinds of problems meriting further study in the field covered by this investigation.

WILLIAM S. GRAY

University of Chicago



SCIENCE

ATOMIC ENERGY IN COSMIC AND HUMAN LIFE by George Gamow. University Press, Cambridge, and the Macmillan Company, New York. 159 pp., \$3.00.

This is a short book of only three chapters but packed with information and giving a broad over-all view of the present state of our scientific knowledge about atomic energy. It is the eye witness account of a great battle of science or rather a whole scientific campaign with its foundations extending to the furnace-like interior of the stars and to the secret of stellar heat as well as to the bomb and its extraordinary power.

Second only to the overwhelming and cataclysmic importance of atomic energy itself the general public has perhaps been overwhelmed at the flood of printed ma-

terial on the subject running the gamut from lurid to abstract. However, Gamow's book is an outstanding attempt to set forth what science knows in a clear, correct and understandable fashion. Moreover, it is written by a man who knows eminently what he is talking about. The author, who by the way was born in Russia, is one of those who pioneered in the field of subatomic research and he has also proved his ability to ease the general reader into scientific complexities through the astonishing dreams of the redoubtable Mr. Tomkins. The present book is an excellent example of what direct reporting to the public should be without the subterfuge of a Mr. Tomkins or other stooges except the quite incidental introduction of a strange alligator as a new unit of energy.

The first chapter, "Modern Alchemy," tells the story of atomic nuclei, their transformations and the release of atomic energy. The second chapter, "How The Stars Use Atomic Energy," tells about the famous carbon cycle by means of which stellar heat is released and this chapter includes some pertinent theorizing on the origin of our universe and the atoms of which it is composed.

The title of the last chapter, "How Can Man Use Atomic Energy?", is a bit misleading and should perhaps be "How Man *Did* Use Atomic Energy," for it outlines the scientific facts about the greatest engineering project in history and covers the scientific high spots of the famous Smythe Report. Only the last eight pages are devoted to telling us how this energy may be used in the future peace-time work of the world. The reason for such small space for the future is of course obvious. Mr. Gamow no more than anybody else knows exactly what the morrow may bring forth, but he believes that atomic energy power plants will soon be used for the larger and more continuously operating installations, although the cost can hardly be less than coal. Perhaps the greatest possibility is for propulsion of space ships and he ends with the pious hope that we may

use the new energy more for planetary exploration and less for cracking other peoples' skulls.

Of particular interest is the mention of work by two Russians in 1939 who sought a chain reaction such as made the bomb possible but did not quite attain their objective. Then there is a discussion of the possibility of unlocking the energy of atoms other than Uranium, and finally, the question is raised, and further emphasized in the foreword by Henry Norris Russell, of our right to squander the final and ultimate store of energy of the universe. With the atomic age squarely before us this is the kind of book that is worthy of a careful reading by every intelligent citizen.

ROGERS D. RUSK

Mount Holyoke College



SOCIAL STUDIES

CONDITIONS OF CIVILIZED LIVING by Robert Ulich. E. P. Dutton and Company, Inc. 244 pp. \$3.75.

Many philosophical problems face the nations, ours and others. The individual, the nation, the world—these three must be reconciled. How to cultivate the individual, how to secure cultural unity in the national group, how to arouse and develop a world culture—each without superseding or infringing on the domain of the other—is a supreme problem. To fail to do these things makes civilization impossible of achievement.

The author sets a difficult task for himself. It is to discover the conditions under which civilization is possible, "why and how it comes about that whole civilizations rise and fall." It is to seek the fundamental social laws which underlie full and decent living for all peoples. It is a demanding task but one which must be faced in a world which is demoralized, discouraged and, to a considerable extent, dehumanized.

A prime consideration of *civilized* living is *healthy* living. Six basic conditions are stated which assume fundamental experi-

ences in human living: keeping alive physically, the opportunity to perform useful work, standards of excellence, the possibility of unfettered thinking, an abiding faith, sharing and loving. All phases of civilized life must rest upon these primary conditions.

There is a careful analysis of the conditions of personal growth, and this emphasis is needed in a period when there is a decided tendency to forget the individual in mass actions. We do well to remember what the author suggests, namely, that "Civilization exists only in and through the life and work of the millions of individuals who populate this earth." Purpose, balance, courage, confidence, discipline, these concepts dominate the chapter.

Historical perspective is given by an exhibition of the three components of Western civilization. Modernity has provoked many problems such as rationalism, industrialism, scientism, statism, secularism, liberalism, conservatism and defeatism which are aspects of the larger problem of a search for perspective. Against the historical background education is shown to be of supreme importance, and the cultural reconstruction of the world requires international education, effective in spirit and purpose.

Art, so goes the argument of the author, must pervade the life of the individual and of society. Politics, dealing with individuals and groups, and the use of political instruments to further the welfare of man is even of more importance. Power groups must deal with three great issues. The first is that of nationality. The second is the rise of democracy, the emergence of the masses as a factor in politics and economics. The third is the claim of labor to assume a greater share in the modern industrial scheme. And, on the international scene, two systems of political organization now clamor for a hearing and contend for supremacy—democracy and bolshevism.

The discriminating reader will be interested in an outline of modern philosophy which includes the spiritual as well as the physical in a well-rounded scheme of life. And this is because, as the author concludes,

man with almost unlimited power must use his power constructively. "He has to choose either the great decay, or the great embrace. There is nothing in between."

In our strategic age, educators must live largely, conceive in world terms, and match great events with a great philosophy. To their clarity of thinking in terms of our whole civilization this book should form an inspiring stimulus.



THE PUBLIC AND ITS PROBLEMS by John Dewey. Gateway Books, 301 East 18th Street, Chicago 16, Illinois. 219 pp. \$2.50.

PROBLEMS OF MEN by John Dewey. Philosophical Library, New York. 418 pp. \$5.00.

A new book by John Dewey is always an event of moment in the publishing field. Now in a single year two come from the press, the first a reprint of a book written twenty years ago, the outcome of a series of lectures given at Kenyon College; the second consists primarily of reprinted articles which appeared in magazines for the most part during the last dozen years.

The introductions unify and interpret the collections. *The Public and Its Problems* has much to say about Isolationism, a World Federation, sovereignty, and science. But its fundamental tone has to do with his theory of the state. In it there are thoughtful distinctions between the public and private and the social and the individual; and a discussion about the state as an experimental problem. Habit and law are examined along with the *relative* nature of law which is described with reference to time and place. The democratic state is analyzed including such problems as the selection and control of rulers, the nature of individualism, the theory of "Natural" economic laws, the natural and the artificial, and the nature of democracy.

Problems of Men comes to grips with current problems. It continues the development of the pragmatic and liberal point of

view. Throughout the emphasis is upon the consequences of knowledge and acts, the central position of *intelligence* in the solution of social problems, the practical nature of philosophical problems, the commanding position of the scientific method, and true liberalism. The volume has four parts. The first is a series of ten papers on Democracy and Education. The group amplify and extend the point of view of the early book, *Democracy and Education*. In this group are emphasized democracy and education in the world of today, the challenge of democracy to education, the teacher and his world, the Liberal Arts college, the relationship of liberty and social control, and the future of liberalism.

In Part II, devoted to Human Nature and Scholarship, are evaluations and criticisms in current trends of thinking. The throwbacks to medievalism, the challenge to liberal thought of the present day, the revolt against science and intelligence as a method for solution of emerging social and educational problems, the relationships of religion, science and philosophy, the mutability of human nature, a definition of social study, and nature in experience are among the topics considered. Particularly germane is a chapter on the possibility of changes in human nature in connection with the possibility of social reform and progress.

Part III delves into more abstract philosophical problems. Its general theme is Value and Thought. Intrinsic good, the objectivism-subjectivism of modern philosophy, nature and art, and how mind is known, attack some fundamental principles of judgment-values in morality.

The last part has the general title, *About Thinkers*. Here there is a discussion of three prominent philosophers, James Marsh, William James and A. N. Whitehead.

The volume does not explore entirely new territory. Rather it is a further amplification of the author's general views expressed elsewhere. What it does do, however, is to apply general principles to the present-day social and political scene. In keeping with his view that philosophy must

be tested in the activities of life and in the everyday work of the world, Dr. Dewey discriminatingly shows how the shadow of words is sometimes mistaken for their substance, and disarms much which his critics say by showing that many of their arguments, though plausible, lack essential soundness. In such controversial matters as the attempt in some quarters to return to the Thomist philosophy Dr. Dewey shows his most vigorous dissent.

These two volumes, timely as they are, round out and amplify the philosophical point of view which has been for many years actively associated with Dewey's name, and aid soundness in thinking on social matters by means of their clear and forceful analysis of current trends as they relate to the experiential point of view.



THE ROOTS OF AMERICAN LOYALTY by
Merle Curti. Columbia University Press.
256 pp. \$3.00.

Patriotism has been a word which, at least to many radicals, has caused their blood pressure to rise and their blood to boil. It has been used by them as synonymous with One Hundred Percent Americanism which has now also been relegated to the oft-quoted horse-and-buggy days. Waves of approval and disapproval rise about the significance as well as the flavor of words. Such are nationalism, Tory, radical, collectivism, conservative, "the new social order" and *patriotism*.

It is well that a recognized historian who is sanely liberal in his outlook should make a documented study of the question of loyalty, bringing it out of its setting of emotional overtones and presenting a comprehensive historical view. Only so can it be properly understood. The author prefaces his study with these significant words: "The patriotism which we tend to take for granted has a history and a future. But its history has not been written, and its future may be quite different from its past." It is because the author believes in

loyalty, even an improved and extended loyalty, that this book has been written.

The emphasis is on the earlier days of our history of a nation. The method is a scientific investigation of materials from letters, periodicals, government documents, Fourth of July orations, literature and works of art. At times chauvinistic in its elements, sometimes hostile and iconoclastic, patriotism has been a real factor in the making of America. Loyalty is here treated under these divisions: its birth, loyalty to time and place, economics, its nurture and testing, its reconstruction, its critique and testing, and loyalty in a world crisis. The historical viewpoints of the past provide an excellent setting for an examination of backgrounds, while the final chapters point the way to a view which is consistent with our past, and at the same time is progressively pointed toward the maintenance of loyalty in a world order which is changing and which demands greater inter-relationships between the nations.

In the course of the study such timely questions are brought into the reader's purview as teachers' oaths, the National anthem, the salute to the flag, patriotic songs and poems, patriotic societies, liberalism, ecclesiastical positions, anarchism, pacifism, pragmatism, preparedness, "debunking" biographies, minorities, free speech, the "eagle," Thanksgiving Day, Uncle Sam, treason, and Anglophobia.

The reviewer can conceive of no recent volume which will be of more value to the teacher of American history in our high schools than this. We will doubtless have many appeals to "flag-waving" which are not always intelligent as we will from racial groups which would undermine the traditional American structure. It is good to have a study which appeals to thought rather than emotion, and which is concerned with preservation of the valuable without shackling progress for the future in our relations to other nations by a blind thoughtless loyalty which can easily be the source of great difficulties.

THE EDUCATIONAL FORUM

BEHIND THE BY-LINES

(Continued from page 132)

versity of Texas, still in the Dean's office though retired. Dean Pittenger has been a former contributor to THE EDUCATIONAL FORUM and always writes forcefully on fundamental issues.

Edgar W. Knight of the University of North Carolina has received a grant from the General Education Board to supervise the preparation of a documentary history of southern education. Out of this study has grown the present article *Early Opposition to the Education of American Children Abroad*. It is an important addition to the literature of the history of education.

The Changing World was prepared by Carroll D. Champlin of the Department of Education of Pennsylvania State College. Dr. Champlin has been a frequent contributor to THE FORUM having written several articles and a number of book reviews.

One of the questions most frequently asked about the returned soldiers concerns their ability to do superior college work. Horace E. Hamilton answers this question in a survey of leading educational institutions in *How Good Is Our G. I. Student?* Dr. Hamilton is a member of the Department of English of Rutgers University. For thirteen years he lived in China, and served on a destroyer-escort in the Pacific for three years in World War II.

J. B. Shouse, Professor emeritus of Marshall College, Huntington, West Virginia is the author of *The Educational Philosophy of John Dewey* in two articles, the first of which is printed here with the subtitle "Changing the World Through Action."

The other article is scheduled for future publication.

Toward a Grammar of Educational Motives is an article review by Kenneth D. Benne, a member of the teaching staff of Teachers College, Columbia University. This is a critical comment on an important recent publication. Dr. Benne is a former contributor to THE FORUM.

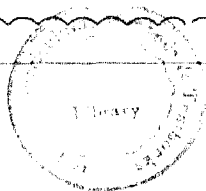
Poetry for the issue has been written by Alexander Frazier, *A Child in Error*; Lilla Rachel Palmer, *Opportunities*; Lucille Potter, *New Bridge* (Miss Potter is an English teacher at La Harpe Community High School, La Harpe, Illinois); Dorothy de Zouche, *Two Men Stood on a Hill*; Gerhard Freidrich, *Fragment from the Prologue to Pennsylvania*; Roberta M. Grahame, *Crystals*; Gladys Vondy Robertson, *Bloody Waters*; Martha Fusshippel, *Beauty* (Miss Fusshippel is a teacher in the Primary Grades of the Cincinnati schools and is a member of Zeta chapter). Except where the location is designated, the poet has contributed to THE EDUCATIONAL FORUM in previous numbers.

Book reviews have been written by reviewers from the University of Colorado, Wichita Municipal University, Tulane University, Ohio Wesleyan University, Brooklyn College, University of San Francisco, University of Chicago, Mount Holyoke College, Heidelberg College, Richmond Hill High School (New York), and the Instituto Cultural Argentino-Norteamericano of Buenos Aires, Argentina.

The Editor

Peaceful living is the final issue of civilization and the summation of human desires. The direct approach of diplomacy to, and the oversimplification of the definition of, peace have obscured the fact that the permanent paths through the maze to freedom from war are indirect and infrequently recognized. Peace is not just absence of armed conflict.—Annual Report, Carnegie Corporation of New York, 1946

The
**EDUCATIONAL
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January 1947

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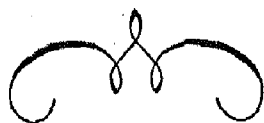


Volume XI

PART II

FROM THE GENERAL OFFICE
ANNUAL LECTURE AND DINNER
INTRODUCING THE NEWLY-ELECTED
LAUREATE COUNSELOR
CHAPTER INSTALLATIONS
IN TRIBUTE TO A FOUNDER
Edward C. Elliott
KAPPA DELTA PI LECTURER PASSES AWAY
LAUREATE MEMBERS—IN MEMORIAM
CHAPTER PROGRAMS
THE CHAPTERS REPORT
BED-TIME STORY OF 5045 A.D. IN MARS
Marie Brawka
AT THE FOOT OF THE RAINBOW
Evelyn Hellman

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The Educational Forum



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VOLUME XI

January, 1947

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THE EDUCATIONAL FORUM

VOLUME XI

JANUARY



NUMBER 2

1947

From the General Office

THE Executive Council of the Society met at the Netherland-Plaza hotel in Cincinnati on November 23 and 24. All members were present. There was much business to be transacted.

Much time was given to the consideration of plans for regional conferences of Kappa Delta Pi for this spring. Chapters had been consulted regarding their wishes about the regional conferences, and tentative plans were prepared.

Petitions from a number of groups were considered, and progress is being made looking to the establishment of several new chapters.

Plans were made to resume the regular annual dinner at which the annual lecture of Kappa Delta Pi is to be given. An account appears elsewhere in this issue.

Reports of the various officers were heard. Officers were busily active in their duties. It was reported that there are now over 60,000 members in the Society. Five installations were made by officers, and their representatives.

It was voted to reinvest funds received from overdue securities and also some additional funds in Series G, Government Bonds. These transactions have now been completed.

The Council reiterated its former action that emblems of the Society shall be

confined to the badges and charms in yellow gold which are the official emblems. The use of the emblem is not allowed on purses, cigarette holders, or on jewelry other than the official emblems.

It was announced that 9,000 copies of THE EDUCATIONAL FORUM were printed for the November issue. This is 20 per cent above the number a year ago. The price of subscriptions remains as formerly despite the fact that new contracts for printing are at a higher rate.

Articles and excerpts from them are being used in other magazines and books. This fall *High Points* of the New York City Schools reprinted the article on examinations, written by Dean Freeman, in full from our May issue. The *Teachers Digest*, *The Education Digest*, and the *School Review* are among the journals which have used excerpts or synopses of Dr. Freeman's article in recent issues.

Some changes are taking place in the personnel of the General Office. Mrs. Wilma Case, who has been chief stenographer for more than two years, and who attended the Milwaukee meeting, will close her work in the office as soon as her successor is chosen. She finds that keeping house is a full time task, now that her husband has returned from military service. Miss Dorothy Frey, of New Bremen, has been

giving half time service in the office this year, at the same time studying music in the Heidelberg Conservatory of Music. Miss Evelyn Cockley and Miss Ruth Anderson, Heidelberg students, are also part time assistants who aid with the growing business of the Society.

The revised Constitution and By-laws of the Society (Edition of 1946) has come from the press after many delays caused by illness and other difficulties in the office of our printers. Copies are being mailed to counselors of chapters for those initiated during the last summer and fall. Others may secure copies by addressing the office of the Recorder-Treasurer. The *Manual for Officers* will soon come from the press.

Volumes in the Kappa Delta Pi Lecture Series written by Dr. George S. Counts and by Dr. John Dewey, have been reprinted recently.

The Editorial Board of THE EDUCATIONAL FORUM has been increased to again make the full board of eight members. Recent additions to the Board are: George S. Counts, Thomas C. McCracken, Ernest O. Melby and Roscoe L. West. The full list of members is given following the title page of this issue. Dr. Philip W. L. Cox retired from the Board after giving his services during two biennia. Members are appointed biennially by the Editor, with confirmation by The Executive Council.

At a meeting of the Editorial Board of the EDUCATIONAL FORUM in New York City, December 13, six members of the Board were present as follows: Dorothy Canfield Fisher, I. L. Kandel, Roscoe L. West, George S. Counts, Thomas C. McCracken and Ernest O. Melby. It was not possible for Drs. Thorndike and Kelley to attend. Many suggestions were made for future issues of the FORUM. It was an exceedingly profitable meeting. The thanks of the Editor goes to each of these busy men and women who gives so generously of his time to further the work of our Society. The meeting was held at the New Weston Hotel.

During the summer a number of copies of books in the Lecture Series were distributed to chapters of the Society without charge. Many chapters have written of their use as gifts to outstanding students, to libraries, to members, and in other ways. For several years it has been the practice of The Executive Council to distribute copies remaining of titles which have gone out of print to the chapters. A small number of each title remains in the General Office for sale.

The attention of members and others is called to the fact that THE EDUCATIONAL FORUM may well be used as a gift. The subscription price is only \$2.00 to non-members of the Society. The use of subscriptions as gifts is growing.

The inventor of the automobile has had more influence on society than the combined exploits of Napoleon, Ghengis Khan and Julius Caesar.—W. F. OGBURN.

Annual Lecture and Dinner

THE nineteenth in the Kappa Delta Pi Lecture Series has been prepared and the manuscript is in the hands of the publisher, The Macmillan Company. The lecture is by Dr. Harold Benjamin, who is Dean of the School of Education of the University of Maryland. Recently Dr. Benjamin has also held the position of Director of International Relationships in the United States Office of Education. He will lecture at the annual dinner meeting of the Society at the Annual Dinner at the Ambassador Hotel, Atlantic City, at 6:30 P.M. on the evening of Tuesday, March 4. The price of the dinner has not yet been arranged at the time of going to press, because of the unsettled condition of the food markets. The dinner will be served at

as reasonable a rate as possible. Tickets may be secured from the office of the Recorder-Treasurer, Heidelberg College, Tiffin, Ohio.

Plans are being made for an unusually excellent meeting. Of course the primary event will be the lecture itself, on the subject, "Under Their Own Command." This is a study of fundamental principles of education the world over. It is hoped that autographed copies may be on hand for sale immediately after the dinner.

The Executive Council will again be in session in connection with the meeting. Doubtless many will attend the meeting of the American Association of School Administrators, being held concurrently in Atlantic City.

Introducing the Newly-Elected Laureate Counselor

THE vacancy in the office of Laureate Counselor caused by the death of Dr. Bagley was filled by The Executive Council in the election of Dr. Edward E. Evenden, of Teachers College, Columbia University. He has been appointed to fill the remainder of the term covering the biennium, 1946-48, and will hold office until the meeting of the Convocation in 1948.

Dr. Evenden has had an unusually fine educational experience which prepares him for this educational service. For more than a quarter of a century he has been a member of the Faculty of Teachers College, Columbia University. Since 1944 he has been chairman of the committee of Teachers College on the Doctor of Education degree. He was associate director of the



EDWARD S. EVENDEN
Laureate Counselor

National Survey of the Education of Teachers, 1930-33. During the years 1938-44 he was vice chairman, later chairman, of the Commission on Teacher Education of the American Council on Education. Among other offices he has held the presidency of the National Society of College Teachers of Education, has been vice president of the Eastern States Association for the Professional Education of Teachers and, since 1923, has been a member of Committee on Standards and Surveys of

the American Association of Teachers Colleges.

He has participated in a number of school surveys and is the author of a variety of books in the field of education. For many years he was a member of the department of Teachers College in which Dr. Bagley served and he is a member of the Laureate chapter of Kappa Delta Pi. He is peculiarly fitted to continue the work on the Executive Council which was so well done by Dr. Bagley for so many years.

Chapter Installations

FIVE new chapters were installed last May: Zeta Beta, State Teachers College, Duluth, Minnesota, Dr. William McKinley Robinson, installing officer; Zeta Gamma, State Teachers College Troy, Alabama, Dr. T. C. McCracken, installing officer, assisted by Dr. Katherine Vickery; Zeta Delta, Sul Ross State Teachers College, Alpine, Texas, Dean T. H. Etheridge, installing officer; Zeta Epsilon, the University of Toledo, Toledo, Ohio, Dr. E. I. F. Williams, installing officer, and Zeta Zeta, State Teachers College, New Paltz, New York, installed by Dr. Katherine Vickery. This brings the number of institutional chapters to 150. Brief descriptions of the installations at Duluth and Alpine are given below.

ZETA BETA CHAPTER

State Teachers College, Duluth, Minnesota

The installing officer, Dr. William McKinley Robinson, writes of the installation of Zeta Beta chapter:

We arrived in Duluth Friday and had the pleasure of initiating the charter members and installing the Zeta Beta Chapter on the campus in their quarter of a million Tweed Hall, a beautiful memorial home of 27 rooms left with all the original furnish-

ings in it. In this building the college holds its special affairs. This was followed by a reception and banquet in the Duluth Hotel. The entire occasion was splendidly arranged and beautifully carried out. Four members of the faculty assisted in the initiation services. One of them, Miss Taimi Ranta who is a supervisor in the college training school, claims her inspiration and early guidance as having been derived from Doctor McCracken in Ohio University's chapter of Kappa Delta Pi.

ZETA DELTA CHAPTER

Sul Ross Teachers College, Alpine, Texas

Zeta Delta Chapter of Kappa Delta Pi was installed in Sul Ross State Teachers College, Alpine, Texas, May 20, 1946 by Dean T. H. Etheridge, assisted by President R. M. Hawkins and Mr. M. C. Kay. President Hawkins and Dean Etheridge hold membership in Delta Theta chapter and Mr. Kay in Lambda chapter.

Executive President T. C. McCracken had expected to install the chapter but the threatened railroad strike prevented his coming, so he delegated Dean Etheridge to do the honors. It was a sore disappointment to all that Dean McCracken could not be present.

Following the installation and organization, a lovely dinner was served to seventeen Kadelphians and their guests. Music was provided by Mr. Erle T. Moore, accompanied by his wife at the piano. After the introduction of members and guests by Dr. J. B. Roberts, sponsor of the chapter, Dean Etheridge and Dr. Hawkins spoke. Mary Jane Walker served as toastmaster.

The following persons were initiated: Billie Rae Binion, Dorothy Buhler, Lois Burleson, Dorothy Chapman, Dorothy Cotten Daughterty, Dora Frances Hagelstein, Laura Oberling, James F. Rogers, Jean Elizabeth Stephenson, Diamantina Urias, Hipolita Valenzuela, Mary Jane Walker, Velma Workman and Dr. James Brodie Roberts.

In Tribute to a Founder

A CONSIDERABLE portion of Part I of this issue is given over to honoring Dr. William Chandler Bagley to whom, in large measure, Kappa Delta Pi as a Society is indebted for its origin and progress. He was Dean of the School of Education of the University of Illinois when he, with a group of students of the University, planned the Education Club which later grew into Kappa Delta Pi. It is given to few men to see movements which they have sponsored grow to such dimensions. For thirty-six years Dr. Bagley was privileged to see Kappa Delta Pi grow and to share actively in its growth as a founder, a president, and as Laureate Counselor. It is probable that he little dreamed when the small group planned their organization in 1911 that he would live to see it a prosperous organization of one hundred and fifty chapters which in the course of their history have initiated more than 60,000 members.

The story of Dr. Bagley's work and his relationship to Kappa Delta Pi is told in four articles in this issue. A full-page photograph is reproduced that the many who have been students, readers and friends may have this permanent record of one whom they honored and reversed. The Executive Council has paid tribute to him and his unselfish devotion in an *Appreciation* with which the issue is introduced.

EDITOR'S NOTE: The following, written almost

a score of years ago, estimates his personal qualities and philosophy.

A HAPPY WARRIOR

Columbian Bagley on the heights
Deliberately
Now sets new fallacies to rights,
Speaking sedately.

'Gainst those who find our ardor vain
He reasons duly
With evidence concrete and plain
And speaking truly.

Wide study in his chosen field
Has much refined him.
What weapons his opponents wield
Don't seem to blind him.

The hopes our fathers entertained
Of education
In Bagley's theories maintained,
Find confirmation.

How schools might all the people serve
They had a vision
Which Bagley can and does preserve
From cheap derision.

With Bagley for debating set
There's no receding
And in his tilts he can't forget
His gentle breeding.

Hail, Bagley, scholar, patriot, seer,
A teachers' teacher;
God grant you many a fruitful year
Our civic preacher.

—From *Educational Review*,
June, 1927

Kappa Delta Pi Lecturer Passes Away

IT was probably not known to those who attended the banquet of Kappa Delta Pi in Milwaukee last March that Dr. Judd was a sick man when he delivered the lecture. Immediately after this occasion he entered a hospital in Chicago for an operation and was bedfast until his death which occurred in Santa Barbara on July 8. He was a valued member of the Laureate chapter and was always keenly interested in the Society. On several occasions he was present at the annual dinner lectures.

At the request of the editor Dr. Edward C. Elliott, President Emeritus of Purdue University, who was closely associated with Dr. Judd throughout his professional career, has written of his life and work.

DR. CHARLES HUBBARD JUDD
1873-1946



Charles Hubbard Judd—1873-1946

A Personal Appreciation

THE closing of the career of Charles Hubbard Judd last July caused a deep sense of personal loss to thousands of men and women throughout the world, concerned with the business of education. I am one of those who, during many years, was a beneficiary of the friendship and professional association of this unique, large scale personality. With him came the end of a distinctive chapter in the record of individual creative leadership in American education.

When the sorrow-making, though not unexpected, word came, I recalled the

pithy paragraph that appeared in *Time* during the winter of 1938.

"Tall, goateed, strong voiced Charles Hubbard Judd celebrated his 65th birthday this week, and will retire as head of University of Chicago's Education Department in June. To educators, this is roughly equivalent to what the retirement of Chief Justice Charles Evans Hughes (whom Dr. Judd resembles in physical demeanor) would mean to jurists. Since Psychologist Judd at 36, went to the University of Chicago from Yale, where he was the director of the psychological laboratory, he has become perhaps the first U.S. educational statesman."

But this crystal characterization has one

fault. There is no "perhaps" about his place as an educational statesman. For those who know will join in the assertion that C. H. J. was easily first in that small group of educationalists who ever saw clearly and ever acted courageously and constructively.

Last March I travelled to Milwaukee for the Biennial Convention of Kappa Delta Pi, expressly to hear the convocation address, "Teaching the Evolution of Civilization." Most of all I craved a visit with my long time friend. We had not been together for many months.

There was a thrilling satisfaction in having a part in the ovation given C. H. J. at this his last public appearance in the role of a master teacher. (And with us, too, was that other lovable lost veteran and leader, William C. Bagley.)

Among scholars and scientists he was classified as a psychologist; among psychologists as an educational psychologist; among teachers as a lucid interpreter of education as a unifying social science; among administrators as a staunch crusader for standards and for democracy in education. He was all these, and yet more. Convincing evidence of this is to be found in the voluminous products of his pen over the space of forty years—his books on the application of psychology to the fundamental teaching process, and his editorial judg-

ments recorded in *The School Review* and *The Elementary School Journal*. He wrote as he spoke—with vigor, clarity and conviction.

C. H. J. had a superior mind, rigorously trained in the scientific method. It always seemed to me that his great influence came from his own stern self-discipline and his capacity for complete personal detachment. For him the problems of teaching and education were to be solved in terms of people and not of particular persons; for institutions rather than for individuals. He was a relentless critic of superficial thinking and of all self-centered hypocrisy. Withal he was an intensely human person, possessed of a rare quality of sympathy with, and understanding of, children. What a delight he always was to the children of my household whenever he was with us.

His work is done, and well done. It would be an enterprise worthy of Kappa Delta Pi to undertake the preparation of an authentic account of the many professional accomplishments of this man who accepted and followed the instructions

"Go do your work and be strong
Halting not in your ways
Balking the end half won
For an instant dole of praise."

EDWARD C. ELLIOTT

The December, 1946 issue of *The School Review* devotes a page and a half to Dr. Judd's *Teaching the Evolution of Civilization*. In the editorial comment it is noted that this is a topic which interested Mr. Judd throughout his professional life. The editorial closes:

It is unfortunate that this little book is one which is not likely to come naturally into the hands of the teachers of the social studies. They

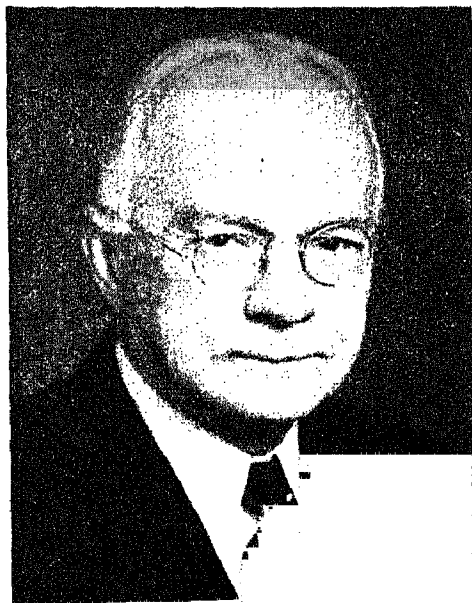
will find it more stimulating and more helpful than many a yearbook or similar document which, as is usually the case, is a compilation of chapters by several different authors. It is a consistent development of one major theme by a writer who, although not a high school teacher of the social studies, was in all other respects pre-eminently qualified to speak on this subject. The influence of Mr. Judd on American education through his writing, teaching, and direction of research will remain for many years. It is inspiring to find his final contribution so modern and stimulating.

The National Education Association placed a special order for two hundred copies of Dr. Judd's book for distribution to the libraries of institutions having chapters of Future Teachers of America.

A suggestion: This is a valuable book recommended for your own library, or for a gift you may wish to make to a friend. It may be ordered from The Macmillan Company.

Laureate Members-In Memoriam

DURING the last year four members of the Laureate chapter passed away: Dr. William C. Bagley, Dr. Patty Hill, Dr. Herman H. Horne and Dr. Charles Hubbard Judd. Notice of the passing of Drs. Bagley and Judd is given elsewhere in this



DR. HERMAN H. HORNE

issue. Dr. Patty Hill, kindly friend and teacher, a leading exponent of the kindergarten idea in this country, is remembered



DR. PATTY SMITH HILL

by the hundreds of students and faculty who knew her at Teachers College, Columbia University. Dr. Herman H. Horne, idealist philosopher, scholarly and inspiring teacher, who was always keen and incisive in his comments on the educational scene, was for many years professor of philosophy in the School of Education of New York University. Dr. Hill was elected to membership in the Laureate chapter in 1938 and Dr. Horne in 1943.

Chapter Programs

ZETA CHAPTER

University of Cincinnati, Cincinnati, Ohio

October 7—Speaker: Mrs. Marshall Bragdon—"Let's Understand Each Other."

November 4—Speaker: Miss Kathleen Tracy—"Riverview Neighbor House—An Experiment in Friendliness with Country People."

December—University of Cincinnati Teachers College—Christmas Party.

January 6—Speaker: Charlotte Haupt, Sculptress—"Against the Current." Discussion with Demonstration, Guest Night.

February—Scholarship Bridge Party.

March 3—Business Meeting. Election of New Members.

April 13—Pledge Tea—3 to 6 P.M. Historical Sketch of Zeta Chapter directed by Mary Louise Schroth.

May 5—Initiation Banquet (Speaker to be announced).

June 5—Teachers College Alumnae Association. Annual Banquet.

NU CHAPTER

Miami University, Oxford, Ohio

The program for the year is centered around the theme, Personality Development.

November 12—Initiation. Dr. Miner—Speaker.

December 10—Christmas Party.

February 11—Movie.

March 11—Reception for Freshmen.

April 8—Initiation.

May 13—Picnic sponsored by New Members.

PI CHAPTER

*Michigan State Normal College,
Ypsilanti, Michigan*

During October and November, Pi chap-

ter has concessions at football games, the proceeds of which are used to finance the chapter's activities and to build up a loan fund.

October: Orientation Meetings.

November: Meeting at the home of the counselor at which committees appointed at the October meeting report and the year's program is planned.

December: Christmas party at the home of a former counselor, Dr. Theodore Lindquist. It is the custom to have an alumnus of the chapter for the speaker.

January: Election and pledging of new members.

February: Meeting with two or more superintendents of nearby high schools, who carry on mock interviews with Kadelpians as prospective candidates for teaching positions.

March: Business meeting in preparation for the banquet.

April: Annual initiation banquet. In 1947 the twenty-fifth anniversary of the establishment of Pi Chapter will be observed.

May: Honors Tea at which freshmen and sophomores of high scholastic achievement are entertained.

June: Alumni Breakfast.

ALPHA DELTA CHAPTER

*Florida State College for Women,
Tallahassee, Florida*

October 24—Business Meeting, Dean Eyman's Office.

November 18—Pledging Service. Address by Dr. Broward Culpepper, Club Room, Rowena-Longmire Building.

December 3—Initiation Service; Christmas Program, Club Room, Rowena-Longmire Building.

January—Business Meeting, Dean Eyman's Office.

February—Initiation Service; Founders' Day. Address by Dr. W. T. Edwards, Club Room, Rowena-Longmire Building.

March—Party for Honor Freshmen in School of Education, Home of Dr. and Mrs. Paul F. Finner.

April—Business Meeting, Dr. Eyman's Office.

May—Initiation Service; Election of Officers; Address.

ALPHA KAPPA CHAPTER

*Indiana State Teachers College,
Terre Haute, Indiana*

October 22, Tuesday, 6 o'clock, Student Union. Business: Voting on candidates for membership.

November 14, Thursday, 6 o'clock, Student Union. Initiation of new members. Program: A book review, Mrs. Clara A. Reece.

January 2, Thursday, 6 o'clock, Student Union. Business: Voting on candidates for membership.

February 6, Thursday, 6 o'clock, Student Union. Initiation of new members. Program: Speaker, Professor Elmer Porter.

March 6, Thursday, 6 o'clock, S.U.B. Cafeteria. Luncheon meeting. Program: Speaker, Professor Walter O. Shriner.

April 3, Thursday, 6 o'clock, Student Union. Business: Voting on candidates for membership.

May 1, Thursday, 6 o'clock, Student Union. Initiation of new members. Election of officers: Program: Speaker, Professor Bessie Noyes.

May 11, Sunday, 6 o'clock, Student Union. Tea for outstanding freshmen.

ALPHA LAMBDA CHAPTER

*University of Denver,
Denver, Colorado*

Thursday, September 27, 1945—"Fu-

ture Political and Economic Problems." Chairman: Mr. Maurice Ahrens. Speaker: Mr. Ben Bezoff.

Friday, October 19, 1945—"What Songs Shall America Sing" Chairman: Mr. Arthur Jackson. Speaker: Miss Lucile Wilkin.

Friday, October 26, 1945—C.E.A. Breakfast, Olin Hotel. Chairman: Miss Emeline Avis.

Saturday, November 17, 1945—Initiation, Dinner Meeting, Buchtel Club. Chairman: Mrs. Helen R. Gumlick. Music.

Thursday, January 17, 1946—"The Significance of Differences Between Individuals." Chairman: Miss Romona Chambers. Speaker: Dr. Alfred H. Washburn.

Friday, February 15, 1946—"Current Broadway Plays." Chairman: Dr. W. D. Asfahl. Speaker: Dr. Campton Bell.

Saturday, March 9, 1946—Initiation, Dinner Meeting, Buchtel Club. Chairman: Miss Helen Allphin. Music.

Thursday, April 18, 1946—South High School "Town Hall of the Air." Sponsor: Mr. Gerald Willsea. Chairman: Miss Laura Fisher.

Friday, May 17, 1946—Initiation, Dinner Meeting, Buchtel Club. "Broadening Our Views in Elementary Education." Chairman: Miss Thelma Miller. Speaker: Dr. Gilbert S. Willey.

ALPHA XI CHAPTER

*College of William and Mary,
Williamsburg, Virginia*

Alpha Xi Chapter, located at the College of William and Mary, Williamsburg, Virginia, is now in the process of being reinvigorated. During the war years the organization lost most of its potency, and our program for this year is to regain this former power and prestige. The chapter has recently begun a membership drive and

the results, not yet established, should be the preliminary step in seeking our goal.

In order to gain the interest of possible future members and of the faculty of the college and the local school, the chapter held an Open House in which we discussed the values of our society, and helped to spread our ideas.

It plans to hold forums at the meetings, and have local educational leaders speak to it once it has increased its membership. The theme around which these programs will be built will include such factors as raising teachers' standards and the controversy concerning teachers' salaries. Both problems are prevalent and vital to our future welfare, and the chapter feels, as an educational society, that it is able, in a small way, to contribute to their final solution by placing them before future teachers and urging their recognition.

The program as a whole is still in a formative stage, but perhaps by the next issue there will be more definitive news.

ALPHA PSI CHAPTER

Heidelberg College, Tiffin, Ohio

November 17, 1946—A tea was held for all freshman, sophomore, and junior education students at which the members attempted to make known the ideals and purposes of Kappa Delta Pi. A special initiation ceremony was held after the tea to take in a new member.

December 17, 1946—The program will be devoted to a discussion of Christmas programs carried on in high schools with which we are familiar.

January 14, 1947—The chapter will hold a joint meeting with the Education Club. The speaker will be an exchange teacher from England. She will compare our system of high schools with the English system.

February 11, 1947—An initiation of new members will be held, followed by a

banquet to celebrate the twentieth birthday of the chapter.

BETA GAMMA CHAPTER

State Teachers College, Indiana, Pennsylvania

Beta Gamma chapter has selected for its year's program "Education in Foreign Countries." We felt that this is a topic that none of us knew much about and one that will prove profitable to us in the future. Countries which will be included in our discussions are Panama, England, China, and Germany.

We have already had one discussion and that dealt with education in the Panama Canal Zone. It was discussed by Mr. J. Stanley Cook, a member of our English faculty. Those who heard Mr. Cook's talk were convinced that the Canal Zone must be the ideal place to teach. "Of all the people in the Canal Zone, the teachers are most fortunate," related Mr. Cook. "There is no school board to contend with, and the teacher has a great deal of freedom in the conduct of his classes and the choice of subject matter. He has a much lighter teaching load than a United States teacher. The beginning salary amounts to approximately \$3,000; there are no taxes. Teachers and townspeople intermingle to a much greater extent than here; they are not set off in a special group of their own." It sounds like a "teachers' paradise."

We are looking forward to a successful year and know the program we have selected will make it one.

BETA IOTA CHAPTER

Western Michigan College of Education, Kalamazoo, Michigan

October 2—Program by members of Kappa Delta Pi.

November 6—Freshman Chocolate given in honor of outstanding freshmen.

December 4—Christmas program with

Dr. Thompson as guest speaker.

January 8—Initiation of new members. President Sangren will speak on the subject "Student responsibility for world citizenship."

February 12—Dr. Alwood will be the guest speaker.

March 5—Program by members of Beta Iota Chapter of Kappa Delta Pi.

April 2—Dr. Gibbons will be the guest speaker.

May 7—Program by initiates.

June 4—Annual program at the home of our chapter sponsor, Dr. William McKinley Robinson.

BETA NU CHAPTER

*Black Hills Teachers College,
Spearfish, South Dakota*

Beta Nu chapter is carrying out a year's program on South Dakota, believing "Know your state" is a good slogan for any group.

A Christmas greeting, in the form of a news letter, went out to all Beta Nu Kadelphians everywhere. It contained "thumbnail sketches" of the interesting items from the lives and activities of the members since 1941, no news letter having been issued during the war period. By this means it is hoped that interest in Beta Nu chapter will be kept alive in the absent members.

BETA OMICRON CHAPTER

*State Teachers College, Milwaukee,
Wisconsin*

September 18—Reunion. Panel: Civilian vs. Military education. Edwin Taibl and Halbert Gates, speakers. Refreshments were served after the program.

October 23—Dr. Elizabeth Kerr, English instructor at the college, presented a book review of "Science and Criticism" by Herbert Mueller. As the other part of the program, Peggy Kretschmer interpreted recorded music for the group.

November 8—Beta Omicron chapter acted as host for the annual all-state breakfast held at 7:30 A.M. at the YMCA in Milwaukee. Guest chapters included Beta Theta chapter of Oshkosh, Beta Tau chapter of La Crosse, Delta Nu chapter of Whitewater, and Epsilon Omicron chapter of Eau Claire. Dr. Dorothy McCusky, recently appointed curriculum coordinator for the Wisconsin state department of education, was guest speaker. In her talk, Dr. McCusky emphasized the fact that Wisconsin teachers should expect and demand more than they are now getting. The community and students are not aware that schools need more public funds. Dr. McCusky, a former lieutenant in the WAVES, warned that there is not much time to educate students for the atomic bomb. Over half of the guests were from the Milwaukee chapter of Kappa Delta Pi.

The program for the rest of the year is as follows:

December 11—Musical and Book Review.

January 15—Annual Potluck Supper at Mr. Lazenby's.

February 9—Pledge Tea.

February 19—Initiation. Banquet. Speaker.

March 19—Round Table.

April 23—All-College Honors Tea. Music. Speaker.

May 25—Pledge Tea.

June 4—Initiation Banquet. Speaker. Election of officers.

BETA PI CHAPTER

*New York University, New York,
New York*

The program theme for this year is "Meet the New Faculty." On October 5, at the first meeting, the new Dean of Instruction, Francis C. Rosecrance addressed the Chapter.

The second speaker in the "Meet the

New Faculty" series was heard at the November 2 meeting. Dr. Florence Beaman, Dean of Women, School of Education, spoke on the topic, "Education Waste in Genius and Retarded Groups."

Dr. Laura B. Harney, elected president for 1946-47 resigned before the first chapter meeting. The Army drafted her—not through the "Greetings" channel—to serve as librarian in the European Theater of Operations.

Mr. John W. Tietz was elected as the chapter president and Miss Anita Niebank as the vice-president.

BETA TAU CHAPTER

*State Teachers College,
La Crosse, Wisconsin*

Objective: To broaden our attitude on world government, especially as it affects education. To investigate UNESCO and some of its problems.

Plan: 1st Meeting—Mr. Laux of our history department will lead a discussion on the progress that has been made toward world government—and the problems which are hindering world cooperation.

2nd Meeting: (tentative) A discussion, led by Miss Stuart, an exchange teacher at a local Junior High School from England, on the comparison of the English to the American Educational system.

3rd Meeting: Similar to the 2nd, but led by Miss Merchant, a Spanish Professor at Teachers College who has taught in Puerto Rico, which, although it is an American system, should shed some light on Educational Problems in Latin American countries.

4th Meeting—A panel conducted by members of the active chapter summarizing the different possibilities of success and objectives of UNESCO.

BETA OMEGA CHAPTER

*Fairmont State College,
Fairmont, West Virginia*

Theme: A Better West Virginia Through Education.

Thursday, November 14—"Need of Curricula Changes to Improve Health of West Virginia Children." Dr. George Hunt, Speaker. Meeting Place: Residence of Jean George, 1102 Locust Avenue, Fairmont.

Thursday, December 12—"Better Teachers will Make Better West Virginians." Dr. G. H. Colebank, Principal University High School, Morgantown, Speaker. Meeting place: Residence of Frank Hall, 1237 Fennimore Street, Fairmont.

Thursday, January 9—"Proper Guidance will Point the Way for Better West Virginians." Mr. Frank Hall, Speaker. Meeting Place: Social Room, Administration Building. (Initiation Ceremony)

Thursday, February 13—"Better School Buildings will House Better West Virginians." Mr. Floyd Prunty, Assistant Superintendent, Marion County Schools, Speaker. Meeting place: Residence of Betty Berlin, 25 Oakwood Road, Fairmont.

Thursday, March 13—"More Co-operation Between Schools and Community will Mean Better Co-operation." Mr. J. J. Straight, Superintendent, Marion County Schools, Speaker. Meeting place: Residence of Harold D. Fleming, 1020 Fennimore Street, Fairmont.

Thursday, April 10—"Community Betterment Programs also Mean Better West Virginia Citizens." Ross Ludwig, Chief Probation Officer, Marion County, Speaker. Meeting Place: Residence of M. E. Oliverio, Stony Road, East Side, Fairmont.

Thursday, May 8—"Through Our Schools—Better West Virginians; hence a Better West Virginia." Dr. D. F. Miller,

Principal, Moundsville High School. Meeting place: Social Room, Administration Building. (Annual Dinner Meeting.)

GAMMA ALPHA CHAPTER

Radford College, Radford, Virginia

Theme for the year: "America's Place in International Education."

October—"New Directions in International Education."

November—Pledging ceremony. "World Cultures."

December—Examination of new members. Christmas party; initiation of new members.

January—"Inter-Group Conflicts."

February—"Standards of Education in Countries of the World." Founders' Day Banquet.

March—"A People's Education."

April—"Progress in International Education."

May—Picnic in honor of outstanding Freshmen and Sophomores.

GAMMA ZETA CHAPTER

*New Jersey State Teachers College,
Trenton, New Jersey*

Gamma Zeta chapter of New Jersey State Teachers College in Trenton, New Jersey held its first meeting for the purpose of selecting the Seniors and Juniors that are eligible for membership in our organization. Thirteen (13) seniors and sixteen (16) juniors are eligible for membership and were selected to become members of the organization. Miss Bertha Lawrence, Dean of Education at our College and the President of the New Jersey Educational Association was also selected to become an honorary member of our organization.

The formal initiation was held on October 16, 1946. Mr. Sidney Goldman, a well known leading attorney in Trenton, and the Director of the Archives, acquainted the group with the history of the Stockton family.

On November 5, 1946, we held another meeting, at which time we selected a program committee to prepare for us a full program for the remaining part of the school year. Mr. Packer, who was an Army librarian while in service and is a member of the Gamma Epsilon chapter of Kappa Delta Pi, acquainted the group with his fascinating experience as an Army librarian and how the library functioned overseas in Saipan.

GAMMA PI CHAPTER

*State Teachers College, St. Cloud,
Minnesota*

Because of the limited number of active members in our chapter (seven) at the beginning of the year, we do not have a detailed plan of our program worked out. We have, however, adopted a theme around which our future programs will be centered. We will make a study of the various departments of our college, the academic offerings, the requirements, the extra-curricular activities it sponsors. These programs will be given by the Kappa Delta Pi members who belong to the various departments.

GAMMA TAU CHAPTER

*State Teachers College, Winona,
Minnesota*

November 19—Buffet supper; Initiation of new members; Guest speaker, Mr. Robert Reed (Illustrated lecture on Denmark).

December 9—Regular meeting; Guest speaker, Mr. Harry Reynolds who will choose his own topic.

January 14—Regular meeting; Guest speaker, Dr. John Hritz, who will choose his own topic.

February 11—Regular meeting; Guest speaker, Rev. Phillip Murray, who will choose his own topic.

March 11—Regular meeting; Guest speaker, Dr. P. A. Mattison, Illustrated lecture on Canada.

April 8—Buffet supper; Initiation of new members; Guest speaker, Mr. Lief Harbo, Supt. of Winona High School, who will choose his own topic.

May 13—Installation of Officers and Spring Banquet. The guest speaker is not yet chosen.

GAMMA XI CHAPTER

State Teachers College, East Stroudsburg, Pennsylvania

September 26, 7:15 P.M. Organization. Election of New Members. "Henry Wallace and Our Foreign Policy," Prof. LeRoy J. Koehler, Head of Department of Social Studies, East Stroudsburg STC.

October 10, 7:15 P.M. Reports of Committees. "Our Foreign Policy," Dr. S. L. Guterman, Department of Social Studies, East Stroudsburg STC.

October 24, 7:15 P.M. Pledge Ceremony. Musical Program—Student Talent.

November 14, Dinner Meeting, 6:00 P.M.—Indian Queen Hotel. Initiation of New Members. Address—Rev. Arthur Henderson, Graduate of London University and of Oxford.

New Members—Jane Burkert, Virginia Burrey, Gloria Cautilli, Dorothy Dawe, Norma Drescher, Constance Ervey, John Goepfert, Betty LaBarre, MaryAnn Major, Jane Moll, Theresa Moreken, William Oberholtzer, Ellen O'Hare, Charlotte Reed, Anthony Romano, Regina Strzalka, Eleanor Sulyk, Charles Williams, Margaret Zimmerman.

December 12 7:15 P.M. "A Trip to Cuba"—Dr. Minnie Lemaire, Head, Department of Geography, East Stroudsburg STC.

January 9, 7:15 P.M. "The Most Unforgettable Character I Have Ever Met," Theresa Moreken, Gamma Xi '46; MaryAnn Major, Gamma Xi '46; Anthony Romano, Gamma Xi '46; Eleanor Sulyk, Gamma Xi '46.

DELTA OMICRON CHAPTER

Central Washington College of Education, Ellensburg, Washington

Year's Theme: "Education for the Future."

January 6, 1946: The formal initiation of thirteen new members and the election of new officers were held at this first meeting of 1946. Dr. Robert E. McConnell, president of C.W.C.E., spoke briefly on the history of Kappa Delta Pi and elaborated upon the many opportunities in education. He also told the group many interesting things about the laureate members with whom he is personally acquainted.

January 22, 1946: Following the regular business meeting, four returned service men, also Kappa Delta Pi members, gave informative talks concerning their military experiences. They also pointed out various applications of educational principles which they found in military procedures.

February 12, 1946: Pledge ceremonies, followed by a pledge breakfast, were held to honor three new pledges.

February 24, 1946: Formal initiation of four new members preceded the program which consisted of two outstanding talks given by Dr. E. E. Samuelson at the education department of C.W.C.E., and Miss Amanda Hebel, principal at the College Elementary School. Dr. Samuelson spoke of the challenge of leaders in education. Miss Hebel told of the educational survey being conducted in the State of Washington by Dr. George Strayer and other national leaders of education.

February 26, 1946: The regular business meeting was followed by a very interesting review of the book, "Kappa Delta Pi, 1911-1936" by Alfred Lawrence Hall-Quest.

March 26, 1946: Delightful and informative reviews of the national convocation held in Milwaukee, Wisconsin, were given by the delegates from our chapter.

March 28, 1946: A recognition tea was given by Delta Omicron chapter to honor eleven students of last year's freshman class for their outstanding scholastic achievements.

Forecast of Coming Events

April: A team of Kappa Delta Pi members have challenged a C.W.C.E. faculty team to play a volleyball game. The proceeds of the game will be given to the Student War Memorial building.*

At the time of Dr. Strayer's return to the campus, a dinner will be given in his honor. Following the dinner, Kappa Delta Pi will sponsor an address by Dr. Strayer to be given in the College auditorium and open to the public.

May: The annual May banquet to include alumni of Kappa Delta Pi is a highlight in the year's program.

The last meeting of the year will elect new officers.

DELTA TAU CHAPTER

*State Teachers College, Slippery Rock,
Pennsylvania*

October meeting—An Organization meeting.

November—Speaker, Dr. R. W. Cordier.

December—Speaker, Dr. L. S. Duncan, Dean of Instruction at Slippery Rock S.T.C.

* A long standing desire at C.U.C.E. students and faculty members has been the erection of a suitable war memorial building on the campus.

Plans have finally resolved into a permanent dedication to the men of C.W.C.E. who gave their lives in World War II.

Chairman of the entire project is Roy Patrick Wahle, a member of Kappa Delta Pi, who is doing outstanding work on this project.

We are proud of Mr. Wahle and hope you will find it of sufficient interest to include this item in our report of chapter activities.

January—Program under supervision of new pledges.

February—Student forum consisting of members of Delta Tau chapter.

March—Dr. Bean, Speaker—Principal of Butler High School.

April—Banquet: Dinner speaker, Dr. Anderson, Superintendent of Butler Schools.

May—Speaker undecided upon.

At our November meeting, Dr. R. W. Cordier, a new member on our faculty, delivered a very interesting and informing talk on UNESCO. Being well-informed on the subject, Dr. Cordier told us many things of interest quite unknown to all of us.

We are developing a theme which we hope to follow in our meetings for the remainder of the year. Also our meetings will be held at the homes of the members of our faculty instead of the various places in which they have been previously held.

Our chapter Delta Tau sponsors the giving of Honor Cards to students at Slippery Rock, who have a cumulative average of 2.5 quality points or more. 3 is the highest honor which can be attained.

In order to raise money for our own chapter, so far we have increased our finances by having a Raffle for a box of candy. It was quite successful.

DELTA PI CHAPTER

*Bowling Green State University,
Bowling Green, Ohio*

Delta Phi chapter opened its year's activities October 16 at Dr. Walter Zaugg's home. Two Norwegian girls, Gertrude Moe and Kristian Lind, who are enrolled at Bowling Green State University, spoke on the educational system in Norway, comparing their system with ours. Following this very interesting discussion, a social hour was enjoyed by all.

Future meetings include:

November 20—Mr. Charles Young, director of elementary practice teaching at B.G.S.U., will speak on "Visiting Fifty Beginning Teachers."

January 15—Banquet and formal initiation of new members. Miss Cynthia Ewing, transfer teacher from England, will be the guest speaker.

February 19—Discussion by alumni—"How do actual teaching principles compare with the educational theory taught in the university?"

March 19—Report of off-campus practice teaching by members.

April 13—Honors Tea for education students.

May 7—Banquet and formal initiation of new members. Prof. John Schwarz of the history department will speak on the subject "The Scholar and Human Justice."

EPSILON IOTA CHAPTER

*State Teachers College, Bridgewater,
Massachusetts*

December—Christmas Party.

January—Hobbies of the new members.

February—Spelling Bee with representatives from other organizations of the college.

March—Debate on current problems.

April—Educational Forum and Books and Reviews.

May—Speaker in educational field.

EPSILON KAPPA CHAPTER

*Michigan State College,
East Lansing, Michigan*

Meetings: First Wednesday of the month, 7:15.

October 2: The Constitution and By-Laws of Kappa Delta Pi. Chairman: Elizabeth Dean.

November 6: Musical Program. Names presented for initiation. Chairman: Eileen Oehler.

December 4: Initiation. Christmas Party. Chairman: Miss Vossbrink.

January 8: "Educational Forum" articles. Panel Discussion. Chairman: Lois Schneider.

February 5: Book Review—Mrs. M. Compere.

March 5: Speaker: Dr. H. L. Leonhardt. Invitation of other honoraries to the meeting. Chairman: Mary TePoorten.

April 2: Seniors' Evaluation of Their College Careers. Names Presented for Initiation. Chairman: Irene Cunat.

May 7: Election and Installation of officers. Banquet. Speaker: Lenore Potts.

EPSILON XI CHAPTER

*Danbury State Teachers College, Danbury,
Connecticut*

As yet our program for the year is in a tentative outline. We have planned two meetings a month, one business, and the other social. Thus far our business meetings have taken the shape of discussion periods, while our social meetings are following a broader and more varied outline.

The discussions will center around such topics as: The Curriculum, Improvements in the College, Increasing Salaries, The United Nations, etc. As soon as we have more specific plans or move forward toward a goal that will be of society and interest, I shall certainly communicate with you. We are looking forward to a year which may certainly bring some interesting endeavors to the foreground.

EPSILON OMICRON CHAPTER

*State Teachers College, Eau Claire,
Wisconsin*

October 11—Epsilon Omicron Chapter Breakfast at the home of the Counselor.

November—Selection of candidates for the Mid-winter Initiation. It was decided to bring in the Juniors. Our chief problem

seems to be to have members to carry over for the following year.

January 7—Business meeting for all members in area. Miss Lillian Bahr will speak on Initiations on other College Campuses.

January 19—Mid-Winter Initiation.

February—Forum. The guest speaker will be Dr. Dorothy McCluskey, Author of Bronson Alcott, Teacher. Guests will be invited.

March and April meetings are open.

May—Initiation of new members.

EPSILON TAU CHAPTER

*Geneseo State Teachers College,
Geneseo, New York*

Theme: "Materials of the Post-War World."

October—Organization meeting.

November—Initiation meeting.

December—Ten most important scientific advances for 1941-43; a discussion group.

January—Ten most important scientific advances for 1944-46; A symposium.

February—Slides on present scientific activities.

March—Use of materials in future home, a community and school; a discussion.

April—Guest speaker. "Future of the Atom."

May—Banquet and Installation of Officers.

EPSILON PHI CHAPTER

*State Teachers College, Jacksonville,
Alabama*

January—Religion.

February—Education.

March—Foreign Relations.

April—Literature.

May—Art.

The Epsilon Phi chapter of Kappa Delta

Pi met November 8, for the purpose of initiating tapped candidates for membership in the society. Those initiated were: Mrs. Ruby Woodfin, Mrs. George Butler, Mrs. Mary Jim Morris, Mr. Coley Nichols, Mrs. Wilma Campbell, Miss Dottis Sewell, and Miss Gwendolyn Anders.

Following the initiation ceremony, a formal banquet was held in honor of the new members. A lovely program was presented which included musical selections by the Faculty Trio of Jacksonville State Teachers College. Members of the trio were: Mr. Walter Mason, Miss Ada Curtiss, and Mr. Eugene Duncan. The guest speaker for the evening was Mr. Houston Cole, president of Jacksonville State Teachers College.

Mr. Cole chose as his subject, "The Effects of Atomic Energy in the Present and Future."

Of much interest to Kappa Delta Pi members was a recent guest speaker, Mr. Fernand Marty, a student at Jacksonville State Teachers College, who has come from France to study American ways of education. Mr. Marty said that the teachers of France were among the most loyal citizens of the country and they are anxious to improve their country through better education for their youth.

ZETA GAMMA CHAPTER

State Teachers College, Troy, Alabama

Our year's program consists of a banquet initiation in the winter, spring, and summer quarters; an assembly program by members of the fraternity on Educational Progress in Alabama during the winter quarter; an educational address by distinguished visitors during the spring and summer quarters.

The book, *Education As Cause and As Symptom* by Edward L. Thorndike, was given to every member and to the initiates.

The Chapters Report

EPSILON GAMMA chapter, Florida Southern College, Lakeland, Florida, has sent the following news items:

Plans for year

1. Founders' Week Guide Program

Each Kappa Delta Pi member is captain of a group of students who are F. T. A. members. Each group is on duty at various times during Founders' Week. Their duty is to conduct visitors to various points of interest on campus, act as ushers at program during week, and act as hosts and hostesses to visitors at all times.

2. Annual Banquet for all Kappa Delta Pi members in Polk County.

Plans for a banquet in April to which all members and alumnae members of Kappa Delta Pi will be invited.

3. Initiation of new members and cadets to be held in January, 1947.

The formal initiation of this year's new members of the State Teachers College, Jersey City, New Jersey, Delta Upsilon chapter of Kappa Delta Pi took place Friday evening, September 27, at the Hotel Plaza.

The guest of honor, Professor Ferdinand M. Labastille, spoke to the gathering on "Education in the Air Age." He stressed the need for teachers to recognize the potentialities of the "School House of the Air" which will transplant students and teachers to the actual localities about which they have been studying and thus make subjects more tangible for all. According to Professor Labastille, more information should be given our youth about the science of aviation in their regular school curricula; a greater interest should be taken in the problems brought about by air travel in order that students may become "world conscious"; and stronger emphasis should be placed by the teachers on all phases of

international relations so that the future citizens of this nation will be fully equipped to meet the problems being thrust upon them in this different but not necessarily better new world.

Professor Labastille was made an Honorary Member of the society.

The new members, initiated by Doctor Edna Lamson and officers of the fraternity, are: Jeanne Armstrong, Eileen Barry, Alicia Byrne, Inez Conradt, Loraine Eig, Shari Einfrank, Marion Greisbaum, Helen Krikorian, Gloria Mercaldo, Marie Ryan, Josephine Sharkey, Grace Von Thadden, Betty Wagner, Ruthella Zimmerman.

Twelve Juniors and Seniors were accepted into the Epsilon Nu chapter of State Teachers College, New Britain, Connecticut. They were: Ruth Bushley, Lois Tanska, Harry Arnini, Rita Jalbert, Marion Doody, Marilou Casey, Toni Caruso, Philomena Petruccelli Bernard Wojan, Louis Harper, Leo Perkel, and Florence Hollis.

The new members were initiated in the Marcus White Hall living room on December 9, 1946. Entertainment was provided by the initiates. Following the initiation, Mr. Lothair Kahn of the college faculty spoke to the members.

Wednesday evening, November 13, the members of Beta Psi chapter at the Eastern Illinois State Teachers College at Charleston, Illinois, were hosts to the honor students of the spring quarter of 1946, as is the custom during American Education Week. Miss Norma Jean Garrett, president, was in charge of the program. Miss Ardis Baily, flutist, and Mrs. Mildred Culver, pianist, played the Adagio movement from Mozart's Flute Concerto in G, Opus 313.

The guest speaker was Dr. Elbert R.

Moses, Jr., of the Speech Department of E.I.S.T.C., who gave an unusually interesting account of his experiences with a radio speech class at Ohio State University last summer.

The Gamma Epsilon chapter of Montclair State Teachers College held its first fall meeting on September 23, 1946.

Dr. Morris P. Moffatt, a new professor of social studies at the college, addressed the members on the topic, "Practice Teaching in the Secondary Schools."

He stressed the need of keeping in mind the principle that all teaching should aim toward developing modes of behavior commensurate with our democracy. He also urged closer co-operation between the school and the various organizations of the community.

In regard to practice teaching in the high school, Dr. Moffatt discussed the relationship of the practice teacher to the critic teacher, to the pupils, to the observers and to the critic teacher. He also suggested that the student teacher take an active interest in the extracurricular activities of the pupils in order to gain a better understanding of their personalities which in turn would make for more effective teaching.

Upsilon chapter of the University of Florida, Gainesville, Florida, reports:

Professor C. F. Cumbee, after a year's study at Chicago, and Mr. Eugene Kitching, after a year's study at Ohio State University have both returned to duty—Professor Cumbee in Educational Psychology and Child Development and Mr. Kitching as teacher in the Laboratory School and supervisor of student teaching.

Mr. Thomas R. Strickland, Teacher of Industrial Arts was married August 30, 1946 and is now pointing the finger of scorn to all the bachelor members of the staff.

Members of Upsilon chapter had vacation trips as follows this summer: Mrs. Jean O.

Mitchell and daughter, Anita, a trip to Mexico City; Dean G. Ballard Simmons and Dr. J. M. Leps, a trip to Cloudland, Georgia and Chicago to attend meetings; and Dean Simmons, then visiting University of Nebraska and our Emeritus Professor J. R. Fulk at Holdridge, Nebraska. Mary Elizabeth Barry, visits to New York City, Teachers College, Inter-American Center of Rockefeller Center, and elsewhere in the East. Dr. and Mrs. A. R. Mead, a trip to Ohio and Michigan with visits to University of Michigan, Bowling Green State University, Ohio Wesleyan University and Ohio State University. Miss Ruth Peeler, First Grade Teacher, a visit to New York City. Miss Rosella Herman, Fourth Grade Teacher, a visit to Pennsylvania.

Dr. B. O. Smith, alumnus of Florida in Upsilon chapter is now Professor of Education, University of Illinois. Dr. Cyril O. Houle, another alumnus, is Dean of the Undergraduate College, University of Chicago. Dr. L. W. Moon is head of the Department of Education, Evansville College, while his brother Dr. Robert E. Moon is Professor of Elementary Education and Co-ordinator of Internship Work at Florida State College for Women.

Miss Dorothy Swoboda, 315 Milton Street, Alliance, Ohio, initiated on May 1, 1945 into Delta Beta Chapter died in the La Salle Hotel fire on June 5.

The Epsilon Mu chapter of Kappa Delta Pi held its Spring Initiation Banquet on June 3, 1946 at the Sheraton Hotel, New Britain, Connecticut. The affair was attended by the officers, several alumni and faculty. The following students were initiated: Regina Carlson, Gertrude Dziekan, Cora Griswold, Eleanore Newberg, Betty Noad, Eleanor Walsh, and Florence Wojtusik. The newly elected members were asked to give their reasons on "Why I was elected into the Kappa Delta Pi." Guest

speaker was Dr. Dorothy McCuskey, author and Honorary Member of Kappa Delta Pi, who spoke on "Teachers for Tomorrow." At this time Dr. McCuskey presented "Bronson Alcott, Teacher," a book she had written which won the Third Research Award of Kappa Delta Pi.

Miss Esther Schroeder, president last year of Zeta chapter of Kappa Delta Pi at the University of Cincinnati, passed away suddenly on April 12. She was an active member of the Convocation at Milwaukee, where she was a member of the Resolutions Committee. When she returned from the meeting she went to bed and was never able to leave it.

Epsilon Zeta chapter, State Teachers College, Kutztown, Pennsylvania, celebrated its fifth anniversary May 4, with a special program. Greetings were extended by the chapter president, there was a soprano solo by Miss Margaret S. Stamm, and addresses by Dr. Q. A. Q. Rohrbach and the Reverend Frank W. Ruth.

Dr. Ben M. Cherrington, a member of Kappa Delta Pi of Alpha Lambda chapter, University of Denver, has been appointed Vice-chairman of the Committee on International Affairs of Rotary International for the year 1946-1947. He was a consultant to the United States delegation at the United Nations Conference at San Francisco, and is Chairman of the International Relations Committee of the N.E.A.

The Beta Omega chapter of Fairmont State College, Fairmont, West Virginia, has held two meetings so far this semester. At the first meeting it was decided to plan all the meetings around a central theme or idea. The topic "A Better West Virginia Through Education" was chosen.

The Program Committee then obtained a number of speakers who will talk on various phases of this subject and planned the programs for the year.

Mimeographed copies of this program

were made and sent to each member and also to a number of alumni who live near the college.

The November meeting proved to be highly successful. It was well attended, and a most interesting panel discussion was held with all the members participating.

The Membership Committee presented the names of students eligible for membership. These were voted upon, and the secretary was instructed to issue invitations to them. The pledging ceremony will be a part of the next meeting.

The traditional breakfast of Epsilon Omicron chapter, State Teachers College, Eau Claire, Wisconsin, was held at the home of Miss Laura Sutherland, the chapter Counselor, October 11. Those attending the breakfast were alumni members, faculty members, regular campus members, guests and possible candidates.

Epsilon Omega chapter, Oswego State Teachers College, Oswego, New York, joined with Phi chapter of Epsilon Pi Tau in giving a Founders' Day program on October 3. The life of E. A. Sheldon was reviewed by President Shirley Remington, of Kappa Delta Pi, and a floral tribute was presented by Dorothy McKeon, member of Kappa Delta Pi.

Beta Upsilon at Washington University in St. Louis, Missouri, under the leadership of its president, Prof. Eugene E. Seubert, is considering the problem of procuring better teachers for better schools when there are shortages both in teaching personnel and in facilities for teaching. At the first program of the year, therefore, the problem of the recruitment and the retention of the most desirable people for the profession was discussed by Mr. Charles E. Garner, Assistant Superintendent of Schools in Webster Groves, Missouri.

The topic for the next meeting was "Pre-Service and In-Service Training of Teachers for the New Age," with Miss

Jennie Wahlert speaking for the elementary schools, Mr. R. L. Martin for the high schools, and Dr. Frank L. Wright, sponsor for Beta Upsilon, from the university viewpoint.

The annual Christmas party again provided the atmosphere of sociability enjoyed by old and new members and their friends.

At a reception in January, the chapter will be host to members of Phi Delta Kappa, the Men's Education Club, and the Metropolitan Schoolmen's group. The purpose is to introduce the chancellor of Washington University and the school people of Metropolitan St. Louis to each other.

Kappa chapter's (Teachers College, Columbia University, New York City) fall program is getting under way. Two meetings were held in October, a tea meeting for the purpose of electing several officers to replace those who had moved away, and an evening get-together at which voting for new members took place. The speaker at the latter meeting was Dr. Kauder of the United Nations Society. This account of the history, accomplishments, and plans of the United Nations was especially interesting, coming as it did while the Assembly was meeting in New York. The other fall meeting was a tea for initiates on November 14.

Plans for the rest of the semester include a dinner meeting in December, a discussion sponsored by the initiates in January, and a joint meeting with the other fraternities on the campus in February.

The Fort Worth Alumni chapter, Fort Worth, Texas, mourns the passing of Superintendent W. M. Green, of Fort Worth. He was highly praised by his associates. Superintendent Smith was elected to Kappa Delta Pi while he was a student at Colorado State Teachers College. He was identified with educational matters in Fort Worth for 38 years, the last 15 years

as superintendent of schools.

Gamma Gamma chapter, State Teachers College, Moorhead, Minn., presented awards for scholarship to high-ranking students in the college convocation held on October 10, 1946. Miss Maxine Hunt, president of the chapter presented an award of tuition and fees for a college quarter to the highest ranking sophomore and junior. Certificates of scholarship were given to the ten highest ranking freshmen. The October meeting of the chapter was an organization meeting. At this time committee appointments were made for the year, and the following new officers were installed: vice-president, Mrs. Edna Smith; secretary-treasurer, Miss Martha Kleppe. At the November meeting, Dr. Ruth K. Hill, psychometrist and test administrator of the veteran's administration vocational guidance center at the college spoke on the subject, Psychiatry and Mental Therapy in Modern Living. This introduced the year's series of discussions to be based on the theme, *Problems in Modern Education*.

At one of the regular assembly programs for the entire student body of Western, the Alpha-Epsilon Chapter, Western Illinois State Teachers College, Macomb, Illinois, in co-operation with the Rupert R. Simpkins Chapter of the Future Teachers of America Association discussed the question, Can education prevent a third world war? This program was one of the activities of American Education Week. The two faculty sponsors of these organizations, accompanied by student members, participated in this round table discussion. The discussion pertained primarily to UNESCO, United Nations Educational, Scientific and Cultural Organization, and the main points under consideration were as follows: United States participation in UNESCO; stumbling blocks facing this organization, future possibilities of UNESCO; and other educational agencies

for the promotion of world peace.

Miss Polly Nash, reporter of Delta Gamma chapter, Concord College, Athens, West Virginia, writes:

In selecting our project to work upon this year, we have chosen to make a drive to recruit more people into the teaching profession, especially in the field of elementary instruction. In order to make this move a worthwhile and successful one we are going to work hand in hand, so to speak, with the Future Teachers of America.

We intend to accomplish our aim by preparing a suitable program based on this theme and to then present it in the assemblies of the various high schools in this section of the state. Also we plan to write letters to all high school seniors in the immediate vicinity encouraging them to be teachers.

Following the same procedure as was carried on last year, we hold our monthly meetings with Gamma Theta Upsilon and Pi Gamma Mu fraternities.

Thus far, we have had two speakers at our meetings. At the first meeting Miss Edith Daly made a short talk on the purpose of the World Student Service Fund. Mr. Milton S. Cushman, head of the history department of Concord, gave a speech on "The Relations of the Nuremberg Trials to History" at our second meeting.

The Alpha Epsilon chapter, Western Illinois State Teachers College, Macomb, Illinois, held its annual Homecoming banquet Saturday evening, October 26, at 6:00 P.M. in the Lamoine Hotel dining room. Over one hundred Kadelphians and their guests were present. After a brief welcome by the president, Harriett Johnson, and greetings from the counsellor, Dr. J. L. Archer, the program was turned over to Jeanne Johnson, program chairman. Mr. R. R. Simpkins, former sponsor of our chapter, gave an introductory talk, "The Individual in Education," which was fol-

lowed by Mr. Albert Burgard's address, "The Development of Personality in a Changing World." Mr. Burgard is Assistant State Superintendent of Public Instruction. The theme of this meeting was "The Individual and Social Change."

Alpha Gamma chapter, University of Kentucky, Lexington, Kentucky, with the local chapter of Phi Delta Kappa co-operating, sponsored a tea for the Twenty-third Annual Educational Conference and Twelfth Annual Meeting of the Kentucky Association of Colleges and Secondary Schools, held at the University of Kentucky in Lexington, November 29 and 30.

Honor guests at the tea, given Friday afternoon in the Music Room of the Student Union Building from 4:30 to 6:00, were the prominent speakers at the Conference: Mr. Ralph McGill, Editor of *The Atlanta Constitution*; Dr. Karl W. Bigelow, Professor of Education, Teachers College, Columbia University; Mr. Harry W. Schacter, President of the Committee for Kentucky; Dr. Charles E. McAllister, President, Association of Governing Boards of State Universities; and Mr. Lysle W. Croft, Director of the University Personnel Office and formerly Commanding Officer of the 1560th Special Training Unit.

Kappa Delta Pi officers and other members were in charge of arrangements for the tea which was preceded at four o'clock by the fall initiation. After the initiation, the new members assisted at the tea.

Miss Agnes Fortney, Beta Tau chapter, LaCrosse State Teachers College reports the following pledges: Elaine Draeger, Harley Erickson, Cora Forbush, Gordon Jeffries, Glen McCulloch, Doris Moen, Vivian Munson, Henry Schalert, Rachel Van Loon, and Beverly Wolf.

Miss Mary Caldwell of Alpha Sigma chapter, sends the following:

It was the privilege of Alpha Sigma chapter, San Diego State College, San

Diego, California, to have one of its own members, Mrs. Dorothy Harvey, as guest speaker for the October 23 meeting held in Scripps Cottage on the San Diego State College campus. Mrs. Harvey, associate professor of Botany at San Diego State College, presented the group with a beautifully illustrated travelogue on "Glimpses of Panama," based on recent experiences in Panama during her sabbatical leave.

The November 20 meeting also offered members the opportunity of furthering their understanding of the Central and South American countries. Mr. J. Graham Sullivan, director of vocational education for the San Diego city schools, gave a distinctly significant talk on "The Romance of Education in Peru," in which he told of the work being done there by the Inter-American Education Foundation. As a representative of the Foundation, which is financed by the governments of the United States and Peru, Mr. Sullivan spent two years in Peru aiding in the establishment of schools and educational centers and in the organizing of a summer school program for Peruvian teachers. According to Mr. Sullivan, the desire of the Peruvian people to improve their educational facilities, particularly for the large Indian population, is manifested by a very real interest in the educational movement in the country and in the program of educational co-operation with Bolivia which has been organized to help meet the needs of the Indian people of both countries. Of particular importance was the attitude of understanding of the Peruvian people which Mr. Sullivan transferred to the audience.

Alpha Sigma chapter was host at the meeting to the education staff of the college and to the members of the newly organized Education Club which has been founded on campus for the purpose of teacher recruitment and for the furthering of professional information.

The fall professional meeting of Gamma Phi chapter, Northwestern State College, Natchitoches, Louisiana, was in the form of a program tea. Dr. Mary C. Wilson, Associate Professor of Education, introduced the programs for the year on *International Education Exchange* by speaking on the subject, "Post-war Education in Europe." In her talk, Dr. Wilson discussed three aspects of present educational problems in Europe; first, educational problems created by war in those countries which were occupied by the Nazis; second, post-war accomplishments in the allied nations; and finally, work in the re-education of Germany. Especially emphasized were recent educational events in the Soviet Union and the importance of the British Educational Reform Act of 1944.

Since Gamma Phi chapter has chosen to study educational exchange throughout the year, members were particularly interested in hearing about the Surplus Property Bill which authorizes the Department of State to use some of the proceeds from sales of surplus property abroad to further educational exchanges with other countries. It is the consensus of members that the exchange of students, scholars, and ideas should provide one effective means of advancing international understanding.

Delta Xi chapter, Rutgers University, New Brunswick, New Jersey, discussed the Army Education Program. Jason W. Kemp, recalled his part in establishing the Army Education Program overseas. He presented materials and maps which he used in the training programs. At a later program, Dr. Arthur Starks spoke on photography, and Mrs. John French entertained with musical selections.

The chapter appointed a committee to investigate the possibility furthering educational opportunities for persons of "genius or near genius" abilities in relation to their special interests.

Last spring Iota chapter, Kansas State Teachers College, Emporia, Kansas, held a joint dinner meeting with Pi Kappa Delta, national honorary forensic fraternity, after which 23 members were initiated. Governor Andrew F. Schoeppel of the State of Kansas was the guest speaker. President David Laing MacFarlan, of Kansas State was initiated, and the dinner was attended by 92 members of Kappa Delta Pi.

On October 7 the chapter held its annual recognition service for Freshman students who had outstanding grades. A \$50.00 scholarship was presented to Mary Forbes, senior member of the chapter.

On Thursday, November 14, 1946, the Delta Upsilon chapter of State Teachers College, Jersey City, New Jersey held a tea for the purpose of acquainting its new members with the vital functions of the organization.

Doctor Edna E. Lamson, counselor to the group, discussed the constitution and by-laws, central purposes of the chapter, and its theme, "Inter-Cultural Relations of Education," for the coming year. She also gave the members a short résumé of the chapter's history from the date of its founding, June 11, 1938, up to the present time. This discussion was supplemented by the use of scrapbooks, treasurer's reports and secretaries' minutes which preceding Kadelphians have kept through the years.

The steps in establishing a chapter were reviewed as was the system by which each received its name. Short accounts of outstanding members of our chapter were then presented. The fact that our president, Dr. Irwin, considers Kappa Delta Pi a service organization was also emphasized.

The meeting closed with an open discussion on the choice of a date and location for a Regional Conference in the Spring of 1947.

Delta Kappa chapter, Eastern Washing-

ton College of Education, Cheney, Washington, sends the following items:

On October 12, a dinner meeting was held at the home of Dr. and Mrs. Obed Williamson for the purpose of electing officers for the year. Miss Amsel Barton, assistant professor of elementary education, was made chairman of a committee to study ways and means by which selective recruiting for the teacher training field can be done by the organization.

On October 26, Miss Margery Greene, La Grande, Oregon, president, opened the Homecoming luncheon by extending greetings to members and friends.

Mrs. Louise Anderson, head of the department of home economics, introduced honored guests who were: President and Mrs. Isle; Mrs. Mary Monroe, for whom Monroe hall was named; Wesley Stone, one of the first teachers and later principal of the Cheney State normal school; C. P. Lund, former trustee, and Mrs. Nellie Reuter and Mrs. Sam Webb, members of the first graduating class.

Mr. Pence, head of the placement bureau, introduced the alumni members. Each graduate spoke briefly, telling of his more recent experiences.

The Nu chapter of Kappa Delta Pi at Miami University in Oxford, Ohio, held its fall initiation on November 12. At this time, thirty-six candidates were admitted to the organization, the largest group of initiates our chapter has had in recent years. Following the ceremony, Dr. Robert Miner gave an interesting talk on "Guidance." From his discussion, we became more aware of the need for guidance in schools today and the teacher's responsibilities as a guidance worker. After refreshments were served, the meeting came to a close.

Dr. H. C. Christofferson serves as counselor of our organization again this year. He has recently been appointed Director of Admissions of Miami University.

Gamma Chi chapter at Worcester State Teachers College, Worcester, Massachusetts, held its annual "Honor Night" program December 6 at the College. Each year the top-ranking students of the junior and sophomore classes are special guests at this meeting as are Dr. William B. Aspinwall, president emeritus of W.S.T.C., and Miss Myra A. Fitch, first councilor of Gamma Chi chapter. The speaker of the evening was Miss Katherine F. Berry, Worcester author, who spoke on "Characteristics of Japanese People." Miss Berry, the author of *Pioneer Doctor in Old Japan*, lived 16 years in Japan. Miss E. Doris Skrivars, chapter president, presided. Dr. Lawrence A. Averill, present councilor and Edmund C. Osborne, former councilor, extended greetings. Refreshments were served. Student guests were the Misses Dorothy E. Dunn, Clara M. Saunders, Madeline I. Dalton, Mary T. Londergan and Marjorie A. Carroll, juniors; Dorothy M. Fancy, Tora M. Sternlof, Marcella L. Jedrzynski and Lillian M. Strand, sophomores. Seniors pledged at ceremonies preceding the program were Leo M. Charbonneau and the Misses Phyllis R. Boucher, Angela R. Perry and Jean M. Rupp.

Alpha Theta chapter, University of Akron, Akron, Ohio, held its first meeting of the year on November 4, 1946, in the form of a dinner meeting. A talk was given by Dr. H. O. DeGraff, Professor of Sociology at the University of Akron, on the subject "The School of the Future."

At each of our meetings we are planning to introduce a different member of the University faculty and acquaint him with the members of the chapter.

At a Christmas party in December new members were initiated.

Zeta Zeta chapter, State Teachers College, New York, reports:

At our meeting on November 7, the officers, excluding the president, were

elected . . . the president having been elected last spring, when our number of students who were to be on campus this year was too small to permit a complete election. The new officers are as follows: vice-president, Doris Paine, 43 Johnson Drive, Brightwaters, Long Island; Secretary, Barbara Turfler, 131 West Main Street, Middletown, New York; treasurer, Bernard Wallerstein, North Road, Highland, New York; historian-reporter, Jeanne Schechter, 191 Burtis Avenue, Rockville Center, New York.

The Gamma Epsilon chapter of Montclair State Teachers College, Montclair, New Jersey, held its regular monthly meeting on October 28, 1946.

The main program of the evening was concerning the induction of the twenty-seven newly elected members in an impressive candlelight ceremony.

After the formal induction, Dr. Henryetta Sperle, the sponsor of our chapter, gave a very interesting and apropos talk on the history of Kappa Delta Pi in general and of the Gamma Epsilon chapter in particular. Dr. Sperle discussed some outstanding personalities of Kappa Delta Pi in addition to the main principles and objectives of the organization.

Following the lecture, an informal social hour was held.

On November 6, sixteen Juniors and four Seniors were initiated into Epsilon Tau chapter, State Teachers College, Geneseo, New York. Following the initiation a general meeting was held, which included an outline of the year's program with the theme, "Materials of the Post-War World." In connection with this theme a display of new materials will be arranged for the benefit of the entire college. Discussions, a symposium and a talk by an expert in the field of modern science will be included in the year's program which will include a variety of subjects.

Bed-time Story of 5045 A.D. in Mars

MARIE BRAWKA

EDITOR'S NOTE: The following story received second prize in an editorial contest sponsored by Delta Epsilon chapter of Kappa Delta Pi at the State Teachers College, DeKalb, Illinois.

ONCE upon a time, in a land that manufactured the first atom bomb on a planet called Earth, there lived thousands on thousands of pigeons who were just in their pin-feathers. There was just one duty that these little pigeons had and that was to be able to fly strongly and gracefully through the beautiful blue heavens of True Democracy.

Every day except Saturday, Sunday and holidays, these pigeons would come to bird houses called schools and there, under the leadership of kingbirds, the pigeons would study about flying in Democracy's heavens. Oh, they didn't just study about flying, they studied about hunting worms and building new nests and learned to sing the latest bird songs; but, mostly, they studied about flying.

But something went wrong with the course of study and some vultures, who really wanted the pigeons to fly in a cloudy, stormy sky of Greed and Hatred, got control of the course of study. The vultures told the kingbirds what to teach, and if the kingbirds didn't teach it, they were fired. Some kingbirds thought that maybe the vultures were right after all . . . and some of the kingbirds thought they were still teaching the pigeons to fly to the beautiful blue skies of True Democracy.

The pigeons were taught to hunt bigger and better worms that furnished all of the

vitamins, and the pigeons were taught to make bigger and better nests with air-conditioning. But, their wings were clipped and they were cooped up so they didn't get a chance to practice any flying. They were given the wrong direction, detours, and old maps, made in 1780, to get the sky full of Democracy.

So, when these young pigeons were given their diplomas, they started to fly for the beautiful blue sky, because they thought they were well equipped and ready for the trip, for that is what the kingbirds told them.

But, the pigeons found that they didn't know the way . . . and they found their clipped wings wouldn't fly straight . . . and the pigeons, because they had been cooped up so much, found that they weren't strong enough to fly through the winds and air pockets. And the road had changed since the maps were printed.

In short, the pigeons kept floundering. The more they floundered, the more terrified they got; the more terrified they got, the less clearly they could think; the less clearly they could think, the more they floundered . . . until, oh, well, they fell flat on their faces in the valley of Doubt and Insecurity.

One of the vultures came over the valley and won the pigeons over with promises of better things in the sky of Greed and Hatred. And the poor birds picked up their broken wings and followed the vulture to the stormy, cloudy sky of Greed and Hatred and there they've been, ever since.

On the Fifteenth Anniversary of the Founding of the Beta Psi Chapter of Kappa Delta Pi

(Eastern Illinois State Teachers College)
(Charleston, Illinois)

Were I with you tonight, I should not see
 Your faces, or look into *your* eyes.
It would be another spring, another May
 Five years past. The faces of my allies
In absence would be before me. Then
The years to count were ten.

I recall that night and I remember
 Who did the office which is mine tonight;
And I remember what was stoutly said
 In pledge to vows which here unite
You as they then did us. Let us recall
What binds us all.

Have we made good our word? or did we mouth
 Phrases fine-sounding, grateful to the ear
But hollow, empty, glibly pattered out
 After the coffee, shallow, insincere,
Lost in the flow of social amenities,
And given less thought than these?

 This is no time
For meager protestations smoothly made
Of faith renewed where faith there never was.
Before we speak—let all our minds be stayed
On thoughts of what we promised when we bound
Ourselves to one another and to those
Who went before; then let us care
To make our deeds with our professions square.

MARGUERITE LITTLE

At the Foot of the Rainbow

EVELYN HELLMAN

EDITOR'S NOTE: The story below received honorable mention in an editorial contest under the auspices of Delta Epsilon chapter of Kappa Delta Pi at the State Teachers College, DeKalb, Illinois.

How many times have you heard the old saying that there is a pot of gold at the end of a rainbow? I remember as a child the great disappointment of walking through the end of a rainbow and not finding the pot of gold. Have we been seeking for a pot of gold at the end of this war in the form of peace? The pot of gold is the myth, but peace is not—at least it does not have to be.

Confucius once said that "Men cannot work together unless they have a common principle." In the speech he wrote the night before his death Franklin D. Roosevelt said, "Today we are faced with the pre-eminent fact that if civilization is to survive, we must cultivate the science of human relationships—the ability of all peoples of all kinds to live together and work together in the same world at peace.

Isn't it strange that two such great men, living centuries apart, had the same ideas on world peace? And yet with this wealth of experience behind it the world goes on fighting, each time with more force, violence and horror than before.

There can be no peace with prejudice and fear controlling the world as it does today. How can men live together peaceably when they are in constant fear of starvation, poverty and invasion? How can men be able to know what they are living for and organize a society which will let them live at all with this great hatred of each other constantly coming between them?

Fear destroys all peace. Therefore, a truce cannot be called peace. It is merely

an "intermission" between wars. Yet how many even intelligent people realize this? Why should there be any agreement at all between nations if they trust each other? The point is that they don't and if nations distrust each other, war is bound to break out again and again. The basis of local and partisan patriotism that says "America first" or "England first" is fear—fear of not enough food for its people, fear of invasion, and fear of not having enough arms to protect itself in case of invasion.

There can be no real peace with race prejudice the world over. We are not wild animals and yet we have little more intelligence than they when it comes to getting along with one another. The greatest lesson that the world must learn is tolerance—that it takes all kinds of people to make a world. All people are peculiar. What a dull world it would be if we were all alike! We, too, are peculiar to the other peoples of the world. All people have different environments and are therefore bound to be different in customs and physical appearance. Do we then have the right to call ourselves superior?

Education today seems to be chiefly concerned with training the individual for a "good job." It doesn't seem to be much concerned with training the individual to do a "good job" of getting along with his fellow men. He goes in ignorance of what has happened in the past and what is happening about him in his daily life. He scoffs at the peculiarities of a people different from himself, and he calls himself "superior" to a race of people that boasts such outstanding members as Booker T. Washington and Marian Anderson. How can the world exist full of such men as these?

The world looks to the United States

at the present as an example. Are we going to continue to set the example of race riots, labor strike, and general unrest for the rest of the world? No, the people of the United States and the people of the entire world must be educated to understand in their minds and hearts the conditions of peace and the very nature of peace. Until men have a knowledge of contemporary and past

events in realistic terms, this problem of world peace will remain unsolved. I say realistic because the common man does not like to think in abstractions. Let education come "down to earth" so that men can learn to think, be able to understand the problem they are trying to solve, and from a knowledge of past events—know what not to do.

"The modern world is demanding character. . . . The question is on everyone's lips, not only can we develop a world conscience, but have we character enough to solve the economic and social problems within America? Can we learn the disciplines that are needed to bridge the gap between races and classes? Have we moral stamina enough to clear away our slums and eradicate poverty? Democracy and character go hand in hand, and we know that no true democracy will come without sacrifice. We know too that sacrifice of privilege comes only with character. . . . We need persons with the vision and the moral fibre that will enable them to act wisely, justly, and unselfishly in new situations. We need people who have the stuff in them to make them act for social cohesion, even when this common good cuts across the personal immediate satisfactions, to act without compulsion for this social good, to give what it costs freely and with sacrificial ardor. Here is the challenge of our time to our educational system. Are we meeting it, and can we go forward to meet it, whatever the future may demand?—DEAN MARY ELY LYMAN, Sweet Briar College.

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Vol. XI

March Contents

No. 3, Part I

<i>Vantage Grounds in the Progress of the Science of Music</i>	CARL E. SEASHORE	261
<i>The Education of the Politician in the Postwar World</i>	STEPHEN DUGGAN	271
<i>The Battle of Peace (Poem)</i>	WILSON MACDONALD	278
<i>Education and Politics</i>	ROBERT ULICH	279
<i>They Blame the Home for Delinquency</i>	P. F. VALENTINE	285
<i>Thoreau (Poem)</i>	DOROTHY DE ZOUCHE	288
<i>Recent Reforms in English Education</i>	SIR FRED CLARKE	289
<i>Fraternization without Fraternities</i>	ALEXANDER P. CAPPON	295
<i>Life Is . . . (Poem)</i>	N. L. NAYLOR	302
<i>The Road to Misunderstanding</i>	ISABELLE J. LEVI	303
<i>The Fate of the Fundamentals</i>	ELBERT FULKERSON	305
<i>Spring Prelude (Poem)</i>	OMA CARLYLE ANDERSON	312
<i>Saving the Children of London</i>	F. J. RELF	313
<i>Counsel to Love (Poem)</i>	MATTHEW KRIM	320
<i>Maple Sugar (Sketch)</i>	ZEPHINE HUMPHREY	321
<i>Italian Students Face the Future</i>	LAURA COLONNETTI	325
<i>Knowing versus Knowing How</i>	F. E. WOLVERTON	329
<i>For My Mother (Poem)</i>	DOROTHY LEE RICHARDSON	334
<i>Some Implications of an Aging Population</i>	HERBERT H. STROUP	335
<i>Swan-Song from the Ex-director of the Education Subcommittee</i>		
<i> Allied Control Commission</i>	T. V. SMITH	339
<i>Symphony (Poem)</i>	GLADYS VONDY ROBERTSON	358
<i>Discipline and Freedom</i>	IGNACE FEUERLICHT	359
<i>Soliloquy at Sea (Poem)</i>	MILDRED VER SOY HARRIS	366
<i>Book Reviews</i>		367
<i>Brief Browsers in Books</i>		382

Behind the By-Lines

Two Laureate articles are published in this issue. One, *Vantage Grounds in the Progress of the Science of Music*, is "a sort of side product to my *In Search of Beauty* which is to come out early in the year," writes Carl E. Seashore, the author. Retired from the Deanship of the Graduate School of the University of Iowa "several times" and recalled for war service, Dean Emeritus Seashore is again free to pursue his writing. All of our readers will remember him for his *Seashore Tests of Musical Ability* and for his many writings on general education.

The second Laureate article is by Stephen Duggan. It gives a revealing view of the movement of forces all over the world and points to the future. The subject, *The Education of the Politician in the Postwar World* is timely and important. Dr. Duggan has for many years been Director of the Institute of International Education, a position from which he has only recently retired, his son succeeding him. For years a leading figure in the field of international education, he has written extensively in the field of history of education and in comparative education. In 1943 his *Professor at Large* gave a comprehensive view of education throughout the world.

Education and Politics is a paper by Robert Ulich, Professor of Education in the Graduate School of Education, Harvard University. Originally prepared as one of a series of addresses to be given at Wellesley College, it is being published here as a contribution related to the present confused world situation. Formerly counselor in charge of Saxony universities in the Saxon Ministry of Education, and since 1934 on the Faculty of Harvard University, Dr. Ulich has written much. Last year his *History of Educational Thought* was published. He is now writing another volume on a fundamental educational problem.

They Blame the Home for Delinquency is a stimulating article by P. F. Valentine, Dean of General Education, San Francisco State College. Dean Valentine has written several articles for us previously and occasionally sends us a book review.

Sir Fred Clarke, Professor of Education and Director of the Institute of Education of the University of London (retired last summer) is still active in the educational field. When the editor of *THE FORUM* was discussing his retirement with him last summer on a visit to England, he remarked "I look upon retirement as a process, not an event." He is chairman of the legally instituted Advisory Committee to the National Ministry of Education of England, a committee of twenty-one members composed of leading citizens from all walks of life in Britain. In the article which we now present with the title, *Recent Reforms in English Education*, he estimates the progress made in England's educational program and the difficulties which lie ahead.

Alexander P. Cappon, Professor of English Literature, University of Kansas City editor of *The University Review* for five years, is the author of *Fraternalization without Fraternities*. Among his published books are *Shelley's Religion Interpreted*; *On Looking Into Chapman's Plato*; *Irving Babbitt and His Fundamental Ideas* and *An Alien Among the Imagists*.

The Road to Misunderstanding is a brief paper by Isabelle J. Levi, of the Department of Social Sciences, Woodward High School, Cincinnati. She sponsors a radio program for schools and has instructed in the summer session of the University of Cincinnati. She is a member of Zeta chapter of Kappa Delta Pi.

The Fate of the Fundamentals was written by Elbert Fulkerson of Southern Illinois Normal University. This old and yet

(Continued on page 384)

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MARCH



NUMBER 3

1947

Vantage Grounds in the Progress of the Science of Music¹

CARL E. SEASHORE

MORE has been achieved in the laying of foundations for science in music in the present century than in all preceding centuries. The chief reason for this is that the applied science of music had to wait for the development of underlying sciences such as acoustics, physiology, electrical engineering, anthropology, experimental education and experimental psychology. In all these fields phenomenal progress has been made in instrumentation and standardizing of techniques of measurement in recent decades. Naturally to these should be added the development of a body of scientific-minded musical artists who welcome the scientific approaches. The progress has been facilitated and rushed at phenomenal speed by the practical aspects of radio, phonophotography, phonography, industrial acoustics and

the increasing demands for the psychology of music in these fields as well as in education.

Among the areas in which sound and strategic foundations have been made in the technique of analysis, measurement, classification and interpretation of musical phenomena which furnish decided vantage grounds, I will discuss the following: the musical medium, the musical organism, technology in the psychology of music, sanctions for scientific merit, musical talent, the recording and analysis of musical performance, the experimental production of music, foundations for musical aesthetics, the academic status of music and the service of the psychology of music for co-operation in allied arts and the industries.

The Analysis and Measurement of The Musical Medium, The Physical Music

The musical medium is the sound wave. Music as written, performed and

¹Based in part on the author's volume, *In Search of Beauty in Music*, The Ronald Press, 1947.

heard pertains to sound and nothing else. The appreciation of music may be enhanced by smiles and hats, environment and reputation, calisthenics and long hair, but these are not music. Each of these accessories might be approached in the scientific way but for the present purpose the science of the musical medium must be built in terms of the sound wave.

In the present century a formidable science of acoustics has come forth. This science is concerned not only with the physical sound but with the theory of sound, the response of the psychophysical organism to sound, tone production and its utilization in arts and industries. Witness radio, architecture and noise control; the measurement of response of the human organism, the physiology of hearing, electronics, and especially in the period of war, all forms of signalling such as radar and radio beams in flying. Billions of dollars in terms of lives and property have been at stake both for the enhancing and saving of life and property.

It has come to be the responsibility of the psychology of music to serve as a clearing house for the science of music by integrating contributions to music made through all such channels, by taking advantage of instruments and techniques developed for research, by attempting to build a systematic psychology of music by drawing from all these sources, and at the same time taking responsibility for the original organization of research and its interpretation to the musical world. It has been thrilling for the psychologist in music to be associated with these movements

and have valuable scientific instruments and techniques handed to him on a golden platter.

Thus phonophotography in motion pictures has thrown into the lap of musical anthropologists the possibility of making faithful records of primitive music in its full and natural settings. Phonography has presented music for scientific analysis, study and entertainment. Electronic physiology has furnished a technique for the measurement of the flow of nerve impulses in the musical responses of the organism as; for example, in measuring pitch discrimination in terms of the electrical response in the inner ear. Psychology of music itself has contributed to the measurement of hearing, musical performance, musical guidance and education by the invention of musical recording instruments, tone generators, the designing of performance scores and by the establishment of norms of artistry.

*The Analysis and Measurement of
Aspects of The Musical
Organism*

The problems of the musical organism are quite as large and numerous as those of the musical medium, the physical music. We no longer speak of the musical mind or soul as something ethereal and intangible. The concepts of mind and body have been integrated in modern psychology. The great and central problem for the psychology of music is that of the response of the body-mind musical organism, sensory, motor, associational, cognitive, affective and creative which have a bearing on music.

The recognition that there is a parallel

between the attributes of the sound wave and the organic and mental capacities for the hearing of a sound has proved one of the most profitable steps in the building of the psychology of music; because it furnished a basis for the classification of musical phenomena. Sound waves have only four significant aspects, namely, the frequency, the intensity, the duration and the form of sound waves. Corresponding to these the organism has the capacity for hearing and for motor control of pitch, loudness, time and timbre. These facts have been generally known by scientists but under the emphasis of the psychology of music they have been made the ground work for the systematic classification of musical phenomena, for the definition and determination of terms in the musical art and for the recognition of unity in the function of the musical organism.

One of the most significant developments out of this is the recognition that the relation of the music produced and the music as heard and felt does not stand in the ratio of one to one. For example, a note of the physical frequency 444 vibrations can be heard as considerably higher or lower than this depending upon a great variety of circumstances which it is the function of psychology to discover, measure, and classify. Herein lies one of the most fertile and tangible fields for the psychology of music; namely, the psychophysical determination and establishment of laws for the deviation of a musical event as a mental phenomenon from that of music as a physical object.

On the same ground the psychology of individual differences in musicality

has become a central problem vital to the operation of a musical life.

Technology in the Science of Music

Of all the arts music is the best adapted for rigorous scientific investigation and control. We can now take any serious musical question into the musical laboratory for scientific study. This is a very broad statement but scientifically verifiable by specialists in acoustics. Let me give some sample illustrations of procedure.

In a fully equipped recording studio the musician, vocal or instrumental, can stand before a microphone as in a radio studio and sing or play under most favorable conditions, subjective and objective. The microphone can be connected with various instruments for specific purposes. For example, there is a battery of cameras which record every sound wave on motion picture film in an oscillogram from which the actual performance in terms of features of pitch, loudness, time and timbre are recorded in terms of their physical counterparts which can be measured in fine detail. Everything that the performer produces as music is open to objective analysis and reconstruction into a variety of musical scores as performance scores. One of these cameras records on a separate film at a very high speed thus magnifying the structure of the sound waves for harmonic analysis, and these waves can be run through a harmonic analyzer which registers on dials a complete picture of the internal structure of the tone from vibration to vibration in terms of the number of partials present, their distribution, their relative intensities and the

grouping into formants. In terms of these four features measured all the complex forms of musical organization such as rhythm, melody, harmony and volume can be organized so as to express every element in the musical composition. All shades of musical expression of feeling insofar as they are expressed in music are thus laid bare for quantitative measurement and interpretation.

With high fidelity recordings a record of musical performance made in any part of the world can be taken into the studio for this treatment, allowance being made for the possible shortcomings of the record. This we call a live and musically acceptable situation.

Adjoining this studio is a dead room from which all external sound disturbances are eliminated and the reverberations of the room are made relatively negligible. The recording in this room gives us the true tone. The difference between the live tone and the true tone can be computed by measurement of the sound responses of the live room in itself and by comparing the records in the two rooms. The dead room measurement becomes a basic starting point for all treatments of studio and music hall construction.

With all phonophotographic records of the music as performed a parallel phonographic record is made so that the scientific study of the actual visual record of the music as heard can be compared with the almost infinite variety of features revealed in the photographic film. In such a recording studio a different set-up may be required for different instruments. For example, the piano camera is a specialized instrument for piano

which records in a serviceable way the details in the features of the piano performance on an elaborate motion picture film. A sonata can be played on the studio piano and out will come a detailed photographic film showing the pitch, the intensity and the duration of each individual note in the performance. With this again a phonograph record is made so that the performance can be reheard in relation to the photographic record. The profiles of the wave forms of complex tones as in piano or orchestra can be faithfully recorded but are not profitably analyzable at the present time.

For the study of musical instruments we must for certain purposes eliminate the human element causing variability in the tone. This is done by having the instrument such as a violin, a clarinet, a horn or a piano played by a robot. A robot here is an apparatus for the mechanical playing of the musical instrument so that the performance can be repeated and continued as long as desirable without variation. This is illustrated, for example, in the measurement of the effect of a variety of types of violin mutes in terms of changes in the harmonic structure of the tone as represented by the tone spectrum for each mute.

Paralleling the oscillograph as discussed above is the oscilloscope, an instrument which reveals to the eye the structure of the tone for immediate visual study, for example, in rapid exploratory study of countless variables which determine the quality of tone as in the study of the effect on tone quality of the elimination of a segment of one

or more partials or in a rearrangement of partials.

*Sanctions for Scientific Merit of Research
in the Psychology of Music*

One of the very significant vantage grounds gained is the establishment of sanctions which guarantee scientific validity and merit of an experiment in the field of music. In the setting of an experiment, in the direction of research and in the critical reading of published reports of research in this field, a laboratory psychologist who is conversant with music will ask himself a series of questions such as the following:

1. Has the experimenter fractionated his problem so that he can deal with one specific factor at a time?
2. Has he defined and isolated the chosen factor for experimentation so that it can be varied under control?
3. Are his findings recordable, countable, and repeatable for verification?
4. Has he kept all other factors, subjective and objective, constant?
5. Is the factor measured undistorted by isolation from the total situation, subjective and environmental?
6. Is the factor measured significant?
7. Is the statistical method involved, if any, valid?
8. Does it contribute to the establishment of a general principle, basic and enduring?
9. Are the conclusions after each measurement limited to the role of the factor measured?

For a roughly quantitative record of these answers the experimenter's best judgment can be expressed on a five

point rating scale. The answers to these nine questions will serve as a minimum check of the scientific merit of the experiment. Each sanction is a test in itself and the average for the entire scale has but little significance since what we want is an analyzed rating. A negative showing on a single item, if it is relevant, may invalidate the entire experiment. It is also possible that one or more of these sanctions may not be relevant to a given situation. For scientific purposes a given tone is studied out of its functional setting. For example, *sanction 5* would not apply to many of the psychophysics measurements which still have true validity.

The most significant aspect of the application of these standards is the discovery that, in the experimental pursuit, practically any issue in musical theory or practice can be made to conform with these. The list given covers those universally recognized in an experimental laboratory. However, they apply also in legitimate statistics where the things counted must be rated on these sanctions as in the laboratory. They can be applied to recorded music scientifically planned and followed with laboratory analysis. They also guide the technician in the clinical study of abnormal musical phenomena and in the elimination of subjective and objective variables. In non-laboratory situations they may hold in various degrees and constitute a constant challenge for the pursuit of scientific merit in principle. This is especially true in the social sciences and in the creative arts.

The theory on which these sanctions is based is called the "specific theory" in

opposition to the widely prevalent "omnibus theory" which unfortunately is the prevailing theory followed by musical educators who refuse and are not able to conform with these sanctions on the ground that the results of the specific theory, though thoroughly scientific, have very little practical value. The omnibus theorists are satisfied to ask the question, "Is this child musical?" Whereas the laboratory experimenters ask, "In what respects and to what degree is this child musical?" Many serviceable investigations may be made on the omnibus theory but we are here concerned with the establishment of an applied science.

The Analysis and Measurement of Musical Talent

This vantage ground is the outcome of the general development of scientific procedure in the analysis and evaluation of the nature of the musical mind or organism. We have seen that anything that concerns the musical organism can be measured. Such measurements reveal striking quantitative facts about individual differences, which can be correlated with the like or dislike, achievement or failure in music. It is a general rule of quantitative measurements in music that the magnitude of the individual differences varies with the specificity of the measurement. For example, a basic measurement of the sense of timbre may reveal verifiable individual differences in which of two individuals equally capable in other respects, one may have 100 times the capacity of another. This rule applies not only to psychophysics measurements but also to more complex

processes such as capacity for creative imagination in music.

Basically we can measure the sensory capacity for each of the four basic attributes of sound in musical hearing or any of the complex forms of hearing, and for each of these we can measure the capacity or ability for tone production. Complex processes such as volume, harmony, rhythm, musical intelligence and musical imagery can be treated quantitatively in the same manner. The findings can be represented as significant functional aspects in the musical situation.

Typical of such measurements are the Seashore Measures of Musical Talent which consist of six measures of talents reproduced on phonograph records on the exact pattern of procedure in the psychophysics laboratory and are valid for exact measurements within the limits and the handicaps of group testing. They are standard measures of these particular talents in the public schools. They are utilized by anthropologists in the study of racial differences. Likewise in the field of genetics these measures have proved most serviceable in the study of musical heredity. They have found a great many places in industry where hearing has some role. Perhaps most significant in war is that in World War I it was demonstrated that by utilizing some of these tests in the selection of listeners for the location of submarines by hearing, that in the approved group of listeners, one might be ten times as accurate as another in locating the menacing U-boat. This meant the saving of life and property on a large scale, and this difference was predictable for the

selection. In the present war the government put out a special edition which has become widely used in the selective service.

*The Analysis and Measurement of
Musical Performance*

Measurement leading to analysis is one of the large goals of science. A distinctly new goal has been reached when we can say that it is possible to record musical performance even with much finer detail than the ear can hear. From this new vantage ground, with complete recordings at hand, we can envisage countless further strides forward in musical science both theoretical and practical.

Beauty in music consists in large part of artistic deviation from the regular, the even and the printed score. The performance score for the violin of a great artist will exhibit hitherto unknown or unrecognized types of artistic deviation in terms of which we can set up a profile and compare his performance item for item with the performance of another artist. We can compare his performance in an attempt to repeat exactly the same artistic mood or interpretation. We can progressively build up an inventory of forms of artistic deviation showing their frequency and extent, and can make such finding the beginning of extensive study of any one artistic form of deviation, such as the artistic augmenting or diminishing of an interval.

With such material the intensive study of a single aspect of beauty can be undertaken. A good example of this is the study of the vibrato, a musical ornament for the expression of feeling. Here the phenomenon has been analyzed into a

complex series of features, norms for tolerance, range of its occurrence in animal life, comparison of individual differences among artists and in the acquisition and avoidance of an ugly vibrato. In this way over 200 musically significant questions about this single musical ornament have been answered in verifiable form. These constitute a manual of instructions for the guidance of vocal as well as instrumental artists in training and on the stage.

In all such studies the aim is to discover the sources and the nature of beauty and how it varies with subjective and objective conditions, all measurable. In this approach to music we have an analogy to the scientific pursuit of the biological sciences.

The Experimental Production of Music

Here we stand on a new height reached within the last few years; the extraordinary means of producing or reproducing any desired or possible tone in accordance with a blue print. Take, for example, a tone generator for the study of the quality of tones. With a single generator it is possible to produce over a million different kinds of tone quality each defineable, mathematically and physically, in terms of the harmonic structure of the tone. On a panel switchboard any one of the desired partials can be varied in and beyond the audible range and each such varied deviation can be stated quantitatively in terms of the prearranged setting on the panel to produce it or in terms of harmonic analysis of the tone produced. No one can hear a million differences in tone quality but an elaborately organized series of

two or three score of conventionally audible differences in tone quality can be set up in a scale of recognized beauty or ugliness ranging from the most beautiful to the ugliest producible as a practical basis for the identification and naming of tone qualities.

It is difficult to conceive of a more fundamental acquisition for the future student of the nature of beauty in music. To the instrument maker the possibility of such working according to blue prints and analysis of values present countless problems and possibilities for entirely new achievements in the building of musical instruments. Here is a tool which will be readily at command in the study of scales and in the testing of theories.

*Scientific Foundations for a New
Musical Aesthetics*

As a result of the dawn of the scientific view in music, a radical new vantage ground in the field of aesthetics has been established. The learned tomes on aesthetics with long historic lineage are massive speculations from the arm-chair of the musician or the philosopher. We are now in a position to challenge the promoters of these speculative points of view and demand that workers in this field utilize all these new tools for investigation in the discovery of new points of view and the establishment of series of verifiable facts about the nature of beauty in music.

The great search in ages past has been for a theory of what constitutes beauty in music and the answer has been sought in some all embracing formula with a series of corollaries. These usually manifest a lack of scientific interest and in-

sight into the analyzable and measurable aspects of musical phenomena. Now that we can analyze in the minutest detail the structure of tonal beauty into its thousands of aspects, can measure the reactions of the listener in hearing and appreciation, can submit any specific theory of beauty to critical laboratory analysis and can establish norms of tolerance for each, we have the basis for the building of a new structure for musical aesthetics. It will not be a wholesale solution. It will suffer from the sacrifice science makes by fractionating the issue and will be an endless job. It will show that what is regarded as beautiful to one person is not necessarily so to another under establishable conditions. It will depict the evolution of musical values in the rise of man which had its ground work in some of the lower animals. It will rationalize the teaching of music. It will lay a foundation for the blending of instruments and furnish blue prints for the construction of new types of instruments. It will be sympathetic to philosophical or artistic speculation but will chasten them by verifying or condemning them by critical analysis.

*Instrumental Aids in the Training for
Musical Skills*

The perfection of adequate instruments for this purpose will raise at this level the merits of the specific theory as opposed to the omnibus theory of learning on the motor side. At the present time most of the training in first year courses in music leaves the student without any knowledge of what specific skill he is trying to acquire or any measure of the success of the acquisition.

That is the omnibus position.

On the specific theory the teacher will begin with a knowledge of all the specific skills which the student needs to acquire, make the student clearly conscious of them and organize drills in which the student can register for every trial, the degree of success or failure, and measure the rate and kind of progress in continued training.

Most fundamental of the essential skills are, of course, the control of pitch, the control of loudness, the control of duration and the control of the timbre of the tone; that is, the tonal, the dynamic, the temporal and the qualitative foundations for tone control. For each of these there are now instruments which register to the eye the exact performance of each tone so that the pupil can see instantly what he accomplished in the intonation. These instruments can be placed in the musical department and one of the surprising principles in mass teaching is that the students can be given access to the laboratory studio with special assignments and with great freedom to practice for themselves, measure their progress and acquire fixed skills without the continuous presence of an instructor. The cost of such equipment need not be more than the price of a first-class piano.

*Scientific Co-operation with Other Arts
and the Industries*

Insofar as it has been developed, the science of speech, for example, could be deduced bodily from an adequate science of music. Speech and music deal with the same media, the same measuring instruments, the same technique of

measurement and require the same combined scientific and artistic attitude on the part of the experimenter. A vowel, for example, is a vowel whether it is in speech or in music. The converse could be true except for the fact that science in music was the first in the field and led the way.

A science of graphic and plastic arts can be developed on the analogy of music and there can be both give and take. In the visual arts, for example, the principle of law in normal illusions is a counterpiece to the principle of normal illusions in music. Both can be measured and classified. Without normal illusions there could be no good music or good visual arts which is asserted by the aphorism, "all art is illusion."

One of the most promising outlooks for the theory of music will lie in co-operation with the film industries which have access to the greatest artists and are glad to furnish unretouched records for analysis in the musicological laboratory. Likewise they are anxious to co-operate with the musical anthropologist through his expert advice in the selection of material for recordings and in the laboratory analysis of sound films.

Since this article was written at the request of THE EDUCATIONAL FORUM, it should have something to say about education. The contribution is a bold plea for the adoption of rigidly scientific and critical points of view in educational research. Educational psychologists are now facing the opportunity of falling into line with other applied sciences which can contribute marvelously en-

riching new tools and resources for investigation, add their own specific basic contributions within specific fields of learning, inspire investigators with a zeal for the laying of solid foundations for a science of education and test their plans for research in terms of a check list for the establishment of scientific merit. To convey this appeal in the realistic manner, I have tried to illustrate the aims, resources and techniques within my own field, the science of music.

One sometimes gets the impression that the teacher, the central figure in the educational process, is a "forgotten man", and that effective teaching, the essential factor, is taken for granted.

Government subsidy for 10,000,000 veterans and millions of dollars for scholarships and fellowships indicate the public's concern for the student. Vast expenditures for library buildings and books, for laboratories and equipment, and for classrooms and dormitories suggest an awareness of the importance of facilities. The development of special programs in music and art, in the social sciences, in international studies, etc., illustrates the emphasis upon the curriculum in educational planning.

In all the discussions about these activities little has been said of better provision for the teacher. Slight increases in pay have been noted and great shortage of personnel has been referred to, but little interest has been manifested in the problem of improving the quality of teaching and in the teacher himself.—OLIVER C. CARMICHAEL, President, Carnegie Foundation for the Advancement of Teaching.

The Education of the Politician in the Postwar World

STEPHEN DUGGAN

THE postwar world is not and for many years will not be a "brave, new world." It is today a chaotic and abnormal world, inhabited by confused and disillusioned people. As the result of technological improvements it is unified to a greater extent than ever before in its history. As the result of war the attitude toward life of practically all its various peoples has changed and new standards in their political, economic, social and cultural thinking have arisen. It is a world in which the collective whole, the State, everywhere plays a more decisive part than formerly but in which, nevertheless, greater attention to the needs and desires of the common man is given. It is a world in which the relations between classes within a nation and between nations have grown ever more complicated. It is a world in which the problems confronting the politician are infinitely more difficult of solution and which finds him lacking in the knowledge and experience to cope wisely with them.

I

The politician today as always must try to regulate the clashes of interests within the State so as to strengthen, certainly at least not to weaken social order, as occurred in France between the two wars. That is a far less simple task than formerly. In the countries of western civilization, classes were more or less

stabilized before the first world war. That war had a disintegrating influence upon society in every country. Some classes, particularly the landed class, lost stature as the result of the conflict; others, especially the laboring masses, improved their status. In Russia as the result of the Revolution the position of the two classes was completely reversed. The landed class disappeared entirely, the proletariat seized control of the State and administered the government in its own interest. In the democracies many changes took place almost always toward the left. Only in the United States did the representatives of the classes that formerly controlled the government resume control and the politicians administer the government primarily in the interest of those classes.

The period between the two wars was characterized by disillusionment among victors as well as vanquished. The high hopes that had sustained peoples during the hard years of the first World War were not realized. The years of disillusionment were succeeded by the Great Depression with its accompanying discontent. The period was also one of increasing expansion of information. To the pulpit, the platform, and the newspaper were added the radio and the movie, which were of far greater influence in mass education. New ideas spread rapidly particularly as to ways of meeting the discontent arising from the de-

pression. New theories as to the relation of classes to one another took possession of large numbers of intelligent people and caused concern. But all the ferment arising from the projected changes had little effect upon the politician who attempted to solve problems in the ways that had served in "the good old days."

Then came the war and everything was speeded up. For Germany and Japan the war was in each case a war of a "master race" to compel "inferior" peoples to supply the master race with labor and raw materials to hasten its ultimate control of the world. For the democracies and Russia it was a war of survival. In all countries the war period was the heyday of the politician. Patriotism and military necessity for immediate action permitted projects to go unchallenged which in normal times would have aroused great opposition. The unity of the population was a primary consideration and political parties were wont, voluntarily or under pressure, to give up divisive competition for popular support.

The war is over and it has left in its wake domestic and foreign problems of infinite difficulty due to situations that have arisen and are so different from any that have confronted the politician hitherto that past solutions will not suffice. To this has been added a remarkable change in the attitude of the mass of the people in almost every country. Whether fighting at the front or working under hard conditions at home in mine or factory, they are determined to secure a better standard of living than they had enjoyed before the war. The laboring masses are no longer content

to advance their interests solely by means of the strike. They fought for their country in the most horrible war in human history and now they expect the government of their country to remedy abuses and improve living conditions by governmental action.

In the countries of continental Europe that have always been accustomed to obtain social reforms as the result of action by the government, the problem for the politician is to determine the extent to which government can afford to move in the direction of the complete nationalization of industries. There exists the example of Russia where the state controls the entire economic life of the nation. And there exists in almost every continental country of Europe a powerful communist party which is often in a key position and which receives direction from Moscow. The communist influence is countered in almost every country, however, by a determination upon the part of the great majority of the people to maintain the independence of their country from foreign dictation. The politician is today in no easy position in attempting to adopt a course that may be unquestionably for the general welfare but may have difficulty in securing popular agreement.

In the Anglo-American democracies, especially in the conservative United States, the situation is different. Individual enterprise has hitherto been the pattern of economic life. Moreover, the communist party is a negligible factor in the political life of both countries. Nevertheless, the movement to the left in the interest of the "common man" made real progress between the two

wars. This is particularly true of Great Britain due largely to the bungling policy of the Conservative Party in failing to remedy bad conditions resulting from the first world war. However, the Conservative Party throughout its history has usually known when to bow before the popular will. The remarkable success of the Labor Party in the recent general election with its announced policy of nationalizing key industries probably insures the success of its program. But the program will not go through without a struggle for there are powerful vested interests that present great obstacles. But the politicians of the Labor Party will not this time be frightened from their position as they were under Ramsay MacDonald in 1934.

In the United States the place of the "common man" was much improved under the New Deal. This was particularly true of the workers engaged in the mass production industries that were unionized by the C.I.O. Because of the requirements of the armed forces during the war, management and government frequently yielded to the demands of labor and labor found itself at the end of the war in a stronger position than ever before in its history. But management is determined to "put labor in its place" if it possibly can. Strikes are holding up reconversion and preventing the advent of the high profits envisaged as the result of possessing uninjured plants ready to supply goods immediately to the rest of the world, an advantage that might be ruined by delay. The average American politician is not a very courageous person. He knows that it is doubt-

ful that management and labor will be able to compromise their differences and that the government will have to settle the strike problem. But the pressure for quick reconversion is so great that the decision must this time be a positive one. The politician is on the spot.

II

In every country the returning soldier furnishes a great uncertainty. Even in Russia the government is fearful of the influence upon him of his sojourn in western countries with their higher standards of living. But Russia can probably provide the returned soldier with his minimum material needs. That cannot be true of many other European countries. They have been too ruined by the war. But will the returned soldier be content to find himself and his family compelled to live without adequate food, clothing and shelter? That is a frightening situation confronting the continental politician, which requires a drastic solution. The alternative for the politician is political death. In the Anglo-American democracies the uncertainty as to the attitude of the returned soldier resulted largely from the grievance he nourished during the war. The grievance consisted in the fact that while he was risking his life in battle for his country with a pittance for pay, the workers at home were receiving high wages and, in the United States at least, frequently engaging in strikes to increase their pay. In both Great Britain and the United States legislation provides for an improved status for the returned soldier and the G.I. Bill of Rights for the American is quite generous. The British returned

soldier has moved to the left. No one as yet can say what the position of the American will become. The American politician is eagerly seeking for information.

Within every country the status of the returned soldier is only one of many crucial questions confronting the politician. Within Russia, Poland, the Baltic States, Czechoslovakia, and Rumania people are likely to find themselves now residing within a strange territory or under a strange government. This means increased tension in any event but especially if they form a minority group. No politician representing the group will oppose its demands. The United States contains one of the largest minority groups of any country in the world, 13,000,000 Negroes. Moreover it is a minority group with a special grievance. More than half a million Negroes were enrolled in the American army who fought, and in many instances, died for their country. Nevertheless in parts of that country they are treated as second class citizens who are deprived of civil and political rights. In no instance is the American politician confronted with a more difficult dilemma. The Negro points to such principles of democracy as the consent of the governed and the right to the pursuit of happiness. The Republican politician hypocritically promises much help and really does nothing. The Democratic politician of the South is determined to maintain the *status quo* if he possibly can. The Democratic politician of the North, fearful of the congested Negro vote in the large cities, tries to secure reform legislation. He is unsuccessful because he cannot ob-

tain the conservative Democratic vote of the South nor adequate support of Republicans, many of whom have views on economic and social questions similar to those of Southern Democrats. However as the result of the conflict of political interests, the Negro is slowly coming into his own.

One of the most revolutionary changes that has taken place upon the continent of Europe is the granting of the suffrage to women in France, Italy, Austria and other countries. It is too soon to evaluate its influence but it may help to explain the recent success of the moderates as against the extremists in Austria and Hungary. Certainly the change will have to be reckoned with by the postwar politician. The Pope has already commented upon its significance for Italy.

III

We have learned one great lesson from our enemy, the Nazis: the recognition that education is the primary agency by which to secure the adoption of a changed attitude toward life. The school, the cinema, the radio, the newspaper, and the public platform were deliberately concentrated upon the German people, the adult as well as the child, to bring about an almost complete change of mind. The policy met with such success that Germany could set forth to reduce the world to a new despotism. At no time did any agency of the League of Nations bring to the attention of other nations the intense Nazi propaganda of international hate that would inevitably lead to war. Every other nation has since taken the lesson to heart and increased the allotment of funds to

education in its budget. In our own country where education is regarded as the panacea for the solution of all problems, it is constitutionally a function of the state governments. Hence the movement to realize our educational philosophy of "equality of opportunity" by having the federal government make grants of money to the states having poorer resources. The movement meets with the determined opposition of the Southern politician who sees in it only the possibility of equality between whites and blacks. But the most gratifying event of an educational nature that has taken place recently was the adoption of the constitution of the United Nations Educational, Scientific and Cultural Organization at London on November 16, 1945. If Hitler demonstrated the preeminent place of education in national life, the new Organization emphasizes how important a part it will play in international life.

It can hardly be doubted that religion plays a lesser part in the life of today than formerly. It is natural, therefore, for its remaining adherents to rush to its defense when it is attacked. The onslaught upon religion of the atheistic Bolsheviks provided the politicians throughout the Western world with material to win elections. The more reactionary the country the more vigorous the defense. Hitler used the defense of religion as one of the greatest justifications for his attack on Russia and he was ably seconded by decadent Spain. Hitler lost the war but the religious element in every country remains a force opposed to real collaboration with Russia. This is an obstacle to realizing the

objectives of UN which is of great concern to the politician of the postwar period.

When the politician looks abroad he finds himself confronted with problems of as great difficulty of solution as those at home. On every side he must make decisions of momentous consequence to his country. If he is a politician in a small country he learns that as the result of the war his country's independence, equality, and sovereignty are merely formal and that he must ally himself to one of the few remaining Great Powers for security and possibly survival. If he is a politician in one of the Great Powers, he finds that his country's interests, military, political and economic, in some cases clash decisively with the interests of other Great Powers. Whether he is a politician in a weak nation or in a powerful nation his country is now a member of the United Nations Organization which guarantees the security of all. But the Organization has only started to function and he is in doubt as to its success, especially as he has not complete confidence in some of its members. He must attempt to solve as many of the problems bequeathed by the war as can be done in order to let the UN start its career unhampered by them. But he has discovered that some of the problems are almost insoluble even by compromise and are sources of constantly increasing friction. In the meantime the urgency for solution has been infinitely increased by the invention of the atomic bomb which if not controlled in its uses may result in the destruction of all nations, great and small. Of all the problems that must be solved, this is the

most frightening to the harassed politician whether he is of a state having the secret of the bomb or not.

But the foreign questions requiring solution are not only between so-called sovereign states. No question is more exigent than the problem of colonialism. The industrialized and imperialist states in order to sell their goods to the weak, backward or congested peoples of Asia and Africa had of necessity to raise the standard of living of those people. They introduced roads and railroads, public health and sanitation, schools and newspapers to teach the colonials to appreciate the goods and even brought in the radio and movie for recreation. The imperialists preached the importance of stable and just government. The colonials absorbed the lessons. They read much in the books of their conquerors concerning liberty and democracy and self-determination. Even before the war they began to demand a share in the government of their own country and in the privileges that go with self-government. During the war Mr. Churchill announced that as the First Minister of the Crown he did not intend to preside at the liquidation of the British Empire. That statement and the weak pronouncement in the Charter of the UN concerning the trusteeship of colonies developed a conflagration throughout most colonial empires. Those empires have to fight to prevent their liquidation. The Dutch cannot survive as one of the important middle-class nations of Europe if they are deprived of the wealth flowing from their East Indies empire. The British fearful of the reaction of a successful revolution in the Dutch colonies upon

Malaya, Burma, and India fought for the Dutch cause in the East Indies. The French are hanging on frantically to their badly governed colonies in Indo-China as a matter of prestige, if nothing else. The politicians of Britain, The Netherlands and France are making belated promises of sharing with the natives in the government of the colonies. But they must know by now that colonial imperialism is dependent in the last analysis upon military force and not upon promises for reform. It is a question whether any one of them will have the necessary force in the future in the face of resurgent colonials' insistent demands.

Limitation of space prevents a continuance of discussion of other immensely difficult problems that will confront the politician in the postwar world. But one problem, the most important of all cannot be left unconsidered: the reconciliation of individual liberty with social security. Since the beginning of time there has existed in every society whether it be as low a form as that of the Bushmen of Australia or as advanced as that of England, the question of how much freedom shall be allowed the individual to realize his being and how much control shall be maintained by the social whole, the State, in order to save itself. Down to the first world war the extremes of difference in the solution of the problem were found in the East and the West. In the East the unity of society was tenaciously held: the individual was suppressed, his destiny was controlled by some force external to himself, *e.g.*, ancestor worship in China or the caste system in India. As one moved west there was a continuous

increase in the freedom of the individual until one came to the United States where it was greatest. But partly because of the social movements described in the previous paragraph, partly as the result of the first World War, there has developed a partial reversal of attitudes in the two areas; a greater insistence upon the rights of the individual in the East; a greater emphasis upon the part of the State in the West. The demand in the East for greater freedom of the individual, the group and the nation often in the past took the form of local boycotts and uprisings but it is now openly revolutionary in character. The movement in the West for greater state control eventuated in the form of fascism in Italy and Germany. A terrible war had to be fought by the democracies of the West to maintain their practice of individualism. The result of the war will probably be an extension everywhere of the principles of democracy instead of totalitarianism, the objective of the fascists. No problem in any society compares in importance to this one of reconciling individual liberty with state

control. Its solution is a permanent challenge to the politician in every country.

The growth of knowledge during the past fifty years has been amazing. The accumulation of facts in all fields of study is beyond the power of the individual to absorb. The chief problem of higher education today is that of the integration of knowledge. Only in a few countries like Britain has there been an attempt to integrate the variety of political, economic, social, cultural and international information in the education of the future politician. In most countries the politician has come to his position in a purely haphazard manner without specific preparation for it. The problems of the postwar world are too complicated and too difficult of solution to be undertaken by men and women without specific preparation. They need it to as great an extent as does the engineer or physician. It is gratifying therefore to know that in recent years schools have been founded, particularly in the United States, specifically for the education of the future politician.

Democracy does not give the people the most skillful government, but it produces what the ablest governments are frequently unable to create: namely, an all-pervading and restless activity, a super-abundant force, and an energy which is inseparable from it and which may, however unfavorable circumstances may be, produce wonders.—

ALEXIS DE TOCQUEVILLE

The Battle of Peace

WILSON MACDONALD



The windmills of Holland are turning again;
The brown hands of Denmark are churning again;
The red heaths of England are burning again;
And Russians no longer must die.

The birds of the air are home-winging again;
The legions of China are singing again;
The church bells in Poland are ringing again;
And Scotch lasses laugh in the rye.

Toronto and Melbourne are joyous again;
The mothers are glad from Seattle to Maine;
For fire, from the skies, falls no longer like rain;
And war, like a dream, has passed by.

Beneath the command of a Carpenter's Son
The battle of peace must be fought now, and won;
A battle that knows not the cry of a gun
In the land or the sea or the sky.

Education and Politics

ROBERT ULICH

SOME hundred years hence historians will mark our present age as the period of nationalism. The sovereignty which religion once held in the minds of men has been replaced by the sovereignty of the State.

I

This general secularization of western civilization has brought about an embarrassing confusion in the relation between education and politics. For on the one hand we still derive our moral principles and our concept of the dignity of the individual from the Christian and liberal heritage. I say "Christian and liberal" because genuine liberalism, which must not be confused with economic laissez-faire, is in essence nothing but the rationalist-humanist form of the Greek-Christian legacy. On the other hand, nationalism and the sovereignty of the State over all the other affairs of man drive us into a kind of group collectivism which, rather than elevating the individual through sympathetic co-operation, often degrades it to a mere tool for purposes inferior to the moral standards of the individual himself. This sad situation is not altered by the fact that nationalistic collectivism may sometimes raise the individual up to a height of greatness and sacrifice of which he alone would be incapable. This is the characteristic feature of all mass sentiments.

Nor is "democracy" as such a safeguard against inhumane nationalism. Certainly the great difference between

constitutional democracy and totalitarianism is that democracy avows the doctrine of the "natural rights of man" and the free development of the person, whereas totalitarianism, at least in extreme forms, produces societies of servitude. But democratic countries also are affected by the "law of the jungle" which often reigns in periods of international conflict. It then happens that democracies preserve the rights of man at home, but fail to transfer them from the in-group to out-groups, as is proved by the history of colonial expansions and of occupations of foreign countries. Even within the very boundaries of democracies we meet the very mixture of fear sentiments and superiority complexes which always ends in something which, in reference to recent events in this country, we might call "Mississippi Justice."

As a result of this antagonism between our Christian liberal heritage and nationalistic politics, our young people hear one thing preached and see the contrary done. Their minds become split by the contrast between their loyalty to the State and their loyalty to their own better conscience through which speaks the voice of humanity. But the silencing of the inner voice—which is the comfortable way preferred by the majority—never goes on without danger to the person. He either becomes a hypocrite with an amazing capacity for twisting reality, or he accepts the dual standard between group behavior and individual morality with a cynical shrug.

There is no intelligent, thinking, and morally sensitive adolescent who does not run into conflict, whether or not he talks about it. Often the dilemma is aggravated by the collision between the religious tradition taught at home or in Sunday School, and the "scientific" attitude recommended in the courses in biology. If the parents and teachers themselves do not understand it, one cannot expect him to understand that there is no conflict necessary between a deeply religious and a truly scientific attitude. Nor can the adolescent clearly understand to what extent his textbooks, and sometimes even his teachers, are selected according to onesided political and sectarian principles rather than according to quality. But somehow he senses it and becomes suspicious of the society in which he lives. The conflict of generations is not only a rebellion of the young against the parents; it is also due to the young person's realization of the broken character of the society to which he is supposed to "adjust" himself. If the conflict of generations were a conflict merely in individual relations, we would never again need fear a "lost generation." Unfortunately, the reasons lie deeper.

II

When we question the role and mission of education in this conflictful situation, the answer will vary according to varying standpoints with respect to the power of the State over its citizens.

The reply of the convinced totalitarian is easy. Since the State stands at the top of the pyramid of values, it is the highest judge over the conduct and thought of the citizen. Consequently education is

education *for* the State, *by* the State, and *with* the State. Dissenters do not truly belong to the real people, but are outlaws and traitors. The State is the people, and the people is the State. It is a situation not different from medieval Church absolutism: the heretic lost his personality and was delivered to the worldly power which had to carry out the execution. Otherwise it exposed itself to the anathema. There was only one difference: the Church, according to doctrine, was believed to be the representative of a transcendent power of universal value, whereas the totalitarian State absolutizes merely world immanent and secular purposes, limited to special ethnic and political units. In both cases, however, there is autocracy, and it is difficult to say which one is more dangerous: the one which arrogates to itself the right to speak in the name of God, or the one which claims to speak in the name of the Nation.

Just as easy as the totalitarian answer is the answer of the radical individualist. All extremes have the quality of simple, undialectic, and therefore false logic. Radical individualism, or anarchism, condemns all imposition from outside, especially the State, and therefore excludes also all education that does not spring from the individual's own nature.

In the middle of the two is the liberal democrat. In that he is a liberal, he has a certain understanding for theoretical anarchism (not to be confused with "anarchy"). As a matter of fact the early liberals such as Adam Smith never felt easy about publicly supported education because they were afraid of thought-control and the decay of individualist

freedom. On the other hand, according to the liberal's conviction, liberty cannot thrive without organization and government. Hence he must attempt to build the possibility of freedom and change within the order of the State. In other words, the democratic system of thought and organization is pluralistic at least on the secular level (which does not preclude that metaphysically it may culminate in a final religious monism). Liberalism and democracy require the capacity of "dialectical" thinking, which, according to Plato, is the only true and mature, though also the most difficult, attitude of mind. Here is the reason why any fatigued, degenerating, and despairing society inevitably abandons democracy in favor of some simple order. Here is also the reason why democracy is always in danger within its own national boundaries, for there are so many citizens of democracy who do not possess mental and moral capacity for dialectic liberalism.

Needless to say, education within a democracy is much more complex and complicated than education within non-pluralistic societies. On the one hand democratic education has to develop the individual to his fullest capacity and relate him to the total legacy of human kind, reaching from material needs to the highest spiritual aspirations; on the other hand, education has to incorporate man into his organized society and its national state. Can we hope that either the State will become unnecessary (which is the hope of utopian socialism and anarchism), or that the State will be raised above its present level of competitive nationalism and become, with other States, the instrument of humane inter-

nationalism? This was once the hope of medieval Christian feudalism, of eighteenth century rationalism, of Hegel's idealism, and it is again the hope of all who, despite severe disappointments, work for a modern United Nations.

At the present stage of historical development both the State-less Society as well as the Society of States are visions far from realization. Realistically speaking, since man is not and never will be completely rational, his society also will never be perfect; there can only be approximations of the goal.

But certainly, in this process of approximation education has an important role to play, a role which it now recognizes dimly like an adolescent who on one day decides to reform the world, and on the next plunges into abysses of despair. So educators believe one day in mass information by UNESCO, and in the "re-education" of obstinate nations, whereas the next, or perhaps even the same day, they despair of ever improving the lamentable social and educational situations in their own little communities and bow before their local samurai. Naturally, this mixture of delusions of grandeur, missionary complexes, despair, and servility leads toward disillusion.

Instead we must courageously do at home what we like to see done in the world. I do not say we must "begin" at home and then go into the world. There is no chronological sequence. Rather it is so that only those who insist on doing the right thing at home will have the chance and the endurance to improve the world. We do not need the people who always talk about world brotherhood and neglect their neighbor.

III

So, first and foremost, education in and for a democracy must acquire full stature. That means the teacher must not consider himself, or be considered, the obedient servant of the community, but its trustee, even more, the trustee of humanity. In developing the child's loyalty to the group, he must also develop loyalty to those values which unite mankind above all nations. This cannot be done by the simple and comfortable equation that "my nation is always right" and blinding oneself against unjust and oppressive actions committed by one's own side. It is amazing to see to which degree men are able to order things into the perspective they need for their own complacency and comfort. How many teachers who are deeply, and rightly, aroused by the German concentration camps and race discrimination, dare speak frankly to their children about the persecution of Negroes, the cold blooded anti-Semitism which spreads in this country, the present food situation in Central and Eastern Europe, the so-called "relocation" of millions of people, and the reckless monopolization of the world market by the big nations which may lead us into another war?

It is not false sentimentality which is demanded. On the contrary. Had there been no false sentimentality, indecision, and fear of communism on the part of the democratic nations, but instead an urge for severe and at the same time constructive action, it would have been possible to quench the powers of Mussolini and Hitler at the start and to avoid a world war. What is demanded is a militant attitude whenever the relation of

man to the universal values of mankind or, as religious man would say, to God, is cut by nationalist and racial prejudice, by false anxiety, lack of realism, hatred, and superman desires.

Fortunately, this task of relating man, and especially youth, to universal and persistent truths and values is not something separate from the concrete experiences of life. It is a great calamity that immature forms of religious instruction, textbook morality, and the sentimental use of poetry have given people the feeling that the higher and more universal an ethical principle is, the more distant it is from life.

In reality, if these principles were not immanent in life they would be nowhere. The more embracing values are nothing but expansions and generalizations of everyday experiences, and vice versa. Hence, the counterbalance against nationalistic and sectarian narrowness lies not in squeezing into the curriculum of American children, who are still ignorant of the history of this country and of Europe, a little bit of everything, or special courses about Russia, the Near East, the Far East, and South America. By comparison, much could be done to direct the child's interest to various parts of the globe. But principally the school which does not want to become encyclopaedic and shallow must be content to lay the seeds of expanding interest in a limited area. It depends totally on the character of the instruction whether the seeds of learning will dry and die, or whether they will be the beginning of an ever widening and self-active development. The family, for example, can be like an oyster and keep its members in

an almost closed shell, but it can also be the protective center with many windows from which the child can look into the various avenues and landscapes of life. Likewise subject matter can be a closed field, an isolated piece of knowledge which is forgotten after the examination is over. But it can also be "transparent," as it were, or the source of energy from which transfer starts into the adjacent areas of human civilization. If there is any sense in progressive education, it is exactly this. And if the United Nations and UNESCO are to have any really active response, they must count on people educated in this way.

This "organic" and "evolving" education, instead of an externally imposed semi-intellectualism, has also the advantage of keeping the cells of social life fresh and vital, whereas unorganic and passive learning, still prevailing in our schools, frustrates their growth and continuous self-renewal. We speak much today of such things as planning, centralization, and federal support of education. We need them; but at the same time we are afraid. We are afraid of an increasing surrender of the individual and his personal initiative to bureaucratic agencies in the capital, and to abstract and impersonal powers of control. No doubt, these are exactly the forces which foster State totalism and split mankind into self-centered national units even though assembled under the majestic roof of a United Nations Organization. But there is no reason to be fearful of planning and federal aid the moment that the smaller organisms, or the cells of life, are vital. They will use all the

advantages which can come from co-ordination, but they will not succumb to the danger of changing co-ordination and co-operation between smaller and bigger institutions into passivity and submission of the smaller.

This, after all, is perhaps *the* problem with respect to the future of western civilization. Today nobody can hope to master intellectually all the political points in debate with which the citizen and his State are confronted. But certain it is that only those men and women will have a chance to decide wisely about what is good and useful to them, to their community, and perhaps to man generally, who have first learned the values of decency, co-operation, freedom, and good standards of work in their own environment.

Yet, social and political life is not merely an accumulation of isolated experiences, however laudable, nor can one single experience become a guide for the next experience, unless it is part of a meaningful whole. Our work lacks motivation and meaning unless we see it as a fulfillment of the past and as the beginning of the future. Perhaps the greatest fascination inherent in the modern sovereign State and the deepest cause of modern nationalism is that it offers such motivation; for it is the highest, and only visible, rallying point not only of our political, but also of our economic interests; it determines our welfare; and it acquires increasing influence on our cultural and educational life. But, as already pointed out, it offers all this motivation still on a preliminary and relative level. It is a unit of secular and finite interests standing against other

similar units, *i.e.*, other States which, though similar in structure, represent opposing interests. It is a highly complicated social organism, the most impressive and powerful which man has created so far, but it is not yet incorporated into a still higher organism, for example like a chord in a melody. Hence modern man's passionate yearning for the super-state, the all-embracing political organism, the United Nations of the world. But how can such higher unity be achieved, if each organism refuses to overcome itself, because it has no transcendent mentality which would make room for real universality?

IV

Here we return to the problems from which we started, and must emphasize once more the danger which will come if education (or the Churches, or the arts and scholarly research) is in danger of being devoured by the Leviathan State.

But how can education escape the peril if human society has no convictions from which to receive unity and direction? Thus, the discussion of the relationship between education and politics ends by necessity in the question of a comprehensive and motivating faith. This faith, in some intellectually advanced individuals, may have acquired the character of clear rationality; most individuals receive it from the cultural and religious tradition in which they are embedded. But have we still such a faith? If we do not have it, or are incapable of recognizing it, then our civilization is foredoomed.

Even a democratic constitution will not help us, because it becomes a living reality only through the faith behind it. If the faith degenerates the constitution becomes just a historical document and a façade that will break down in a deep crisis. Here we are at the bottom of the dilemma that permeates our modern society. Now, since our age is largely an empirically minded age, the problem arises as to whether it is possible to build the faith of the future on a sociological, or horizontal, level of human self-transcendence. This is the naturalist belief, most radically expressed in Russian Marxism. Or, do we need a religious, or vertically directed, movement of thought? This, so far, has been our Western tradition, for—as already remarked at the beginning of this essay—even the rationalistic idealism and liberalism of the eighteenth and nineteenth centuries have been ultimately religious.

This problem cannot be discussed here in detail. But whatever the answer may be, we can be sure that the relation of education to politics must be seen not only as a duality, namely education versus politics, but as a triad of mutually inter-dependent forces, namely education, politics, and faith. This inclusion of such an "intangible" factor in our thinking about civilization and education, or, if one wants to say so, this admission of a "utopia" into the number of cultural forces, does not stem from the controversies of philosophical schools of thought; it is a statement based on insight into the character of social reality.

They Blame the Home for Delinquency

P. F. VALENTINE

PARENTS must demand obedience and respect," a luncheon-club speaker recently declared. "They have been too soft. Children need more discipline and less coddling. How can we expect them to grow up with a respect for the laws of their country if they are not made to respect the laws of the home?" This speaker came out for more corporal punishment, and got a rousing hand.

These remarks were made in an address on juvenile crime and delinquency. The speaker had resolved the problem, as so many people do, by laying it on the doorstep of the home. We hear it said over and over again that the responsibility is "squarely up to the home—the fathers and mothers of America," and the declaration invariably evokes a demonstration of approval. Thus the speaker is made to feel quite pleased with himself for having put his finger on the nub of the problem; and the audience is equally pleased because a scapegoat—or a pair of them—has been discovered.

Like so many catch phrases, this one contains a morsel of truth but offers words as a substitute for thought. Acknowledgement that the cure for juvenile crime and delinquency is to be sought in the home actually settles nothing. It does not even mean that we are in agreement. It does not tell us what is wrong with the home and the parents, or how they got that way, and it gives no clue as to the proper conduct of the home. In consequence we are all at liberty to join in the common cry and at the

same time to enjoy our private opinions about every important factor in the situation.

When it is publicly declared that responsibility for the misdeeds of youth rests with the home, many applaud because to them it means discipline. It is quite likely that the luncheon club hero quoted above, as well as every one of his hearers, would raise a furor if his child were given a paddling by his teacher. In fact, it is probable that none of them would whip his own child, though each might at times think that his neighbor's needed a whaling. Most of these men are no doubt fairly successful parents, and are raising good children largely because they do not employ the methods of arbitrary discipline and the cane. There are times, no doubt, when severity and punishment are needed, but these are critical exceptions which are handled safely and with salutary effect only by the wisest of parents.

Surely no intelligent person can believe that discipline, in the austere sense of the word, is desirable as a prevailing policy in any home. If it is discipline we need, it is the kind that proceeds through the sane and thoughtful practice of parenthood where children are nurtured in respect for law. Where they are guided through good counsel and example in the ways of civilized living. If the misdeeds of our youth are due to failure in home discipline, it is because too few parents have maintained this humane kind.

When we hear anyone sounding the clarion call for discipline, let us demand that he explain the brand he is talking about. If he comes out with the do-as-I-say-or-take-what's-coming-to-you variety, it would be interesting to get his view on the kind of parent he would trust with it. Surely he would have to be one who could administer the home law justly and consistently. He would have to be one capable of giving punishment without passion. He would have to be one whose own conduct exemplifies the behavior he demands. If he were not these kinds of a man, his disciplinary measures would only prompt revolt or crush the spirit of the child. If this kind of discipline is, nevertheless, the necessary cure, then Heaven help the children whose parents are themselves undisciplined.

If austere and punitive discipline is to be regarded as a cure, it must be because there is something to be cured. The thing to be cured must be these tendencies toward crime and delinquency with which the home has been charged. How much better it would be if such tendencies had never developed in the first place. This is indeed the crux of the whole matter. Stern and rigorous discipline is an emergency measure. It is like a major operation. It is something to avoid, if possible, by using healthful means from the start. This demands the wisdom of good parenthood. How wonderful it would be if we could implant it among twenty-five million families!

The general applause, when the crimes of youth are laid at the door of the home, does not all come from the disciplinarians. Much of it arises from

people who entertain other theories. There are those who seem convinced that the problem would be solved if mothers would stay at home and attend to their knitting. Another group sees waywardness as the natural fruit of the broken home, or the home of discord. And there are many who lay it all to the lack of religion in the home. Without appraising any of these theories, it is worth while to notice, nevertheless, that they are specialized versions of the home-responsibility thesis. They are usually proclaimed as a true and final cause and with a conviction that the snake is finally caught by the tail.

In a complete and honest analysis we have to ask ourselves if, after all, we can justly hold the home responsible for youthful crime and delinquency. What if the homes of delinquents are themselves delinquent because of outside forces which make them so? If a farmer's crop fails because his wells have gone dry, he doesn't blame the wells. He blames the weather conditions that caused them to dry up. Homes, so to speak, exist in a social climate which blights many of them. This does not happen through fault of the parents, who are quite unaware of what is taking place. It happens because the parents of these homes have become infected with demoralizing motives, values, and tastes which they have absorbed from the society they inhabit.

And just what are the corrupting influences which seep into these parents? In what way do they contaminate the family life, to the moral detriment of children? These questions answer themselves when we think of a home where the major emphasis is upon material

possessions and the money to buy them with. Where the shady aspects of a deal are the choicest topic of conversation. Where tax evasion and black marketing are lauded virtues. Where coin of the realm is the common measure of success. Where "Get what's coming to you" is the family motto, and one of the joys of life is to show that you've got it. Where having a good time depends upon spend-

ing, and finds its outlet in cocktail parties, night life, and operating a domestic bar.

When a boy from a home like this becomes a delinquent, it might seem that the home is at fault rather than the boy. But after all, how did the home get that way? Is it the parents' fault? Or are they victims of over-exposure in the diseased areas of our society?

Among all the shortages in the United States today, that of teachers in our public schools is perhaps the most fundamentally serious for the future of the country and appears least likely to be remedied. To a degree never previously approached in this country, or perhaps elsewhere in the world, the development of the young as biological, intelligent and social beings is in the keeping of our public schools. Except in rural districts, the home is becoming more and more, for children, a place to eat and sleep, without duties or responsibilities. The discipline of daily tasks and the maturing effects of productive labor are generally lacking in most urban homes. To the schools is largely left the problem of developing worthy citizens of a great democracy.—A.A.A.S. Bulletin, November, 1946.

Thoreau

DOROTHY DE ZOUCHE



"I did not wish to live what was not life,
For living is so dear," the young man said.
"I have looked sorrowfully upon the dead
Here in my Concord village: husband, wife,
Rich, poor, old, young, who held the whetted knife
But had not loved the grain behind the bread,
Walked blind through autumn scarlet, toiled or bled
For what was not worth blood nor toil nor strife.

"I who watched snow swirl against a cornshock
And dawn break over Walden in the spring,
I who knew the beating heart's sharp wonder,
How could I live by hands upon a clock?
Since living is so dear, how could I fling
One sunset down, or miss one roll of thunder?"

Recent Reforms in English* Education

SIR FRED CLARKE

I

While World War II was still in progress, the British Parliament in 1944 passed the most sweeping measure of educational reform in English history. The Education Act of that year may be regarded as the nation's considered response to the challenge of the times as an awakened people now understood it.

Fundamental and far-reaching decisions have been taken, and now administrators, teachers, and parents, with many searchings of heart, are setting themselves to discover what these decisions are to mean in educational practice. So England is coming to realize how far-reaching the Act really is.

Its general intention can be stated very simply. It continues the powerful and deep-rooted national tradition of education. At the same time, traditional ideas undergo somewhat drastic revision and re-interpretation. In particular a sincere effort is made to bring the great traditional values—too much the privilege of a few hitherto—within reach of everybody. The new law is, in fact, a striking illustration of the well-known British propensity to make the best of both worlds, the old and the new.

Three great principles are clearly enunciated and given concrete expression

in the detailed provisions of the law. They are:

1. *Comprehensiveness*, in the double sense that opportunity is to be open to all according to their abilities, and also that a wide variety of influences is brought into use and under control for the benefit of the growing child.

2. *Individualization*. The Act lays upon local education authorities the duty of providing "for all pupils opportunities for education offering such variety of instruction and training as may be desirable in view of their different ages, abilities and aptitudes." The same emphasis recurs again and again.

3. *An Educational Logic*. The stages of education are given as primary, secondary, and "further" education, and these are defined in purely educational terms. The older terminology, now discarded or redefined, merely reflected the accidents of English social history and social structure.

Such are the principles by which the program of reform is inspired. Its success will depend very largely upon the energy and perseverance with which it is carried into effect. Success will also depend upon England's willingness to spend much more heavily upon education—an annual sum of perhaps £300 (\$1200) millions—and this touches directly the nation's financial prospects, by no means fully assured yet.

The most important condition, however, is that the principles of the Act

* The term "English" is used here to indicate both England and Wales the area to which the Education Act of 1944 applies. Scotland has its own system, which is separately legislated for, though by the same Parliament.

should be sincerely accepted by all classes alike, without either evasion or dilution. There is good hope that this will happen but it cannot be said that it is achieved yet. Some influential sections of the population are evidently uneasy, and even protesting as the true meaning of the Act becomes clear. It pre-supposes a change so sweeping in some long-established social prejudices and attitudes as to amount almost to a revolution. Indeed, some good observers maintain that a bloodless and non-violent social revolution has been proceeding, in English fashion, for years past, that it is coming to a head in the educational field, and that the Act of 1944 gives expression to the measure of progress it has made.

Perhaps, however, the degree of progress is overestimated; the social evolution, it may be, has to be carried farther before the principles of the Act find complete and final acceptance.

II

To understand the situation we need to take note of two outstanding features of the English educational system as it has been shaped by habit and tradition. The first is, that it is not a system "by decree" as it were, planned as a whole and then put into effect by authority. Rather is it like the British Constitution itself, a richly diversified growth of institutions, customs, practices and modes of thought, emerging from the experiences of national history. Like all vigorous growths it looks untidy to those who love balance, rational order and symmetry.

Although it is one of the main purposes of the Act of 1944 to bring a strong

element of rational order into the untidy luxuriance, the historical character of the system remains, and will remain.

The second feature is that it is in no real sense a "State" system. The State, that is the Government, does not conduct schools or employ teachers or prescribe curricula. The tradition has always been that schools are created and conducted by one or the other of the communities which make up English society. Formerly the Church or the guilds or the towns or some voluntary association took the necessary action. Today the great bulk of the schools are provided and carried on by local authorities in counties and large towns, that is by communities that have themselves a long history, longer in some cases than the thousand years or so of the monarchy. The State does indeed assist financially to the extent of more than half of the cost; State inspection is a reality, and by the new Act, local authorities are to do their work under the Minister's "direction and control." Nevertheless the responsibility for actually providing schools still rests with the communities and not with the State. Thus about a third of the children receiving primary education are in schools provided by one or other of the Churches, though the secular education of practically all such children is the duty of the local authority.

Also there are still many private schools, some owned by individuals, some provided by Churches or voluntary associations, and of course the great "public" schools, so-called (no one seems to know why). Many of these are now entering into contracts with local authorities to provide some part of the local

service, particularly for secondary education.

The nature of the task now facing an insular and historically-minded people is clear enough. It is that of applying rational criteria—the criteria of a true democracy—in such a way as to involve no sacrifice of variety, of initiative by the historic communities, of historical continuity and of the great values of the educational tradition. The same general form is revealed in other great enterprises of social and economic legislation now being undertaken and it is quite natural that political parties should tend to align themselves according to the emphasis they place, on the one hand upon democratic criteria, or on the other hand, upon traditional practices, institutions, and values.

It is of the first importance, however, to realize that the difference is only one of emphasis; there is no irreconcilable conflict of principle. The reforms themselves have almost universal approval. It is realized that changed conditions, internal and external, call for comprehensive measures of rational ordering, while among the more thoughtful promoters of the Act there was present a strong conviction that an age of social upheaval called for the forging of powerful instruments of social control and that among the most powerful of these was a just and well ordered system of national education.

III

The differences are therefore differences of emphasis within an agreed policy. They are already showing themselves in the working out of the policy.

Their effect may be illustrated by reference to two dualisms which still remain with Englishmen as a deposit of history.

The first consists in the continuance of Church-provided schools side by side with those provided by public authority. Though the numbers have been declining somewhat rapidly, the Established Church of England can still count its schools, mostly small village schools, by the thousand. The Roman Catholics can count them by hundreds, almost entirely in the towns, and the numbers are increasing. The vast majority, in both cases, are primary schools.

The Act requires that the buildings of all such schools shall be brought to the approved standard, and offers fifty per cent of the capital cost. (It must always be remembered that since 1902 the secular instruction in such schools and the daily maintenance of their working are the responsibility of the local authority.)

If the Church can fulfill this condition, it retains substantial rights of management and, subject to a "conscience clause," complete freedom in religious instruction. If it cannot, then the school passes to the local authority but with some rights concerning religious instruction still remaining. The strong probability is that few Churches of England schools will be able to fulfill the conditions and that all or most of the Roman Catholic schools will.

It is a curious and significant fact that even at this day Parliament could be persuaded to adopt a clause making it obligatory not only to begin the school day with an act of worship but also to provide for religious instruction in schools of both types. In Church-pro-

vided schools the instruction may be, and usually will be, denominational. In those publicly provided the device of the "agreed syllabus" is adopted. This, in effect, is a course of instruction assented to by the various Churches (other than the Roman Catholics, who do not co-operate). In many such syllabuses a surprising measure of agreement is manifested.

Many thoughtful people, genuinely concerned for religion, are uneasy about the effects of statutory compulsion. Indeed it is not difficult to see that Parliament's action in the matter may have consequences other than those intended. But, clearly, it is believed that the majority of English parents desire that their children should be made aware of the elements of Christianity and should know something of the English Bible.

The second dualism occurs at the secondary level. It is more complicated and likely to be even harder to resolve. It is that between schools provided or aided by public authority on the one hand and the so-called "independent" schools on the other hand. These latter are not just private proprietary schools but trust-foundations, with the great "public" schools at their head, which are strong enough to carry on without public aid. Though not numerous they exert great influence, partly because of their high social prestige, partly because the great majority of men now in national positions of weight and influence went to school in one of them, and partly (and quite genuinely) because their resources and the fact that they are mostly boarding schools enable them to give a richly humane education much more easily than

is possible in most publicly-provided day schools.

This dualism, the effects of which are more and more deeply felt, and often resented, as the democratic urge gathers strength, has become much more acute as a result of the 1944 Act. Previously the great majority of children received post-primary education at the "senior" stage of the "elementary" school, that is, between the ages of 11-plus and 14. Not more than about 15 per cent of the ablest passed at the age of 11-plus to the secondary school where staffing, salaries, buildings and amenities were on a higher level than in the elementary school. Now by the Act the name and category of "elementary" are abolished; all schooling above 11-plus is to be graded as secondary and all types of secondary education are to be regarded as in parity. The leaving-age is to be raised to 15 in 1947 and finally to 16.

The achievement of real "parity" will take a long time: a school that was "elementary" only yesterday, with the lowly social esteem that the word has always implied in England, will not easily acquire the same estimation as an ancient but rejuvenated "grammar school," proud of its traditions, always regarding itself as secondary.

So in the secondary field the major dualism now proliferates in a number of sectional conflicts, so numerous that here we can do no more than illustrate them. Since there is now a uniform salary-scale for all teachers whether in primary or secondary schools and a uniform minimum of qualification, the schools that were already secondary under the former system tend to feel they have been de-

graded. So there is friction between "old" and "new" secondary.

Further, there is a group of secondary schools known as "direct-grant" schools, which receive public aid not through the local authority, but directly from the Ministry. The list of such schools has been revised but is still considered by many to be too long. They may still charge fees as public authority schools may not do. So they regard themselves as of superior grade. A few have renounced all public aid and have "gone independent" to push themselves still higher. There is a tacit grading even among the "independent" schools, and so we get now in secondary education a hierarchy of esteem in stages often finely distinguished, from the great public schools at the top to the lowly "senior elementary" school of yesterday at the bottom.

In a rather odd way the two ends will shortly come together. Local authorities have power to pay full fees at a "public" school of pupils selected from their own schools. Some are preparing to use this power. The objection is at once raised by many that this means, in effect, a subsidy from public funds to schools not under public control. More will certainly be heard of this. Indeed there will be no better test of the inventiveness and good sense of a rising democracy than its response to the challenge now facing it. Put simply it is that of vindicating democratic principle without sacrificing diversity and the values of tradition, and above all without applying the steam-roller of bureaucracy so as to reduce everything to a dull mediocrity.

IV

In this article stress has been laid on these problems now facing England which may prove instructive to other nations. To illustrate more fully the humane spirit which animates the new policy as a whole reference must be made to some other outstanding features. Nursery schools are to be provided wherever the need for them is proved: the duty of arranging for free medical treatment is laid upon local authorities and the system of medical inspection is strengthened; provision is to be made for a free daily meal and a daily distribution of milk to school-children, and a much-needed increase of special arrangements for the care and education of afflicted children is imposed as a further duty. This concern for the quality of the individual life and everything that may affect it is further shown in the insistence upon schemes of instruction and treatment suited to the needs and peculiarities of each child.

Through such requirements, educational policy and social policy tend to come together; school meals, for instance, are both a means of education and a part of the new plans for social insurance. Concern for the quality of the individual life does seem to be now an animating principle of both educational and social policy.

The same tendency is apparent in that highly-diversified field of educational action following the years of compulsory schooling which in England is called "further" education. Here again what were formerly powers of local authorities now become duties and new duties are

added. Much more extended provision is to be made for technical education and a quite new institution called the "County College" is to be set up at which attendance for at least one day a week is to be obligatory upon all young workers up to the age of eighteen. It is to provide general rather than technical education and its scope and purpose are now the subject of lively discussion. Closely allied with it is the "Youth Service," a characteristically English growth of recent years, in which local authorities and voluntary organizations combine to provide youth-clubs and other facilities to meet the personal and

social needs of adolescents. Finally mention must be made of the duty of local authorities to ensure that able boys and girls who are fit for university education and wish to have it will receive it.

Enough has been said perhaps to show that Parliament in England has set up a generous and liberally-inspired framework. It is now for administration and the public sense of social and national destiny to ensure that upon this framework a pattern shall be woven bearing the marks of a people that continues not only to be free but at the same time faithful to its best traditions and equal to the demands of its future.

I think that democratic communities have a natural taste for freedom; left to themselves, they will seek it, cherish it, and view any privation of it with regret. But for equality their passion is ardent, insatiable, incessant, invincible; they call for equality in freedom; and if they cannot obtain that, they still call for equality in slavery. They will endure poverty, servitude, barbarism, but they will not endure aristocracy.—ALEXIS DE TOCQUEVILLE.

Fraternization without Fraternities

ALEXANDER P. CAPPON

RECENTLY I was about to take a train for California when a wire came from a friend who knew of my prospective journey. The telegram read: "On your way West stop over to see me." Although I was caught up in a whirl of hurry and nervous excitement, I could not resist the invitation, in spite of its impromptu character. Jim and I had always been very close to each other. Accordingly, I arranged for a stop-over and the following evening found myself seated with a number of Jim's acquaintances in the long attractive living room of his country home.

As my host, Jim Anderson, was a member of the Board of Trustees of a well-known university, our conversation drifted to the subject of student life, and thence to fraternities and sororities. One of the other men in our gathering was Jack Wakeward, the journalist; he had come with his friend, Ted Benson, Dean of the Graduate School. The women present were Gwendolyn Anderson, who was a member of a sorority in her college days, Edith Benson who was not, and Mary Wakeward, a woman of intellectual interests who, it happened, had never attended a college.

Our discussion did not settle anything of importance, but it had an interesting round-table quality, and I decided to put down on paper its main features.

Edith Benson, a slight, sweet-faced woman about thirty-five, who had made reference to an article "Heartache on the Campus," listened attentively with

her large dark eyes fixed on Dean Benson as he referred to our possible prejudice in favor of college fraternities and sororities.

"Jim has undoubtedly had the matter brought up several times at board meetings," Mary Wakeward remarked. "He should be able to answer some of our questions." Here she alluded to Jim's connection with the University Board of Trustees in which he was a leading officer.

Jim acceded to this statement with a good-natured readiness as he deftly placed a large log against the back of the fireplace. "The question has a perennial interest," he remarked over his shoulder. Then he turned his kindly brown eyes towards Mary as he continued, "It probably recurs almost with a sort of doom in most university administrations."

"I believe none of us is especially biased," said Mary Wakeward. "Our conclusions, I should think, should be worth something." As she spoke, her husband, Jack Wakeward, the journalist, eyed her with an amused, slightly ironical look on his sun-darkened face.

Strangely enough, Edith Benson, who as it developed later, was not asked to join one of the sororities in her college, presented the best case for them. Edith had been timid in her girlhood, and, according to her own word, had been entirely overlooked in almost all the activities on her college campus. She had been a rather good student, and this should

have been a point in her favor, especially as grades in a particular sorority might well have needed bolstering. Moreover, it was evident that she had been reasonably pretty in her youth. In addition, she had a sense for attractive dress.

"I'm almost too shy right now to admit how shy I was," Edith remarked. "But then I'm among friends . . . and I know Ted will protect me, if it's necessary." A whimsical little smile played around the delicate corners of her mouth. It disappeared, however, as she continued speaking with earnest emphasis: "I admit that a sorority could have helped me overcome my extreme reticence. I could never have said this if I had not gone into training for it, so to speak, under Ted's guidance. And as a matter of fact, I have never mentioned this subject before to anyone. I think sororities do a great deal to bring out a girl—to teach her about people."

Jack lit his pipe with elaborate care; the match flame illumined his rugged, tanned features. As Edith paused, he tapped the table slightly with his pipe bowl for emphasis as he said, "That indicates a mighty strong point against such organizations as they function now—they often overlook those they could help most."

Our group was possibly not as impartial in its attitudes as Mary at first thought, but it was animated and genuine.

Blue-eyed Gwendolyn, who retained much of the attractiveness of her youthful portrait at the end of the room—though her hair had begun to be touched with gray since the loss of her son in the Pacific—was our sole sorority representa-

tive. She at once indicated that she was in general opposed to sororities because of the pain that they cause.

Her husband, Jim, squared his heavy shoulders somewhat aggressively. The firelight caught the gleam of his well-groomed dark hair as he turned his head toward Gwen. "Oh, I'm not much worried about these college 'heartaches.' They are, of course, important to women," he added as an afterthought, "but we Americans have always been a tough people, as the recent war and previous wars have proved. A young college student has to learn to take it."

Jim proceeded to indicate, however, that college fraternities were not in keeping with present-day world developments. "Even in my time at college," he said, "fraternities gave a fellow a very poor slant on life. I soon found in business that you have to work effectively with people of every description, and anything cliquish is a definite handicap. For an important job, I would much rather hire a non-fraternity man, if other things are equal. The man who has had the stamp of a college fraternity placed very definitely upon him is likely to be more useful in a subordinate position that requires little understanding of human nature. American business is, and always has been, democratic—more so than the American college."

"Well, I'm inclined to agree with you, Jim," Mary Wakeward remarked, "in your idea that a person has to learn to take it. An occasional person perhaps doesn't learn how, but most of them, I think, come through reasonably well."

As she paused, Jim resumed the thread of his argument. "Certainly the

men who are smashed by not belonging to fraternities would probably be smashed by something else in life. Don't you think so, Herb?" he said, turning to me.

"Yes," I replied, "and I think Edith has put the case for the organizations very well. I believe there are certain advantages in the system." I went on, however, to raise the question of whether the benefits of fraternities and sororities could probably be provided in some other ways.

Ted Benson at once interposed with the explanation that many colleges have attempted to do this—for example, in the Harvard "House Plan" and many similar plans.

"Long before any of these ideas existed," Jim remarked, "Yale University tried to uphold an old tradition that, first and foremost, a Yale man was a *Yale* man. Other organizational ties were lesser ties. For this reason, the fraternities in my day were few. And since the majority of the students didn't belong to them, the organizations came to be regarded as incidental. Of course, the member of a fraternity felt that there was some degree of importance in fraternal bonds, but this did not make a great deal of difference in the school at large."

"I like your expression *fraternal bonds*," Gwen Anderson put in, smiling. "It seems to me it's pretty largely bondage—certainly in the sororities. Actually, I think the system hurts the member most."

"Well," said Ted, "I'm not so much interested in the injury to the members of the organizations. I've often heard

the story of how every Yale man 'sits on the fence' in a certain measure of equality. Jim has given a good statement of it. Perhaps there was something to this in his day, and there may still be, but I have also heard of 'Calcium Light Night' when fraternities made their call in the old days at Yale, and when any number of students sat nervously waiting the call that never came. They probably still do. I think, with the present revelations in psychoanalysis, we ought not to pass over these things lightly—even for men."

Here Jack spoke up in praise of certain new steps that had been taken. "Parallel to the situation you described at Yale, Jim," Jack said, "there were a great many students at Harvard who did not belong to the regular fraternities. Indeed, it was something of a distinction not to belong to one. There were also the 'clubs,' of course, to which, again, the vast majority of students did not belong, and which looked down on the fraternities. Because of this three-cornered situation none of the organizations wielded very great influence in important matters. But despite this fact, steps were taken to increase democratization."

"Do you and Jim mean to say that Eastern colleges are less snobbish than Middle Western ones?" asked Edith Benson.

"In a way—yes," replied Jack. "Of course, I wouldn't call a Harvard or Yale man a citizen of the world exactly."

"Nor would I," said Jim.

Ted Benson was sitting restlessly in his chair and he clasped and unclasped his hands. "That's just the point. Uni-

versity students all over the country *should* become citizens of the world. That's what a university is for."

"I suppose you're right," said Jim. "But I'd be satisfied if the students would become only citizens of democracy. They have a long way to go before they'll get there. Down at the plant, I've been sitting around the table, lately, with representatives of labor. It's no picnic. But I've learned something about America since my college days, thank God. I've learned that men have to get together. Not that I always keep cool, of course, when I speak with the C.I.O. I admit that I don't, and you know I don't. But I've learned what college should, theoretically, have taught me—that you have to bridge gaps between different points of view. Often I wish the good old days would come back—I don't like all the aspects of this round-the-table stuff. But the point is that it has come to stay. You can't get away from it."

Gwen's earlier, comparatively mild opposition to sororities now grew emphatic. I shall not recount all of her arguments, because they represented an emotional reaction against a thing that she strongly opposed.

"I've seen the whole system," she concluded. "And I admit I've gained some of its advantages. But I also know what it can do to you—what it actually does to the majority. And I agree with Jim that business teaches men that snobbery is a *handicap*. The only basic value of the organizations is a seemingly strategic one—toward a future job, perhaps. And business in these days of the mid-

twentieth century, especially, is becoming more than a mere strategy."

"It certainly is," said Jim. "Strategy alone won't work. I keep thinking about my son, Tom, who went away to the Pacific, and I can see how co-operation in this old world can be furthered. The letters that he wrote home showed a new point of view. You know, that boy stood out against even high school fraternities when he was just a youngster. They were turning down a little kid in our house—a boy named Frankie. The kid had been closed in a back room—where the group had forgotten about him for over an hour. In the end I happened to overhear a few of the remarks that were made. Somebody had said that the boy was too small for his age, and the others all chimed in with variations.

"The kid was short—most unusually so, but I remember he was a very decent-acting little chap. Well, he was voted down. I was—well—pained to say the least when I chanced to overhear the reason. Then Tom gasped out, 'For Lord's sake, let's take him out of that room where he's been waiting ever since 7:30!' Then I heard a chair being pushed back and Tom continued. 'Fellows, I know what Frankie's been going through in that back room and we—we've forgotten all about him. I want to tell you something about Frankie and how he feels about his dad—I don't believe there's a fellow here who is as loyal to his folks as Frankie is. He wouldn't do a thing even privately that would make his dad feel at all ashamed of him—or disappointed—if he could help it. He sure is

loyal. And then we turn him down because he isn't tall. He can lick a lot of fellows much taller than he is—only he doesn't want to.' That's what Tom said, only he said it better. It was like something in a movie. 'Fellows,' he said, 'I'm through. I can see you would vote again, and you would vote Frankie in, but I'm through. It isn't Frankie alone. I've listened to the whole thing in many of these meetings. You know I've often not liked this or that. But now I've decided. I'm against the whole system.' Then he turned to get Frankie from the room where the boys had left him."

"And they voted Frankie in later that night," said Gwendolyn.

"Yes, but Tom was through. He meant every word he said. He never went to another meeting."

We were all rather silent for a moment, as Gwen and Jim gazed into the embers below the log in the fireplace, where a thin wisp of smoke rose slowly. Gwen's eyes were blinking.

"Tom was a boy to be proud of," said Ted.

"Yes, he was," said Jim rather quietly as he rose and went over to the fireplace to give a thrust to the large log which was crumbling at one end.

Edith Benson broke into the silence. "I like these little talks we have every once in a while. You know, we ought to give our group a name."

Ted gestured slightly with his hand. "Let's not formalize these get-togethers by establishing a club."

Mary spoke up softly. "Still we might think of a name—just for fun. How would this be—'Firelight Club'?"

Edith's countenance expressed her pleasure. "Excellent!" she said. "'The Firelight Club'!"

Ted smiled a little wryly but said nothing.

"I think it's nice," said Gwendolyn, and Jim nodded.

"The thing that I wonder about especially," Edith said, returning to the original discussion, "is the fact that women in their petty circles carry on very largely what their sororities have taught them; they hand this on to their youngsters who have to grow out of it after they leave college—if they ever grow out of it. Non-sorority women, who are trying to climb are often as bad as the sorority women themselves."

"The poor things want to give advantages to their children," Gwen remarked.

"And of course there are some advantages," put in Edith.

"I have always assumed," said Mary, "that colleges should hold up a mirror to life. In this way, it might be argued that sororities and fraternities prepare a person for living. Yet from what Ted has said, I should think that he would throw them out of the institution."

"You don't know what a big order that is," Ted remarked. "We would probably eliminate fraternities and sororities by a stroke of the pen if we could do it. The trouble with some opponents of the organizations is that, while they have the spirit of democracy, they haven't the method. Perhaps they haven't the true spirit, because the spirit should give rise to the method."

Jack was leaning forward eagerly as

Ted spoke. He had reached the edge of his chair and seemed ready to half rise when he said: "Of course if fraternities were abolished, there would be the *sub-rosa* clubs that would come into being, and there would be still other disadvantages. You don't solve problems every time you become decisive. There is always the question of consequences. There's expediency to consider."

"Ought the matter of expediency to enter in, Jack?" asked Edith.

"Unfortunately it does, because you can't push young people of twenty around—beyond a certain point. As an independent, I would wish to preserve independence for the fraternity men as well as for myself. When a person reaches maturity he must have freedom, even if he wants the freedom to act unwisely."

"Doesn't true freedom consist in the opportunity to act in accordance with what is right?" asked Mary.

"That, my dear, is somewhat questionable," her husband answered.

"Certainly there is a practical point here," said Edith. "We can't be absolutistic."

Gwen was thoughtful. "Our children can often help to show us the way to meet the practical problem—and there are the returning veterans; perhaps they'll see these things from a new point of view."

"You've got to give the student a good deal of rope in his choices, Mary," said Ted, flicking the ash from his cigarette. "He comes to college to learn somewhat more fully about life, and he'll never learn much under confined restraint. We can do little about this

matter until the student sees that fraternities ought to be abolished or changed."

"What you mean," Jim pointed out, "is that faculty members, independents, and fraternity men should work out something together—get around the table as we do with the C.I.O."

"It wouldn't be a bad idea to have some of the alumni present," said Jack.

"My dear Jack, they have a habit of making their force felt," said Ted ironically.

"But anyway something has to be worked out—with time," said Jim. "And something is going to be worked out."

Jack, as is usually the case, grew more intense as he listened. "I personally would cut directly across fraternity, class, and other lines," he declared, "by establishing new co-operative organizations that the student would get into as one gets into groups of individuals in life—groups that you have to work with. I would give awards to the members of these organizations that from year to year were most successful in various enterprises. The organizations could be established each year by the drawing of lots among the students, and then it would be up to the members to work out a harmony and get all they could out of such talents as their fellow members happened to have. In other words, they would have fraternization without fraternities. Czech, Italian, Negro, Pole, Jew, Gentile, or American of old standing, and yes—American Japanese—would have to do what they could do together. If any didn't like it—as Hutchins of Chicago would say—let them go to an inferior institution and reap the

disadvantages!" Jack finished his argument and sat down to puff rather excitedly at his pipe.

"Jack! Jack!" said Mary. "You're getting all wound up. And besides—it's late." As she spoke she took hold of his sleeve and led him from his place by the fireside.

"Jack's got something there, though," declared Ted as he also stood up.

"But what would you do with the sororities and fraternities, Jack?" asked Gwen, smiling, as she followed the group toward the door.

"Oh, I'd let them worry on. I'd do whatever really useful things fraternities can do, by methods that are so much better than the organizations would have to quit. Then I'd watch them disappear. If we can't create some really effective competition in our own way, then the organizations are justified in their existence."

"Jack's plan would cost money," Gwen asserted, giving Jim a sidelong glance.

"It might—but it would be worth it," Jim remarked thoughtfully, as he walked toward the door. "In the old days there was an advantage in making a fellow feel that he was a *Yale* man first and foremost—not primarily a member of a fraternity," Jim went on. "But I've learned that a man has to be more than a Yale man. We used to have a slogan up in our rooms—'For God, for country, and for Yale.' It meant for *Yale* primarily, however. Nobody ever thought very seriously about 'country' or the

world—not to speak of God. . . . Well, this has been very pleasant," he ended as he stood by the door. He was shaking hands all around now, with that warmth and animation which had endeared him to his associates and friends. "I'll have to talk to the Board about Jack's idea one of these days."

Jim turned to re-enter the house, and as he did so, put his arm on my shoulder. "You were pretty quiet tonight, old chap," he said.

The motors of the cars could be heard as the guests started them in the road.

"Well, Jim," I replied, "I'm convinced that it's important to get together with your friends to talk out little things that might be on your mind—or perhaps big things that might affect the world. It's just confidential, intimate gatherings like this one tonight, dotted across the countryside, that could serve to help in the predicaments of civilization."

Jim nodded as he fixed his eyes on the carpet before Gwen. Then he walked over to the center of the room. "I think we ought to have a nightcap to close the evening," he said. Then looking toward the fireplace he added, "That large log is almost entirely eaten away."

Gwen looked up at him. "Somehow it seems brighter in the room anyway—brighter than it was an hour ago," she answered.

Jim looked down at her. He put his arm around her shoulders and gave her a little squeeze. Then he turned to me. "Come on," he said, and we all walked out into the kitchen together.

Thought is the labor of the intellect, reverie is its pleasure.—VICTOR HUGO



Life Is . . .

N. L. NAYLOR

Just a bubble made of glass!
How the baby coos with glee—
It is a bauble fair to see.
How the unsure little hands
Grasp at it—yea, make demands!
Not a wish and not a whim
Does the ball deny to him.

Just a window for the child!
Through its shining surface clear,
Sun and moon and stars appear;
Highways leading here and there,
Glorious adventure everywhere.
He has but to choose and take—
All is put there for his sake.

Just a mirror for the man!
Deep reflections, no release—
Strife means strife, and peace means peace;
Love is love, and hate is hate;
Fame is fame, and fate is fate.
As up and down the world he goes,
Reality his mirror shows.

Just the shattered, scattered bits
Left for tottering old age!
Quite the same for fool or sage—
Fumbling hands and failing eyes
Have let fall the glittering prize.
The mirror's gone like all the rest—
The bits he clutches to his breast.

The Road to Misunderstanding

ISABELLE J. LEVI

JOHN DOE in 1940 was a high school teacher. He spent four years in the armed forces, and was discharged with the rank of Captain. John had, before the war, become acquainted through travel and reading with some of the countries of Latin America and of Europe. His fields of service during the war were: Europe, Burma, and China.

John is a student with a world outlook. His ambition is to promote interracial and intercultural understandings. He thoroughly believes in the Four Freedoms, in the right of minority groups in this country, and of the small nations on the international scene. He is opposed to colonial monopolistic exploitation. John has likes and dislikes as any individual, but has always sympathized with the "under-dog." He believes that international and interracial problems can be solved only by mutual understandings. John reads widely, is non-partisan in politics, believes in citizen participation in public affairs. He may write to his Congressman, after he has decided on a matter of importance. John is the good average citizen, with a little more intelligence, a little more initiative, and perhaps a little more optimism, with special emphasis on the optimism. How long will John be optimistic in United States, 1947?

In the fall of 1945, John accepted a teaching position in a large city high school, which has many interracial problems. In each of John's classes, there were Chinese, whites, and negroes, with

the negroes in majority. John, as an instructor in the social studies, was popular with all students. He was absolutely just in his treatment of all; an able negro student was chairman of a class club; frank discussions of race problems were held in the classes; a panel on the subject of "Prejudice" was broadcast over the local radio station. John was invited by the negro Y.M.C.A. to participate at a youth conference and he became a member of an adult discussion group on interracial understandings. Here John met his first rebuff. A member of the group, a white social worker expressed the view that John did not understand the interracial school problem (John had recommended slow progress toward solution, his opponent, revolutionary methods).

Of greater concern, however, John noticed a change in the attitude of some of the more intelligent negro students. They began to resent and oppose authority within the school. Upon investigation, John found that an influential group of white and negro citizens had organized for the purpose of encouraging negro students to "demand their rights." John, who believed in economic and political equality for the negro citizens, felt that the school was ably doing its part to bring about this condition. The changed attitude of the students was working toward discord.

In the summer of 1946, John entered summer school, to work toward his doctor's degree. Here his optimism received

several severe jolts. In a class where the instructor's philosophy was that summer school students should "give" not "get," John found himself a member of a peculiar discussion group in "Interracial Understandings." Here the prejudice of minorities against majorities was so pronounced that John's point of view was ignored. The discussions consisted of "soap box" orators denouncing whites, Anglo-Saxons, and monopolists. John realized that perhaps the "underdog's" attitude, political and economic, may be inimical to mutual understanding, that minority groups may wish to be treated not as equals but as superiors.

This idea was illustrated again in another of John's classes. John was pri-

vately commended by the instructor for an especially excellent contribution he had made to a panel discussion. The following day, his contribution was publicly criticized by the same instructor. To justify the change of opinion, John had explained to him privately that two members of the class had complained of a statement made by John. To placate the minority organization to which the two class members belonged, the instructor had made the public criticism.

John is young; he has knowledge of politics and of pressure groups. His experiences may act as incentives to further efforts toward mutual understandings. Let's hope they don't create prejudice and misunderstandings.

"If I can hold a man to his contracts, I ought to pay my own debts; if I may worship as I please, I ought to refrain from persecuting another on account of his religion; if my property is held sacred, I ought to regard the property of another man as sacred; if I am allowed freedom of speech, I ought not to abuse the privilege; if I have a right to my good name, I ought not to slander my neighbor; if government shields me from injury, I ought to be ready to take up arms in its defense."—RENA CAMPBELL, Luray (Va.) High School. Reprinted from A.A.A.S. Bulletin, September, 1946.

The Fate of the Fundamentals

ELBERT FULKERSON

I

FOR THE past several years, and increasingly so recently, school administrators and teachers have heard laymen and educators alike make the serious indictment that the public schools are turning out students whose abilities in the application of the fundamentals are alarmingly poor and are becoming progressively worse from year to year. The proprietor of the local grocery store says that prospective clerks often come to him unable to perform simple calculations necessary to carrying on the business; the filling station manager frequently complains that too many of his employees are lamentably lacking in ability to keep the simple and accurate records required for an efficient operation of the concern; the industrial executive repeatedly charges that he has too much difficulty in finding office assistants and personal secretaries with sufficient ability to carry on an intelligent conversation or to write a simple and concise explanation or communication; and the college professor constantly deplores the relatively high percentage of failures among the incoming freshmen and attributes the cause mainly to the fact that entirely too many lack sufficient foundations on which to build a college education.

In too many instances teachers have either wholly ignored or only lightly considered the validity of these indictments and at the same time have con-

soled themselves into complacency by the unfortunate assumption that laymen and highly specialized college professors are not in a position to express an authoritative opinion on what should constitute the fundamentals in public education and the degree of mastery which should be ordinarily achieved. In spite of whatever arguments advanced to the contrary, the actual facts in the case show ample grounds to justify many of the adverse criticisms now being heaped upon the public schools for their apparent failure to give the student thorough training in fundamentals so essential to subsequent formal education or to successful living.

II

Some Grounds for Criticisms

Perhaps there is no one who would question the statement that one of the fundamental objectives of formal education is to give the individual an ability to read the mother tongue intelligently. But the achievement of this objective seems to be far from a realization. Tests given to adults of draft age and interpreted by specialists in the field of testing show that there are at least ten million persons living in this nation who are functionally illiterate, that is their reading ability is below that normally expected of a fourth grade pupil. A junior high school teacher reports that the reading ability of incoming classes steadily grows worse. Another says that

two-thirds of the eighth grade graduates in her class do not measure up to normal grade level in reading. A teacher of science says that her senior high school students in the main are doing deplorably poor work because they have not sufficient ability to read the subject intelligently. A mathematics instructor complains that the students in his classes cannot attain reasonable standards in the ability to solve thought problems mainly because they are often unable to interpret the language in which the exercises are stated. Parents rather generally agree that one of the most significant weaknesses they discern while assisting their children with school work is the relatively poor showing these same children make when they try to read the subject which they are attempting to study. Furthermore, students representing all levels of classification from the intermediate grades through the secondary schools, quite frankly admit, in an unduly large number of cases, that they could not get anything out of a particular lesson because of inability to read the assigned materials with sufficient comprehension.

A second major objective of formal education is to develop within the individual an ability to express his thoughts clearly and effectively through both spoken and written language. Again there is considerable evidence to indicate that this goal is not being achieved in a disproportionately large number of instances. The language of the high school senior who, when asked by his mother if he had studied his history, replied, "I ain't had no time fer nothin' but English yit," well illustrates

the standards of speech practiced by entirely too great a number of the products of the educational system. If one will take time to check the expressions of students in the classrooms and about the school, the conversations of adults at the corner drug store and on the streets, and the oral communications of the population in general, he will have little difficulty in arriving at the conclusion, that in the main, the standards of spoken English are uniformly low.

A little investigation will also reveal that the standards of written English are likewise equally poor. One has only to read examination papers and other materials written by students in any grade level from the junior high school through college to discover to what a surprising extent these students have failed to master the simplest principles necessary for effective written expression. Their spelling is poor, their punctuation is confusing, and their general organization exceedingly bad. Moreover, if one has an opportunity to read very many letters written by the ordinary run of adults, he finds that they too have made little or no improvement in the standards of English used. Certainly the young lady who was fired after working only one day as a personal secretary to a business executive and who gave as her reason the statement that her boss was so crazy he thought there was only one way to spell a word, was evidently not the only person who has aspired to such positions without having achieved an acceptable standard in written communications.

A third major objective of formal education is to develop within the in-

dividual the ability to handle numbers with sufficient skill to make the simple calculations so necessary in every-day living. Once more, there is a preponderance of evidence to prove that achievement in this direction is far from being adequate. According to Army authorities only one inductee out of three could select from four suggested answers the correct one for such a simple exercise as 7 minus $5\frac{3}{4}$, and only one in four could in like manner choose the right result for .32 divided by .62. On the basis of these and similar tests in mathematics the Army officials concluded that the typical inductee does not have sufficient training in the mathematics he needs for good service in the armed forces. Admiral Nimitz pointed out in November 1941 that sixty-two percent of 4,200 freshmen at twenty-seven leading universities of the nation failed almost completely on an examination in elementary mathematics and were thus refused admission to the officers training program for the Navy. Judging from the performance of more than 2000 high school graduates on arithmetic tests for placements in college general chemistry or mathematics, Professors Garrett and Fawcett concluded that "mathematical weaknesses of high school graduates in general are such that they will hamper the success of any person regardless of whether he goes to college or directly to work."¹

It has been the writer's observation, based on a goodly number of years in

teaching and supervising the teaching of mathematics in secondary schools, that the preparation of incoming students in the fundamentals of arithmetic becomes poorer and poorer as the years go by. Many do not know the addition facts; still more have never mastered the multiplication tables even so far as the nine's; a large number cannot perform the fundamental processes where only integral numbers are involved; only a few have acquired the ability to make reliable calculations where common or decimal fractions must be used; and still fewer indeed have gained the power to rationalize sufficiently in quantitative relationships to solve thought problems of only ordinary difficulty. And so case after case could be cited to substantiate the statement that the schools of today, in far too many instances, are doing a miserably poor job in developing the ability of their students in those fundamentals commonly known as the language arts and arithmetic. Just what are some of the causes for such poor achievements in these fundamentals, and how may the difficulties be remedied?

III

Causes and Remedies

Perhaps one important reason for weaknesses in the language arts is an overemphasis on silent reading. Too often the stressing of reading rate has resulted in sacrificing quality for quantity, and of course, any vocalizations which would tend to narrow the scope of materials read must be omitted in the interest of speed. As a result students skim over their reading lessons silently.

¹ Garrett, Alfred B. and Fawcett, Harold P. "Our Students do not know Arithmetic." *Ohio Schools*, Vol. XXIII, May, 1945, pp. 200-1, 234-35.

If they mispronounce a word, they are not often aware of the error. If they assign a wrong meaning to a term or an expression, they are not likely to be corrected. If they cannot understand the passage, they are too often reluctant to call upon the teacher for help. Consequently, they may have covered in a superficial manner no little amount of materials in the allotted time, but the lack of thoroughness with which the performance has been carried on contributes little toward the acquisition of reading skills. On the other hand, if the student knows at the time he is doing his silent reading that he may be called upon to read a passage to the class or teacher, the incentive to make a good showing will stimulate him to strive for correct pronunciations and proper interpretations. Although a very large portion of all the reading one does in life, whether for entertainment or information, is carried on silently, yet while the person is acquiring the skills which will enable him to do his silent reading effectively, a goodly portion of carefully checked oral reading will materially aid the process.

A second reason for weaknesses in reading is the failure of teachers of other subjects to teach reading in connection with instructions in those subjects. Many such teachers quite frequently complain that they have too many students who are doing poor work because these students are simply unable to read the subjects which they are trying to learn. It is rather discouraging for the teacher to have to take time out from class instruction in the particular subject to help students who ought to have learned

how to read before they came into his class, but in many such cases this extra help will yield large dividends in subsequent student achievements. If every teacher in the elementary and secondary schools would assume the responsibility for teaching reading whenever the need arises regardless of the actual subject under consideration, there is no doubt but what the reading ability of the students would be greatly enhanced and a corresponding improvement of their work in other fields would be effected. Furthermore, the countless remedial reading classes which have mushroomed up over the nation in recent years could be reduced materially in numbers if not eliminated completely.

A third reason for weakness in the language arts, particularly in oral expression, may be attributed to certain materials of instructions and methods of teaching. For example, consider the so-called objective or new type tests. By circling characters, making plus or minus signs, putting letters or figures in certain places, or by using sundry other symbols and devices, a student may take an examination lasting from a minute to hours, and covering anything from a page to a book or a whole semester of lectures, without writing as much as one paragraph, and in the most cases even a single sentence. Is there any wonder that students who have been accustomed to making this type of response throughout their school years should find considerable difficulty when they need to spell a word, write a coherent sentence, compose an acceptable letter, or organize and express their thoughts in an intelligent manner?

The objective tests may have some advantages from the standpoint of the scope of materials which can be covered and facility in scoring, but if used too extensively they will certainly deprive the student of the opportunity for growth in the power of expression which follows from the regular practice of organizing and writing his ideas. In the writer's opinion the passing of the essay type of examination in so many schools of the nation constitutes an irreparable loss in the education of the present generation.

Another material of instruction which contributes very little to growth in the power of expression is the proverbial workbook. Many of the objections advanced against the new type tests are likewise applicable to this instrument. A further and even more serious objection is based on the fact that workbooks, as they are used in a relatively large number of cases, monopolize so much time of the students in what really amounts to mere "busy work" that the students have entirely too little time left for the learning of facts, the mastering of essentials, the assimilation of information, and the organization of ideas in a manner in which they can be clearly expressed and later recalled.

Workbooks also lead the students into the formation of undesirable study habits. Students quite frequently become so dependent upon the suggestions in the workbook that they can hardly carry on a class activity without some sort of worksheet directing them to fill blanks, underline words, select suitable expressions, or use some of the thousand and one other devices which workbook au-

thors have so prolifically fabricated in their attempt to relieve the teacher of the important responsibility of genuine classroom instruction. Consequently, when these students are faced with the problem of assimilating the essentials of a book, of preparing to discuss a certain subject clearly and effectively, or of assembling all their information for meeting a certain situation, they are usually at loss on how to proceed. Certainly the achievement of ability in oral and written expression goes by default with students who have been nurtured through the educative process by means of a device which has been inappropriately called a *WORK*book.

Reasons for weaknesses in arithmetic are as readily discerned as are those in the language arts. One significant reason for inefficiency in numbers is the quite prevalent practice, particularly in the lower grades, of trying to make arithmetic more interesting by teaching it in connection with actual or hypothetical experiences of the learners. For example, the addition facts will be taught as the child finds a need for this information in determining the score in a certain game, the cost of Christmas toys, or the profits from a make-believe or miniature business concern. What the child needs to know, once and for all, is that 7 plus 8 equals 15 irrespective of the situation in which this combination may be found. Instead of wasting a lot of precious time in trying to get the learner to rationalize this concept, the teacher would get more satisfactory results by approaching the situation abstractly and by following up with sufficient drill to assure subsequent recall. There are certain number facts,

certain principles, and certain well defined rules which one must know in order to be proficient in quantitative reckoning. Quite obviously the experiential route is too circuitous to result in a thorough mastery of an acceptable number of these essentials.

Another reason for the poor showing which so many students make in arithmetic is the incidental method of instruction often practiced in teaching the subject. Based on the theory that one learns more readily when he feels an "immediate need" for the information, attempts have been made through integration of subject matter to set up broad areas of study which would require the learner to utilize information taken from many subject fields. Instead of teaching history, spelling, geography, arithmetic, etc., as separate subjects, the materials which these subjects are supposed to cover would be taken up in the larger area of study as the demands required. According to this plan, if the student came to a point in the larger area of study where he needed to know how to divide decimals, then he would take time out at that particular place to learn the process. If after a month, semester, or year, he found it necessary to compute the interest on a loan, he would then learn this. Objections to this are obvious. In the first place, he would probably never meet sufficient areas of study to involve all the arithmetic processes he would need to know in life. Furthermore, the time intervals which break the continuity of study and prevent the opportunity for drill are serious handicaps to progress in the acquisition of ability in quantitative thinking.

A third and perhaps an even more important reason for so prevalent disability in arithmetic is the lack of preparation on the part of so many persons who are trying to teach the subject. Unfortunately, during the last two or three decades the clamor for introducing so many so-called practical subjects into the curricula of the secondary schools and the simultaneous belittling of the importance of mathematics by many educationists and administrators have both served to reduce the mathematics requirements for graduation to an impractical minimum, or to have eliminated the subject completely from the requirements. Consequently the mathematics offerings of the secondary schools have mainly become elective in recent years, and in the face of all the opposition encountered, far too many persons have graduated from the secondary schools without having had as much as one course in the subject. Then these graduates go on to college where they may again graduate with little or no further preparation in the subject. They then decide to teach and take a position in the elementary schools where they must teach arithmetic. Having had very little mathematics, they are usually not interested in the subject and fail to sense the importance of seeing that their students are well grounded in its essentials. The outcome is that a teacher weak in arithmetic teaches students who become weaker, and these in turn make still weaker teachers who teach students who become even weaker and so on through what has been appropriately labeled "the vicious circle of diminishing returns."

The remedy in this situation is fairly

clear. Let no person be given the important responsibility of teaching arithmetic to elementary pupils unless that person's record indicates ability in, and enthusiasm for mathematics. If he has been one of those unfortunate persons who has had no training in the subject beyond elementary school, then require him to pass a proficiency test in the subject or take enough course work to meet reasonable standards, before allowing him to undertake the teaching of the subject. Such a procedure would go a long way toward breaking the vicious circle of diminishing knowledge in arithmetic.

Still another important reason for the lack of proficiency in arithmetic, and for that matter in practically all other areas of study, is the rather common practice of what Professor Foley has laconically described as "passing all pupils—and the buck."² The writer has heard school administrators of note boast of the fact that the policy in their school systems is to fail nobody. Some have attempted to justify this policy on the grounds that a high percentage of retarded pupils means an extra financial burden on the taxpayers. Others have used the argument that failure results in an emotional upset of the child which may cause inhibitions detrimental to his adult personality. Certainly the former argument has no grounds for support, and the latter is not borne out by many recent observations.

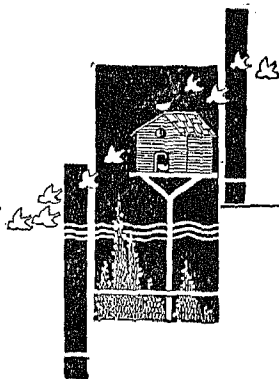
² Foley, Louis. "Passing all Pupils—and the Buck." *School and Society*, Vol. 59, May 20, 1944, p. 353.

Of course the easy thing for the teachers to do is to pass every pupil. This practice relieves the teacher from the extra efforts required to effect achievement with disinterested or slow pupils. At the same time, it usually leaves the boys and girls happy, the parents proud, and the community at rest until the victims of this promotion procedure must come face-to-face with, and try to meet some situation where knowledge and skill are actually involved. Then the inevitable failures will really shock the individuals, perturb the parents, and put the community in turmoil, but all too late for much benefit to the unfortunate victims of such an unwise policy. In such a system there is little doubt but what the language arts and arithmetic, being "exact and exacting" subjects, will suffer more heavily than some other areas of study.

In conclusion it might be pointed out once more that there is indisputable evidence to the effect that far too many of the students who come through the schools of today are often lamentably lacking in a basic knowledge of those fundamentals so necessary for a foundation to further education or to success in life. Moreover, the responsibility for avoiding a repetition of this serious mistake in the education of the coming generation will rest mainly upon the shoulders of the educators and teachers of this nation. Only their concerted efforts in a sane direction will avert the fate toward which the fundamentals have been moving for more than a score of years.

Spring Prelude

OMA CARLYLE ANDERSON



The seasons are not measured
By the ticking of a clock,
Nor yet by just so many
Dusks and dawns.
Winter lasts only from
The robin's leaving
Until warm winds lift
The forsythia's golden fronds.

The seasons are not measured
By sand within the glass,
Nor yet by the sundial's
Ancient art.
And winter lasts only
From the rose's dying
Until lilac's lavender
Lies warm against the heart.

Saving the Children of London

F. J. RELF

SO MUCH has happened during the past eight years, there have been so many unspeakable tragedies and calamities and so much incredible heroism, so many millions have been rendered homeless that the evacuation of London's children, if remembered at all by those who live two thousand miles away, must fall into place as a minor incident of war, hardly worth a thought. Yet, to the children themselves and their parents, it was a tremendous upheaval and it has had some significant social consequences. It proved to be the beginning of a break-up of many quiet homes: a process too often completed, in the physical sense, by enemy bombs. Its suggestion in 1938, more than anything else, brought home to Londoners the reality of the threat of aerial war: a threat terribly fulfilled.

In August of that year, consultations by the London County Council with Head Teachers were followed by meetings in the schools at which parents had the evacuation scheme explained. They were urged to trust their children to the teachers, who were, in their turn, asked to abandon their homes and domestic obligations, if necessary at a moment's notice, and to take their pupils wherever they might be sent. In general, the parents showed great confidence in the teachers and, when war did come, many were their last-minute confidences about their children's likes, dislikes and personal habits.

The result of Mr. Chamberlain's visit

to Munich postponed the evacuation for a year and gave a breathing space during which much detailed planning was carried out in the schools.

All through the summer vacation in 1939, we hoped against hope that the tragedy of war would be avoided and our plans for evacuation not be put to the test, but on Thursday, August 24, London teachers were among those warned by radio to report at their schools on the following Saturday, still during vacation, when all children whose parents wished them to be evacuated were to be present. A number of children were already away on holiday in various parts of the country and parents were advised to leave these where they were. Many mothers refused to be separated from their children and either kept them in London or accompanied them into the country later, under another scheme, when bombing began. All this helped to disintegrate the schools. To minimize the break-up of family life, children in one family attending different schools were allowed to be evacuated together, with any one of the schools. This provision, wise from the family point of view, was another factor in the break-up of school units, of which more will be said later.

The railway companies co-operated in the evacuation scheme and ran a shuttle service of special trains, but, as it was impossible to know beforehand the exact numbers in any school party, the destinations of individual schools could not be

announced in advance and depended on where the next train happened to be going. The parents therefore did not know the whereabouts of their children until the day after they went away, when the name of the reception area was posted outside the school by the school-keeper, who had, by then, heard from the teacher in charge of the party. This uncertainty added to the sense of adventure, when the parties of children set out.

Conditions varied very much from school to school, but the one whose evacuation story follows was a day school for girls of eleven to sixteen years, whose homes were in East London near the Docks. There were 400 girls in the school; 240 children went away with the school party and this number included some younger brothers and sisters from other schools. That original evacuation (for, during the war, there was a series of them) was a notable event in the lives of Londoners. Nothing like it had occurred to them before; it was adventure and calamity. The story of it follows in the words of some of the evacuees themselves, though "evacuee" was one of the words they had not yet heard.

A fourth-year pupil wrote:

"On arriving home from a summer holiday in August, one does not expect to begin to pack all over again for an unexpected evacuation. This experience came to some of us girls when war was an unlooked-for menace.

"We were given a list of the clothes and toilet articles which we were to pack inside a small suitcase or haversack or other receptacle. For this purpose, haversacks were issued by the London County Council for sale if required at the price

of one shilling each. These were big enough to hold the few clothes we were allowed to take. As this was so unexpected we had to rush to find fit clothes to furnish our needs for a short time. . . . Shop-keepers were very busy that week beforehand, trying to cope with large demands for shoes, stockings, toothpaste, barley sugar and other necessities.

"We were only allowed enough food to see us through one day. No liquids were allowed to be brought, so we foresaw that our thirst would be great by the time our destination was reached. All luggage and gas-masks were to be marked with special labels provided by the L.C.C. bearing our school's evacuation number and our home and school addresses. Each girl also had her own mark of identification on her. There was a label tied around her neck and we had armlets of different colours each representing a separate group."

A girl who returned hastily from the country, on the Saturday, recalled her impressions thus:

"Very few people in the history of their school days have had the experience of going to a day-school on Sunday. Some girls who had not been in time to go on Saturday to learn the details of evacuation were obliged to go on Sunday, 26th August, 1939.

"It was strange to see the teachers arriving at school, but stranger still to see all the girls without their school uniform. Some small children were rather worried about missing their Sunday School. Indeed they seemed more worried over their Sunday School than the possibilities of war and evacuation.

"On arriving, we girls, in our Sunday

clothes, were told to seat ourselves on the dusty floor of the hall and listen to instructions. Then we were given a list of necessary clothing and toilet articles which we were to pack as soon as possible in case of emergency. We were then sent back to our classrooms, where we gave vent to our feelings by an uncontrollable burst of chatter. At twelve o'clock, everyone went home to dinner, only to report again, as soon as possible, in case more instructions arrived. Some girls were none too pleased at the prospect of spending Sunday afternoon in school but cheered up when they were told they would not be kept any longer than was absolutely necessary. At three o'clock, we were sent home, with mingled feelings of curiosity, excitement and anxiety at having had the experience of going to school on Sunday."

Every day throughout that week, the children, dressed ready to go away, assembled in school with their luggage, awaiting the signal for departure, which was not finally given until the following Saturday. This partly explains the much publicised fact that some of the children were not wearing clean clothes when they arrived in the reception area. Those who possessed only two sets of underwear were obliged to travel in that which they had worn during the previous week, as the other set was packed.

The story of our setting-out is told by a fourteen-year-old girl:

"At last the day had come when our school was to be evacuated. We left school about 10:30 on Saturday morning to go for our last walk in London for a long while. Most of the girls were very calm and did not make any fuss. The

school was divided into four squads: Red, Green, Blue, and Yellow, and a girl was appointed in each squad to hold up a banner of the appropriate colour. Outside the school were the parents, brothers, sisters, and friends, waiting to say their last goodbyes. Other people were at their front doors. Some were smiling and trying to be happy, but there were others who could not easily hide their sorrow.

"We were escorted as far as a neighbouring school by a policeman, who then left us in the hands of another. The second policeman was the father of two of our girls. We then lined up in the playground for the walk to the station. This did not seem so trying as the other walk because there were very few mothers who saw us. On arrival we were hustled down on to the platform where we waited patiently until at last our train came in, to take us to our unknown destination."

An old pupil of the school wrote the following account of this walk to the local underground station on the day that the school was evacuated:

"As a former member of the school, I take a keen interest in all that happens there. When I heard that Saturday, 2nd September, was to be their Evacuation day, I made up my mind that I would go to see them off, and say 'Goodbye' to the Staff and anyone else I might know.

"It was indeed a pathetic and brave sight. There were children of all ages carrying their heavy haversacks, and all along the route of the procession were mothers, standing and watching—looking for a last glimpse of their children. Many of the parents and other people walked with the procession through all

the winding back turnings, helping with heavy cases or haversacks, giving last minute assurances and advice.

"Apart from the tiresome work of carrying the heavy cases, the children were quite excited. The younger ones, who did not really understand what it was all about, were thrilled at the prospect of travelling into the country and living there, for they knew not how long. They were so excited that many of them had happy smiles on their faces and were chattering away, completely forgetting their mothers and those around them. But those children who had more sense knew of the graveness of the situation and realised, more or less, what all this meant—war—perhaps never to see their mothers and fathers again, and all those they had dear to them, but they tried to hide all these feelings and put on brave smiles, and tried to talk carelessly and happily.

"And the Staff—I think they really deserve medals for the part they played. They, too, had to leave people behind them, and in many cases aged parents who really needed them, not knowing if they would see them again or not. And not one emotion did they show. They helped and consoled and assured, and were one of the biggest assets any community could wish to have. My cheers to them.

"When the procession reached a neighbouring school, it had to go through the school grounds, and no one else was allowed in, so 'goodbyes' were said then. The school had vanished through the doors, when someone said 'Let's go to the station,' and we all went. We reached the station before the children and stood

around the door waiting for them. Then we saw them coming, led by their headmistress. And mothers, smiling bravely through their tears, snatched one last kiss as their children vanished down the steps of the station. They did not know when or where they were to see them again. The children were quite happy and excited and were looking forward with eagerness to their life in the country.

"As I walked home, I had a happy feeling that all who were concerned had done their jobs perfectly, and that perhaps soon, the dark clouds would clear, and there would be 'Happiness Ahead.' "

There followed a very hot and crowded journey, which ended at Oxford, where people living near the station gave the children drinks of water, before they boarded the buses which were to take them to the district where they were to be billeted. A pupil in charge of two younger sisters wrote afterwards, of this experience:

"When the first bus arrived at the door of the Church Hall, a Head Master welcomed it. He took our Head Mistress into the hall and gave her some tea. The girls in the first few buses followed her, but we who were in the last buses had to go into the grounds outside as there was no space in the room. We stood in the garden feeling very forlorn and sorry for ourselves until some members of the Boys' Brigade, who were helping, gave us church hassocks to sit on. When we were all more or less seated comfortably they brought from the hall tea and biscuits which were handed round.

"A swarm of small boys, who must have thought we looked doleful,

climbed into a high tree outside the garden and in their loudest voices began to sing the most popular songs they knew. They made such a noise that two or three stalwart boys went round to them. When they saw the big boys coming, the little ones scrambled down the tree like monkeys. That put an end to the entertainment.

"When our teacher had arranged in which road we were going to be billeted, a small crowd of us went with her and a local teacher to find our homes. As we left the hall the boys gave us paper carrier bags containing two days' rations and we went forth to find a temporary home.

"Most of the girls looked weary and rather dishevelled and perhaps a tiny bit down-hearted. Nearly everyone had small brothers and sisters to look after and was trying to cheer them up.

"When our road was reached, we turned down it. At the thought of getting a home, we cheered up a bit. As the grownup people and children came to their doors to inspect us, we understood fully what being 'the cynosure of all eyes' really means. Every house we came to had to be approached to see if any family additions were needed. If they were, the lucky ones entered their new abode shyly and thankfully. Many of us sat on our haversacks to rest. The farther down the road we went, the more the crowd dwindled. One lady came out and asked if she could have my two small sisters. I said, 'No, Madam, because I'm not to let the youngest go without me.' So she took someone else in. When we got to the corner, I thought we were never going to get a home, but from

number 84 walked a kind lady who offered to take my two sisters and myself. With Mr. and Mrs. X. and Jack, the dog, we have lived ever since."

Another fourteen-year-old girl wrote: "We trudged wearily along, knocking first at one house and then at another, asking the same question over and over again: 'Are you willing to take any evacuees here, please?' Sometimes the answer was 'Yes,' at other times 'No.' Gradually we became fewer and fewer, till only a handful of tired and forlorn-looking girls turned down a road. I was one of them. All the occupants of the nearby houses came out to look at us, the children crowding round us, staring in wonder.

"Our teachers sat on the grass with papers and pencils in their hands, slowly ticking off the names of the lucky ones who had found a home. About half an hour passed but it seemed ages, and then one lady in the group standing round us said, 'I would like that little girl and her sister, please,' so my sisters Edith and Joyce went off down the road. Soon after that another lady came up to my teacher and said she would have me; so I thankfully followed her into number 27, where I have lived ever since."

That was the beginning of a social experiment that lasted for nearly six years. Our school was one of the fortunate ones whose pupils and teachers were all billeted in one district. In other cases, especially in rural areas, school parties were scattered over several villages, causing despair to the teachers, who found it nearly impossible to keep contact with all their charges; and, to London children, their teacher was for the time the one

link with home. In some cases the school as a unit ceased to exist. The billeting officers in reception areas were concerned with the gigantic task of fitting evacuees into homes but not at all with their schools, and this was a third factor making for the break-up of schools and the consequent adverse effect on education.

It is difficult to assess the effects on the children of evacuation from London and impossible to generalise, for conditions in reception areas varied very much. Some children experienced, in the country or provincial town, a way of life differing considerably from that which they had previously known. I recall a girl who was unhappy because her billet was "too posh" and two others from a good home who were scandalised at having to wash at the kitchen sink. As a rule, they proved very adaptable and, provided they were treated with kindness and understanding, soon made themselves at home in new surroundings. Some children displayed a premature philosophy about their billets and, realising that suitable homes were difficult to find and that their foster parents were doing their best for them, would not complain to their teachers, even when they were really unhappy and homesick. These suffered considerable nervous strain until the facts came to light. One little boy, used to running about London's brightly-lighted streets until very late at night, was billeted with a careful elderly lady who put him to bed at 6 o'clock. He, now—at the age of twelve—recounts the experience with a kind of quizzical amusement. Many of the older children, away from parental care, developed a remarkable degree of independence and

a sense of responsibility. They looked after younger members of the family; they learned to travel, earlier than they otherwise would, to book seats by train or coach and to pay week-end and holiday visits to their homes during lulls in the raids and they were very anxious about the safety of their parents.

Reference has been made to the break-up of homes and schools due to evacuation, but there were many cases where family loyalties were strengthened. Children realised their unity with the family and often showed real courage by staying in a reception area at their parents' wish, even when they were homesick. They realised, too, their love of London and a kinship between Londoners. The saddest cases were those of children whose parents seemed glad to get rid of their responsibilities and who neither visited them nor wrote to them. Such children sometimes pretended they had had letters and boasted of the presents their parents were alleged to have sent.

Doubtless, the evacuation of London children revealed some black spots and showed country folk to what sordidness crowded city dwellers can be reduced, and, as usual, more has been heard of this minority of bad cases than of the many normal ones; but even this is not without its compensation. If some city folk have lived in such bad conditions that their children have not been able to form decent habits, it is as well that the position should be faced and an attempt made to alter it.

As to education, the war as a whole has certainly retarded it, but it is difficult to separate the effects of evacuation from those of other war conditions. When

most of the children had been evacuated, London schools were closed and some of their buildings used for other services (A.R.P., Fire Service, Emergency Meals, etc.). Then emergency schools were opened for those who remained or had returned but, throughout the war, there was little stability. Buildings were here today, destroyed tomorrow. Pupils and teachers were always coming and going to and from reception areas, as bombing waxed and waned. Many children went from large well-organised city schools, where they could be suitably classified, to small village schools where the whole age-range has to be catered for by one or two over-burdened teachers, whose classes were unexpectedly swollen by an influx of evacuees of all ages. It was inevitable that the progress of these children should be delayed.

Where children were evacuated at the beginning of the war and stayed with their original school unit, it was possible to maintain some stability and continuity in their studies, in spite of fluctuations in numbers and the lack of suitable accommodation and materials, and that was one of the chief aims of those in charge of them. In such cases, I think education suffered least. But, in too many cases, the boys and girls were evacuated several times with periods in London under air-raid conditions, between. The education of these children has been badly retarded and they have little foundation

on which to build. In senior classes now, almost every pupil has a different background of knowledge and experience and there is no doubt that the majority of children in secondary schools today lack much of the groundwork of knowledge that, in normal times, most people can be assumed to have and that it will be some years before London schools can reach their pre-war standards.

In spite of this, I think that the increased contact of town dwellers with country folk has been good for both. More Londoners than before are growing up with some knowledge of the way of life in the country and of the earth from which their food comes. Some now choose to spend holidays in quiet country surroundings, with former foster-parents, instead of at a conventional seaside "pleasure" resort. Many life-long friendships have been made and Londoners are proud to show their battle-scarred city to their country visitors. On the whole, the young people who experienced evacuation know more of life than they would otherwise have done; they are more self-reliant and broader-minded than they would have been; they are more confident and, especially those who realise and try to make up for their lack of scholarship, better fitted to face the uncertainties of the post-war world, while they have certainly been saved from the worst effects of the air-raids on London.

Almighty God hath created the mind of man free. I have sworn upon the Altar of God hostility against every form of tyranny over the mind of man.—THOMAS JEFFERSON.

Counsel to Love

MATTHEW KRIM



O Love, deem not to dwell in dreams alone!
Behold your worldly object in good light;
'Tis well to gaze through eyes of your fair sight,
But bind the truer vision to your own.
May worth of Wisdom's fancy ne'er be known,
Should you serve naught except your own delight:
Should you seek naught but Passion's airy height:
Should you forsake your place by Wisdom's throne.

Indeed, you can yet dream of distant dreams,
And dwell within what nobler things may be;
For these with which we deal today, it seems,
Just bridge the gap 'tween Death and Destiny.
Attach yourself to virtues as they are,
Still closing not your eyes on Virtue's star.

Maple Sugar*

ZEPHINE HUMPHREY

EARLY in March, New England farmers begin opening up their sap-houses, looking over their equipment and making sure that the winter's hauling of firewood is adequate. Then follows the most exciting experience of the whole year: watching, listening, waiting for the first faint intimations of the rising sap.

Even the hardest headed farmers become poets at this season. They go around with their heads in the air, faces upturned to the oracular sky, nostrils alert to catch elusive fragrances, eyes intent, studying, testing the signs of the time by all the extra senses a farmer develops.

The trees remain noncommittal. Only the snow betrays its realization of what is about to happen by retreating respectfully from the base of the boles and leaving a wide circle of bare ground around them. The sky and the hills, above and beyond the bare branches, have a misty look. The brook rushes faster and fuller each day, breaking its fetters of ice. The chickadees interrupt their husky colloquies now and then with a few clear liquid notes, apprizing each other of something which is about to happen to them too. It is a rapturous season, yet, here in New England, of an exquisite restraint.

The farmer may be the high priest

of the impending ceremony; but it is apt to be his acolyte of a wife who first sets the telephone ringing.

"Say, what do you think I did today? Tapped that old maple by our south porch and got enough sap to boil down and have on griddle-cakes for supper. Um-m-m!"

To which the voice at the other end of the wire replies: "Well, I heard a robin and saw him too. Yes, clearly. On a fencepost across the road."

People who live in cities and pity country-folk for the monotony of their lives have no remotest conception of the sheer element ravishment of episodes like these.

As we don't really know who (next to God) discovered New England, so we are ignorant of the process by which maple syrup first arrived on a human tongue.

The Indians have a legend that, long ago, Moqua, the squaw of Woksis, noticed the dripping of water from a tree in the early spring. So, being in a hurry to finish a pair of moccasins for her lord, she caught the tree water instead of going to the distant spring, and boiled some moose meat in it. Apparently the completion of the moccasins was an absorbing business, for she neglected her supper and returned to it just in time to save it from burning. To her surprise, she found the meat covered with a thick brown syrup which, being tasted, assured her of a moment of conjugal triumph at hand. Even so it proved. Woksis

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licked the platter clean and then went out to tell the tribe of Moqua's brilliant achievement. Her prestige was established.

It was therefore of course from the Indians that the Pilgrims learned the secret of maple syrup. And how good it must have tasted to them who survived that first terrible winter! Were they, one wonders, at bodily and mental leisure enough to appreciate the significance of the portents we have just indicated? Spring comes earlier in England and with a more confident demonstration. Huddled on their iron beachhead, hungry, storm-wracked, tormented, could they have interpreted what one of their typical descendents, Emily Dickinson, was to call "a certain slant of light on winter afternoons"—that kind of widening in the air, that holding of the season's breath? Especially since it didn't last long. Brevity was of its essence, and it vanished in a snow-squall. They certainly could not understand that no New Englander welcomes an early spring. Every farmer remembers a sugar crop spoiled by an untimely swelling of buds.

Preparations for sugar making did not take long in the old days when only a big iron kettle was needed and an array of wooden buckets and a wooden trough. But nowadays they are made well in advance of the crisis which, though always unpredictable, is exigent when it arrives.

All New England farm buildings look like parts of their landscape, but none quite so much so as the sap-houses. This is partly because they are little and low and hug the ground; partly because they

are used for only a few weeks of the year and then are left to lapse back into the hillside or woods. There is always a gentle aloofness about their attitude. During the winter, however, they are visited from time to time by their owner who brings wood to pile beside them and enters them now and then to make sure that no accident has befallen the outfit and no wild creature has intruded harmfully. Then, in late February or early March, the grove around or beside them is opened up by a team of farm horses drawing a long heavy sled. This is a difficult business if the winter has been a severe one with frequent snowstorms. The horses don't like it. They snort and look down their noses, toss their heads and rattle their harness. But they tackle the job resolutely, crashing through the hard crust to their knees or their haunches. The farmer on the careening sled shouts encouragement to them, and the children and dogs wake the echoes with their excitement. The winter is almost over and gone; and though "the voice of the turtle" is not heard in New England, the voices of nuthatch and chickadee do just as well, and the red squirrel chatters like mad.

When, after the period of expectancy which we have mentioned, precisely the right day arrives, the farmer himself would quite probably be at a loss to say how he recognizes it. He certainly wastes no time trying to do so. Breakfast dispatched, he is out in the woods with his whole family and the hired man and as many competent helpers as care to volunteer. No inexperienced amateurs at this stage of the game, however; for it takes a practiced hand to drill holes just deep

enough and at just the right angle for the flow of sap. But the children can fetch and hang the gleaming tin pails, each with its pent-house lid to shed rain water. In fact, the children are so helpful—as well as abundantly willing—that, if spring vacations were not timed to coincide with sugar making, the percentage of truancy would empty the schools.

As soon as the first pail is under its spout, a new sound is heard in the snowy woods: a slow, steady drip which makes people look at each other and smile—yes, even reticent Yankees. It was not a mistake; the long, hard winter is over and life is rising again.

Even so, the New England climate is never one to rush matters, or always to pursue them consistently. Like as not, the day after tapping-out will be cold and windy and the sap will refuse to run. A relapse into winter may even occur and the whole job have to be done over again. The ideal arrangement of warm, sunny days and frosty nights is never to be counted on. But one good day's run is enough to summon the sap-house to full activity. For the earliest sap and that which is processed immediately makes the best syrup.

Excitement subsides in the maple grove as the workers settle into the rhythm of their co-ordinated tasks. If the grove is a big one and the first run generous, the trees tapped in the morning may yield enough sap to be gathered before all the holes have been drilled. In which case, the workers divide into groups and the horses appear again, this time drawing a huge vat on their sled. The children run from tree to tree, un-

hooking the pails and bringing them to the vat to be emptied. A fire is laid ready for lighting in the sap-house furnace, and the storage tank outside the walls begins to fill. Generally, however, the gathering and boiling have to wait for another day.

The sap-house equipment is simple: a long, narrow, rectangular furnace, iron without, brick within, completely covered with a flat pan divided into sections of skillfully graded levels. At one end of the furnace rises a very tall smoke-stack, devised to give a good draught. The sap enters the first section through a narrow pipe leading from the storage tank and is pushed by force of gravity from one section to another until it attains the right consistency.

Is this, then, an automatic proceeding, leaving the farmer nothing to do but stand by and decant the finished product into containers? By no means. The apparent simplicity is even more deceptive than most simple things seem to be.

In the first place, the fire must not be started until there is an inch or two of sap in the pans and enough in the storage tank to maintain the flow. After this, it must be watched and fed incessantly. The sap must be watched too; for, as it boils, foam rises on the surface and it would often boil over if it were not deftly subdued by the magic effect of a few drops of sweet cream. Moreover, although the sap pails are protected by covers which fit close to the trees, impurities do sometimes enter and have to be removed by long-handled strainers. Yet again, the precise instant of perfection cannot be left to anything less accurate than a thermometer. When the

experienced eye of the farmer sees that the critical moment has come, he "aprons off" the hot syrup with a dipper; and, if it slides from the lip of the dipper in a thin, wide apron, he tests it with his thermometer, then lowers the syringing-off pipe and lets the golden tide flow through a felt strainer into a large can. A very exacting business, perhaps more so than any other in the farmer's calendar. While it is going on, the sap-house must never be left untended. Food must be brought from the farm-house: coffee and sandwiches, doughnuts and raw eggs which, boiled in the syrup, are said to possess an ambrosial flavor! Night watches must be maintained. When it is over, many a farmer goes heavy-eyed for a week.

But all this does not matter. It is part

of the meaning of what is in its essence a rite to welcome the spring. The mystery of all creation lurks in the murmuring sap-house, filled with convolutions of fragrant steam shot through with tongues of flame from the fire. Even the children talk softly here; and the farmer talks hardly at all as he paces about his bubbling pans, tending them watchfully.

Then, when it is finished and the pails are removed and the woods are once more deserted, a quiet, shy little flower appears, pushing up through the dead leaves, perhaps through a lingering patch of snow: the hepatica. In its humble beauty, its purity, its elusive fragrance, it typifies that which is nameless but which all lovers of New England recognize and understand.

It is the function of the historian to remind us that in the political as in the physical world, sunshine follows the rain, calm the storm—and the reverse. It is his duty, also, to recall that there are always prophets of escape from strain into some Utopia; he must warn that Utopia is just a dream, and not a healthy one. For the Utopians would deprive us of the sense of achievement, the exhilaration of victory. They would make men like the contented cattle, who, though they live amid peace and beauty, never appreciate either.—PRESIDENT HENRY M. WRISTON, Brown University.

Italian Students Face the Future

LAURA COLONNETTI

I

DURING the sad years of war, when loss of life was looked upon as a daily commonplace, the finest among the Italians went so far as to wish for the defeat of their country for the sake of the triumph of justice and liberty. Life was very difficult. Everything had lost its value—money and land, life and death. The only resource, hope, the only wealth, friendship. It was hope that enabled us to carry on; it was friendship that helped us to live, the friendship of those who were suffering with us and all around us the hard realities of war, and the friendship of those far away from us who had kept alive and cherished in their hearts and souls the same ideal which we, above all and in spite of everything, had always striven to serve during those long hard years of fascism and war. In the midst of the destruction by fire and steel of the reflections of eternal beauty created by men on this earth for the delight of all mankind, we felt the heavy burden of expiation, but we felt also its worth. And we dreamed—we dreamed of countries which had known how to govern wisely and live an orderly, industrious, free life. We dreamed of them as strong upright sons of a race physically and morally strong.

Now the war is over, and we face recovery after so many years, a vast and manysided problem. All we can do is to limit ourselves conscientiously to our tasks. And since my work is with stu-

dents I thought I would try to give a glimpse into Italian university life as it is today.

To understand the needs of Italian students one must remember that for twenty years fascism had shut out the spirit of international co-operation and all new ideas coming from other lands. During these years not even university professors were allowed to take part in Congresses abroad unless they were delegated by the State.

Think of them, these Italian students, as of children who have grown up in a house whose doors and windows have been walled up. Think of them as having grown up there without seeing or hearing anything coming from the outside except what the Germans sent in, books and magazines on Nazi doctrine. Now these children are young men, and suddenly the wall so cleverly erected about them tumbles down, at the very time when life has become disorganized, when food and lodging are difficult problems, when their only heritage, Italy's treasury of beauty, has been to so large an extent damaged or destroyed. A world appears before their curious and astonished eyes, a world of whose existence beyond artificial barriers many knew almost nothing, and the rest wondered in vain what life there would be like. I wish that this rough comparison might help to an understanding of why Italian students are without any experience of what real university life can be.

In a country which has never known any wealth but that of its sun, and which must learn today the misery of war's destruction, students are forced to come face to face with the problems of university reform, a reform more necessary than elsewhere in a university world which besides being archaic in organization and out of step with the reality of modern times, has also known the rotteness and sterility brought by fascism. In this world the old were much more susceptible to fascism than the young, whether because ambition blinded their eyes and obscured their intelligence, or a desire for calm and order and *laissez-vivre* led them to follow the general trend.

It was this lack of understanding and social conscience in the universities which explained the defection of teachers and the adaption of students to a life which was the exact negation of the real university spirit.

But it is only fair to add here that in every Italian university there were professors and students who resisted threats and flattery, and succeeded in keeping faith with their ideal of justice and liberty. It is with the help of this small but valiant group that we shall reconstruct.

That our efforts be not in vain, that all aid be not rendered useless, I ask you, we ask you, to help us create the new spirit of Italian universities.

II

Today Italian students are eager to know this university world which has been for so long closed to them. They would like to learn how their comrades in other countries have solved the prob-

lem of collaboration between teacher and student in the various university communities, how students' organizations function, what courses are given by different faculties in other countries; and they would like very much to become acquainted with the social ideal of their comrades, especially from the point of view of university reform.

All this interest in university questions, already latent in Italian students, was stimulated and nourished with the arrival in Italy of the delegates of the European Student Relief Fund, who brought with them a breath of air from the outside world. More especially in Rome, where, as in all capitals, international relations naturally play an important role, the students were glad to profit from the presence of many representatives of the Allied nations and gave a good account of themselves as they began their activities. They even decided recently to open new headquarters for relations with foreign students under the auspices of E.S.R.F. I may say here that in a certain sense these students form the most intellectual group of the University of Rome.

But we are interested in the corporative, as well as in the intellectual life of the university, and here it is well to note the great difference of spirit between northern and southern universities; for Italy, split into two parts which underwent different experiences, was divided for almost a year, and has had some difficulty to recover, especially owing to lack of communications, and to feel her unity again. It must be admitted here that the idea of a national student organization seems farther than ever from

realization. As a matter of fact, such a national organization (the G.U.F., Group of University Fasciste) existed under the fascist regime, and it was the only one student organization allowed to exist. That is why a national association today is looked upon with suspicion by those who, remembering fascist shackles, are afraid of new bonds. But with time such a national organization, which is at once the fear of some and the desire of others, will become a reality.

In the meantime, in almost every university other societies have been formed, now general students' organizations, now senates, consisting of students elected by their comrades in each department of the university. Athletic, cultural and social groups are forming either as branches of a larger organization or as separate ones. Likewise, university committees for student aid have grown up where the war has sown most victims. In short, in every university students are trying to solve their problems in accordance with local tendencies and possibilities.

But how much these young people, who have never had any experience in democratic university life, would like to be able to take advantage of the experience of their comrades in order to avoid too many false steps, in these first attempts at university organization.

Quite recently some students at the University of Rome had planned a co-operative enterprise for the publication of a course of lectures.

They had the full support of the Rector for the printing of the texts, but, alas the price of paper was so very high that

they did not succeed at all in their undertaking. You cannot have books, you cannot have course texts, unless you have paper, and here we begin to touch one of the greatest hardships our students have to face.

Scientific books cost five times as much today as they did during the war. Several public and innumerable private libraries were destroyed by fire, often an irreparable loss. Suffice it to mention here one example. All of the Historic Archives of Naples, that is to say, of the Kingdom of the Two Sicilies, were completely destroyed with the burning of the university.

IV

To these Italian universities, glorious with their ancient traditions, all these young people now return, to resume their studies after long years of war or imprisonment. It is impossible to estimate the exact number, but it has been put at 180,000. At the University of Rome alone 30,000 enrollments are reckoned. Among them it is easy to recognize those who have lost their homes and families and have returned to the university where they began their studies, in a past which seems now far away and part of another world, with the hope of beginning life anew as soon as possible. Ill fed, ill clad, without any sort of linen, they lodge where they can, often in public dormitories. These young people must manage by some means or other to earn that minimum which is absolutely necessary if they are to live and pay their tuition fees.

Whereas before the war these fees amounted to 1,000 lire annually, today

they have doubled. But these figures are not significant, for to them must be added the cost of books! Now, one copy of a text anatomy sells in Rome for 13,000 lire, which during the war sold for 300.

The abnormally large number of enrollments does not permit students to become intimately acquainted with their professors, who are, if one may say so, submerged by this perpetual flood of youth. It is only during the last years of study when the number is greatly diminished, that there is gradually formed a group of the best among our students, who discover in their professors, with a joy and a gratitude they never lose, masters of thought and life. Students and professors in Italy have not shared a common life, for Italians have no natural tendencies toward collectivism and as long as the easy life of the pre-war world lasted there was no reason to change. Today, however, destruction of houses and university buildings quite

naturally leads them to organize new systems. At Turin and Milan and other universities they are engaged in inaugurating student houses to fulfill the new needs. The greatest obstacles to the realization of these aims is, as always, the scarcity of means available, of private resources as well as of subsidies from a state impoverished by dictatorship and war.

We have as leaders of university reconstruction and heads of student organizations those elements that but yesterday refused to work with the enemy and took part in the resistance. These young people ask today to collaborate with students in other countries to bring new life to the universities in Italy. They are aware that the role of a student must be accepted not only as a privilege but as a social duty, to be performed faithfully and intelligently by the best sons their country can offer, regardless of the class in society to which they may belong.

No argument is needed to prove that war is bad or co-operation good. Too often attitudes are controlled by emotions. Common sense can overbalance thoughtlessness only if a man makes himself familiar with the many stones in the international mosaic. Knowledge of other cultures, the economic aspirations of other countries, European tensions, and Asiatic ambitions are only a few of the many related subjects that suddenly belong in the consciousness of every voter. In this country there is no longer any room for "foreign" affairs.—Annual Report, Carnegie Corporation of New York, 1946.

Knowing versus Knowing How

F. E. WOLVERTON

I

SOME school administrators *know*; other school men *know how*.

Institutions which train school administrators emphasize the *know*, but unfortunately, the *know how* must be learned by trial and error.

It is a source of much chagrin, and sometimes embarrassment, to university placement officials and heads of departments when their fair-haired boys go out *cum laude* to the field and wind up carrying water, or fired from the job forthwith.

I recall the instance of a farmer who talked to me some years ago when he learned that I was planning to attend a university. He was quite sure that I was ruining myself. He told me that I was "doing a fine piece of work" there in the community and he would "sure hate to see me ruined by them wild-eyed college professors."

He had formed his conclusion from too limited experience, of course, but he was quite sincere in his interest towards me. He reminded me of a certain individual who had served as superintendent of that school for a part of a term, some years before.

"You know what kind of fellow them Ph.D.'s are," he said solemnly, and with unyielding finality, "they are educated fools, and you don't want to be one!"

I thought of the man he mentioned. He was a young man who had spent his entire life in a schoolroom. He had

memorized words and outguessed the professors to such an extent that the university officials had sent him out "with honors" and their prayers. No doubt these well-meaning teachers thought they were doing him a great service, but they were in reality perpetrating a cruel wrong upon him. They failed to point out to him the slight, but tremendously important, difference between knowing and knowing how.

The community where this "educated fool" superintended was at that time only recently emerged from the log-woods. The people for the most part were the sort that is spoken of as "the salt of the earth" and for whom a little refining would not be amiss. The young superintendent, after studying the crop of urchins that was given him, decided that improvement of the specie was the urgent thing. He swung into his work with all the zeal and enthusiasm of a Methodist evangelist. He remembered his tables and kindred statistics; the sketches of the bugs and the rabbits; his Malthus and his Mendel. It was a cinch for a man who *knew*. And he had all "A's" in genetics!

He discussed the matter with the village doctor, a kindly soul lazy enough to prefer fishing to obstetric high jinks, but who found little time for the former because of the mass-production tendencies of the "salts."

"The trouble with these children is that they are stunted," the superin-

tendent told the doctor, "there are too many of them in a family. Why, it's like corn. A stalk to the hill will produce good sound ears of corn, but three stalks to the hill will yield only nubbins."

"Son," the old doctor advised, "I'll admit the younguns around here ain't nothing to write on the sidewalk about, but considering what the women folks have got to use fur a pattern, I think they're doing middling well."

"They must learn birth-control," the young superintendent said with a Galahad gleam in his eye. "I *know* what is best for them, and I shall present it to them."

The doctor shook his head slowly, "If I was you, son, I'd just take the Janes and Johnnies like they come and do the best for each one you can. I wouldn't worry too much about nubbins. People don't always like to be told what is best for them. Then, again, it's kinda hard to tell what is best for all the people all the time."

But the young schoolman did not listen to the man who merely knew how. He had a *purpose* and he rode it to his professional death. To shorten this story to its basic fact-ending, the man who *knew* little of how left town hurriedly and permanently a few feet in front of a thoroughly scandalized and much too irate husband—one bright blue November day.

II

Some years ago, while serving as superintendent of a small school system, I was met in the hall one day by our principal. This principal was so self-righteous that he suffered easily. He was so excessively modest that he blushed if

one wrote an improper fraction on the blackboard. He informed me that he had just caught two of our high school girls smoking. I told you before that this was some years ago.

"Actually smoking in the building!" he exclaimed in proper horror. I asked him if he had done anything about it and he told me he had been thinking, trying to decide what action to take. The problem was further complicated by the fact that the girls' mothers bought cigarettes for the girls. I could tell that the principal wanted me to handle the matter for him, and I suggested that he send the girls to my office.

One of the girls was a senior; a very pretty and a very clever girl who was ranking fourth in a class of thirty-five. The other girl was a junior, also a good student. Neither girl had been a disciplinary problem. Neither denied the offense. Maida, the senior, immediately asked me if I thought it was wrong for a girl to smoke. I smiled at her in a friendly manner and told her I doubted if we could resolve it into a matter of right and wrong.

"Did you feel that you were doing anything wrong?" I asked her.

"Well," she replied, "I thought perhaps it might be against the rules of the school, but I didn't really and truly feel like I was doing anything wrong."

"Then from your point of view you didn't do anything wrong," I told her. "It isn't wrong for you unless you feel that it is wrong. But from the point of view of this school you did wrong. And that should tell you, being a smart girl, that this is not a matter of right and wrong."

"Don't you think a girl has the right to smoke if she wants to?" Maida persisted.

"Yes," I agreed, "I think a girl has the right to smoke if she wants to, but if you want my personal opinion, which may not be worth anything to you, *I don't think she should want to!* I am not a doctor and cannot speak with authority concerning the effects of nicotine on a girl's body, but I have a notion that fingers yellow-stained and nicotine on the breath robs a girl of most of her daintiness and allure. It breaks down the charm of her sheer femininity. You may smoke if you desire but you must pay for it in burned out glamour. Don't be fooled by the billboards and the advertisements in the magazines. Those things were cooked up by merchants who want to sell cigarettes. Smoking is bound to harden, harshen, and masculinize a girl to the extent that she smokes."

Then I went on to point out to the girls that there were places where nice girls can and do smoke without losing caste socially, but that our community was not one of those places. I made it plain to them that our community would not stand for girls smoking in our school.

"There are two things you girls can do," I told them. "You can go to the place that will accept your smoking or you can refrain from smoking here. You must readily see that two girls can not immediately change the thinking of a community. You will find it most unpleasant if you try to live independently of custom. If I were you girls I would, while in Rome, shoot roman candles. There you have the real picture, girls, and I think I can trust you to work out

the proper solution to your problem."

We had no more trouble with girls smoking in that community.

I could easily have become involved in an unanswerable argument if I had tried to convince the girls that it was "wrong" for them to smoke.

III

At another time, while serving as principal of a grade school, one of our young teachers of a ward school was made the center of a yapping-match by her community. She was young, full of life, and could get her thinking delightfully out of focus at times. Her "indiscretions" progressed so far that a hearing before the full board of education was held. She was charged specifically with bringing playing cards (jacks and jokers and all that sort of thing!) to school and playing cards with the larger children during rainy recesses. She was also charged with encouraging the little tots to cut out paper dolls and make paper chains—even furnishing scissors and paste from her own salary. But the real exhibit A was the heinous sin of sending the smaller children home one deep snowy Friday afternoon and taking the larger children on a rabbit hunt! It turned out to be a most successful jaunt, too, because a rabbit was caught, properly barbecued and properly eaten.

The little girl stood the incriminations from one "good" patron after another until her dark bronze temperament could take no more. She sprang up before the fat and smug and entirely dumfounded president of the board of education and fairly hissed in his moon face:

"It's true. I did it. Furthermore, I carry matches and spit through my teeth! I'm tough! What in the hell are you going to do about it?"

Then because for all her big words she was still a little girl, sick with despair and fear, she ran from the room into a cloakroom to cry. I allowed her a moment of tear-relief, then I went in to talk with her.

She insisted that she had done no real wrong and I agreed with her, but I pointed out that she had made a rather serious mistake. She had not considered the community mind when ordering her actions. I told her that if she wanted to be smarter than the fellows and felines in the other room, I could offer her an immediate and also a long-range plan. I told her to go back to those Backwoods Inquisitores and throw herself on their mercy—that a self so dainty and so pretty as hers would undoubtedly make a more definite impression, on the men at least, than all the logic which she could command and which they would not understand. I suggested that she admit her "wrong-doing" and promise so sweetly never to do it again, if they would be so kind as to give her another chance. (That old American sense of fair-play—give 'em another chance!) I knew that the board members were by this time looking for an out; that no one of them knew what should be done, or even what could be done.

The young lady said quite positively that she *wouldn't* do anything of the kind, and she punctuated her "wouldn'ts" with appropriate tossings of her dark bronze curls. But I played on my single string of wanting to get

the best of her enemies until she fell. She made a deliciously sweet convert and even her arch tormentor, Uncle Jack Liesteir, was the first to propose that they give her another chance.

"I," swelled Uncle Jack magnanimously, "will even help her from now on."

Later I talked to her about the long-range plan. I told her that if she wanted to get the parents on her side she had but to warm up to the little tots, that small children respond quickly to sincere kindness and comradeship and that once attached they would remain loyal to her. As for Uncle Jack, the big cheese of the territory, she had but to go into his little store each morning on her way to school and ask him what to do that day, then go on to school and do as she pleased.

The plan worked beautifully. Uncle Jack made it a point to ask the board of education for Miss Blank each spring thereafter until too much moonlight or something changed the Miss to Mrs.

IV

All school practice is the result of a philosophy. The kind of philosophy that is developed will determine the efficiency of the school. The philosophy must be practicable if the school is to remain close to the people and serve them; it must be consistent if its goal is to be reached; it must be organized and systematized if economy of effort is to be attained.

It has been said that a good school administrator anticipates his major problems even before they arise and has his solutions in mind. This is using other

words to say that the school administrator has developed a definite philosophy concerning school practices. If he takes his stand with either of the extremes, idealism or realism, he will find plenty of conflict and he may come far short of social justice in his handling of individual problems. If he takes the pragmatic point of view and realizes that

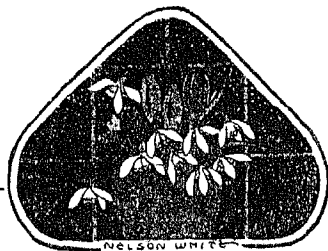
a thing has worth or value only in its relation to its total situation, he will find his problems easier to solve, and he will be more consistent in his dealings with his people.

Which is merely another way of saying that he will have learned the slight, but highly important, difference between *knowing* and *knowing how*.

As a nation we have grown great, perhaps because of the very isolation that many of us still subconsciously cherish, but we will not become permanently world-minded merely by listening to the tales of returning veterans or by reading newspaper accounts of international conferences. We have got to learn, and to learn we have got to study. We shall never move from a passive status to a positive force for peace until we grow familiar with the rest of the world, admire what we can of it, understand what we cannot admire, and resolve to contribute patience and judicious compromise at every point of friction. And, if this country does not become a positive force for peace, it cannot endure. National safety can come only as the result of impressive action on the part of Government through its elected and appointed officers. And, in American democracy, although the people cannot make foreign policy, their conception of international responsibility bears heavily upon the thinking of their representatives.—Annual Report, Carnegie Corporation of New York, 1946.

For My Mother

DOROTHY LEE RICHARDSON



Where stand her feet there summer stands for me
Forever unbetrayed, forever green.
Farm animals and orchards early seen,
And lamplit faces I no longer see,

Tall grasses of a childhood's vanished land,
Small brothers pushing through them down the hill,
My father's bulwark still unfallen; still
She sees these things, she holds them in her hand.

And while that hand, though withering, touches me,
And while those eyes, though fading, on me shine,
Maternal love's unquestioning sympathy
(Sweeter than flower or fruit) is surely mine,
Is summer's warmth to me and summer's shade
Forever green, forever unbetrayed.

Some Implications of an Aging Population

HERBERT H. STROUP

WITHIN relatively recent years social scientists have come to realize the significance of various "population problems" for the specialized disciplines of political science, economics, psychology, sociology, etc. To say now that all social "laws" operate on the assumption of a fairly stable population goes without saying. Probably, from one point of view, the most basic of the social sciences is that of the science of population, for, from the same point of view, here all aspects of individual and collective interpretation ultimately rest. And yet, the science of population is not able really to subsist without the rich and varied contributions of the other social sciences, for the relationship obviously is not one of priority, but one indeed of indeterminate relationship.

I

While population researchers have uncovered a whole congeries of problems which relate to the social sciences, nevertheless, in this paper, I am intending to consider only one broad factor which has an immediate bearing on social science viewpoints both now and in the future. I refer to the following problem: the steady increase in the

older-aged segments of the population of the United States.

In a half century the median age of the population of the United States has increased about one-third, that is, from 21.4 years in 1890 to 29.0 years in 1940. While this increase has come about gradually, its final effects will be none the less real. The following chart explains the historic increase in the median age of the population:¹

MEDIAN AGES OF THE POPULATION OF THE UNITED STATES BY COLOR:

1890-1940

<i>Census Year</i>	<i>All Classes</i>	<i>White</i>	<i>Non-white</i>
1890	21.4	21.9	17.8
1900	22.9	23.4	19.7
1910	24.0	24.4	21.0
1920	25.2	25.6	22.5
1930	26.4	26.9	23.5
1940	29.0	29.5	25.2

The median age of the population has increased for many reasons, some of which may be noted without explanation: increase in the acceptance and use of contraceptives; changes in the age of marriage; increased involuntary childlessness; ambition to rise in the social scale; increasing urbanization with concomitant decrease in the birth rate; widespread acceptance and development of medical science in its preventative as well as its curative aspects; increased

¹ Population Series P-5, No. 1, Department of Commerce, Bureau of the Census, Washington, D.C., Table 1; and Series P-10, No. 21, Table 1, May 5, 1943.

social services for the aged; and others.

Most of the increase in the age of the population, however, has come about because the above mentioned reasons have tended to lower the birth rate in terms of percentage of population and has tended to lower, at the same time, the death rate. The decennial percent increase in the general population has actually decreased from 64.0 in 1650 to 7.2 in 1940, and to a predicted 1.2 in 1980.² The increase in the aged segments of the population is best shown in the data on the percentage of people 65 years of age and over since 1880, and the estimated percentages up to 1980:³

Year	Percent
1880	3.4
1890	3.9
1900	4.1
1910	4.3
1920	4.7
1930	5.4
1940	6.9
1950	7.9
1960	10.2
1970	11.9
1980	14.4

The number of people 65 years of age and over in 1930 represented about 6,634,000; in 1940, 9,019,000; in 1980, on the basis of prediction, 22,051,000.⁴

² National Resources Planning Board, *The Problems of a Changing Population*, 1938, p. 24.

³ "Estimated Future Population, by Age and Sex: 1945 to 1980," Series P-3, No. 15, July 23, 1941, United States Bureau of the Census; also, "Population," Series P-10, No. 21, Table 4, May 5, 1943.

⁴ *Ibid.*

⁵ Otto Pollak, "Conservatism in Later Maturity and Old Age," *American Sociological Review*, 8:175-179, April 1943.

⁶ Paul H. Landis, *Population Problems*, New York, 1943, p. 298.

From the preceding analysis, which assumes that conditions in a general sense will remain relatively stable (a supposition which may be questioned in part), it is apparent that the national population will trend toward a larger and larger number of aged persons in terms both of absolute numbers and of percentage of the population.

II

This aging of the population will (as it even now does) have far-reaching effects on the future of social life. While not all of the effects can be noted here, two will be discussed briefly. In the order in which they are presented there is no attempt to scale them or their effects according to any set of values or preferences.

1. The population may well become more conservative. Older persons are more conservative than younger. While this suggestion has been criticized by some,⁵ it would seem to bear thought, for there is much to suggest that the older person is inclined to favor tradition more than change. As Professor Landis puts it: "In a culture where the old are given a normal place in social affairs they tend to dominate."⁶ This is probably more true of rural areas or cultures where greater dependence rests upon the aged for the transmission of agricultural skills, etc., than in urban cultures where the process of social interaction is more impersonalized and where there are more channels provided by the community for the education of the young. But, even so, this condition infers only a modification of the general rule and does not entirely invalidate it. In line with this interpreta-

tion, Bruce Melvin has seemingly discovered that the predominance of the older ages among the farmers in New York State may account for their more conservative tendencies when compared, for example, with the younger and more radical farmers of the Middle West.⁷

Aside from political agitation for old age security, there may be in the offing for American political consciousness a lessening of interest in problems of social change, or more exactly, in deliberately and politically induced social changes. It is too early, naturally, for one to assume that the reported "conservative swing" which is said to characterize current, popular, political opinion is a part of this phenomenon. Moreover, no inevitable social "law" is hereby suggested, as there are always many exceptions to such rules, and some chances of creating a changed picture. The suggestion must be taken into account, however, by those who are interested in post-war domestic and international political and economic planning.

2. Population changes induce economic changes which, in turn, may have political repercussions. As has been previously hinted, the increase of the aged in the population may raise important problems as to the distribution of educational and social services. The decrease in the numbers of children needing public education comprises a fact which is rather well known to educators and to

others. While this decrease may not in the future affect collegiate education in this country, it may bring to the legislator, as well as to the educator, new problems relating to educational procedure for elementary schools and, to a considerable degree, for high schools.

It may also be that as the family becomes smaller in size fewer child welfare services will be needed.

On the other hand, with the increase in the numbers of the aged, needs will be felt and met through political instrumentalities. Social work itself is already feeling the shift from child welfare to the problems of the aged—this especially in cities. The very fact of demands for old age security may raise a problem of deep economic and political significance, as it already in part has done. As Professor Thompson estimates: "If we assume that 75% of the people over 65 need pensions of \$500 a year to ensure decent living, the sum needed for this purpose in 1930 would have been \$3,317,000,000; but, by 1980 it would rise to \$8,600,000,000, although the total population would be larger by less than 7,000,000."⁸

The factor of increased social services for the aged may also go hand in hand with an extension of adult education, especially if leisure time remains as large a concern as it now does, and if, with a shrinking manpower reserve for industry, there is need for re-education of the aging for shifting vocational opportunities. There is at this time no valid estimate of the money which would be necessary to introduce and develop adult education for such a large part of the population.

⁷ Bruce Melvin, "Age and Sex Distribution in Relation to Rural Behaviour," *Publications of the American Sociological Society*, 23:93-100, 1929.

⁸ Warren Thompson, *Population Problems*, New York, 1942, p. 291.

In line with the probably increased demand for educational and social services for the aged, and the public budgetary problems which such a program would entail, there also is the matter of wide-scaled re-adjustments in industry. According to Bird, the period of greatest human achievement is in the ages of 25 to 45.⁹ While achievement varies considerably in different fields of activity, nevertheless, it is true that the aged person can scarcely be fitted into many parts of the modern, industrial economy. It may be that employers will be compelled to realign their hiring practices to take this population factor into account. Moreover, the increased importance of the aged may constitute a somewhat new economic problem in regard to

"needed commodities." That is, the economy of this country may undergo some change in meeting the consumers' needs of a changing age population. Such economic re-adjustments certainly would be expressed in political ways.

On top of these concerns, remains the problem of taxation, a point at which the economic disequilibrium may find its outlet. A question or two will suffice to bring to mind the economic and political meaning of taxation: How can such a population and economy support such a large number of aged persons? On whom *should* the burden of taxation rest, if not on the aged? On youth? On industry? On the wealthy? In these questions one may find the core of political movements, some of which are already born, but many of which may be seen around the corner of the immediate future.

⁹ Charles Bird, *Social Psychology*, New York, 1940, Chapter 12.

It seems that nature abhors an intellectual vacuum. A measure of belief is necessary in order to preserve the quality of the open mind. If toleration is not to become nihilism, if conviction is not to become dogmatism, if criticism is not to become cynicism, each must have something of the other.—Reprinted by permission of the publishers from Paul H. Buck and others: "General Education in a Free Society." Harvard University Press.

Swan-Song from the Ex-director of the Education Subcommittee Allied Control Commission*

LT. COL. T. V. SMITH, AUS

Apologia for a Report That Is Personal and Philosophical

1. Since my retirement from the Directorship of the Educational Subcommittee coincides with the dropping of "control" from the title, and perhaps from the function, of the Commission, it is perhaps not inappropriate to render a final accounting somewhat different from the detailed monthly reports (recent ones of which bring the Subcommittee's *operations* adequately up-to-

* This official report was written (late 1944) as the Allied Control Commission was passing from a governmental power into a body advisory to the Italian State. It is being published, for its historical significance, as the Allied Commission goes out of existence, with the signing of the Italian peace treaty.—The Editor.

¹ In particular we educators must be theorists as well as practical men, and we must be both at the same time. To separate the theoretical and the practical is one of the oldest indoor, and one of the newest outdoor, sports of mankind, to which the military is not immune. It seems to many to make theory more clear and practice more decisive. But to demand mere results, just like that, is never to get the results you want in education. Such separation in education is, indeed, for the most part impossible; and the appearance of it there is mostly specious and not infrequently deceitful. Every textbook and each classroom exercise is a theory embodied, and every pedagogical syllogism or educational brochure is the gestation of a dogma to be inflicted or an experiment to be perpetrated on childhood. Every university is "a dream that is passing or one that is coming to birth." In this medley of crystallized theory, what the child brings to the school with him of culture drowns out what the teacher says in practice, unless the teacher says the same.

date). In the monthly report the work of my educational colleagues bulks large, for it is they after all who do the work. If here my own part looms somewhat (work done at Headquarters in "the thick of thin things"), it is because it has been my privilege to oversee with an eye to strategy the conditions under which the educational specialists operate. This final report will, therefore, concentrate upon the period of my directorship and will intend to present certain high lights of the Subcommittee's history, some conspectus of the problems faced and how faced, with prospects of progress, or otherwise, now discernible in Italian skies. I shall allow myself more leeway than usual, for soldiers who like us are also specialists in civil affairs must operate in a roomier perspective than the strictly military provides.¹

2. I hazard these observations, therefore, as a legacy personal and philosophical to fellow-directors of Subcommittees and to other specialists who may be interested in the inwards of action (while performing the outwards of duty), doing thus to them as I would wish to be done by were they concluding their work with this Allied Commission. If the history of the unique Allied Control Commission is to be written, and written clairvoyantly from the inside, such self-assess-

ments from all directors would probably prove valuable. At any rate, I risk it and begin with a tribute not only to other directors in this pioneer enterprise but also to the Allied nature of it which renders it so conspicuously pioneer. The not infrequent tension between us across the national lines—why deny the obvious or gloss over the foregone?—has at least often kept us from the doldrums; and I for one have always believed, and go away believing, that whatever we have done for or to Italy, the fact that we British and Americans have done it *together* is of greater consequence to the world.

Certain High Lights of the History

3. It is only slightly more than a year ago when the AMG educational work began in Sicily with only one staff member, with little advance planning and no enlisted or civilian aid. It is only slightly under a year ago that I arrived in Sicily from North Africa as Director of Education and (then) Fine Arts and Monuments. My first act was, out of deference to his grass-roots experience, to volunteer to become Deputy to the British officer already a few weeks on the ground (Lt. Col. George R. Gayre); my second act was to propose to him and to General McSherry the independence

of Fine Arts and Monuments; and my third act was to advise against the acceptance of honorary degrees from Italian universities by educational officers who controlled them. The proposals were accepted (and the advice was ignored). My fourth act was to deliver (save for a frustrating encounter between my little "Cub" airplane and a big storm cloud that day—November 4, 1943—enveloping all the central highlands of Sicily) an address at the opening of our first institution of higher learning in all Italy, the ancient University of Catania. (I did not allow myself to accept an honorary degree from Catania or from any other Sicilian university.)

4. Though the Educational Subcommittee has during the year grown from one to (a maximum of) fifteen officers, three enlisted men (at Headquarters), and not a few Italian civilian employees, the endeavor has been constant, so far as my influence could make it, to work ourselves out of work by nursing an Italian Ministry of National Education (now called the Ministry of Public Instruction) into being and into strength sufficient to take the task from our not unwilling but still foreign hands.

5. It was my personal good fortune to be from the beginning the officer directly in charge of our relations with the Italian Government (ACC as distinct from AMG). I went to Brindisi in the initial days of ACC when some friction had unfortunately developed, largely on fanciful grounds,² between our own high ACC command and the Education Subcommittee and when friction was being rapidly engendered

² From the eupptic manners of one of our officers, General Joyce, then Chief Commissioner of ACC, got the misimpression that the Subcommittee was bent on making Italian Education over on a certain American mold. I had previously assured General McSherry, in North Africa, that as Director I knew I was not God, and that, consequently, I did not propose in a single season to try to straighten Italy's old Leaning Tower of Learning—but only to clear it of the poison ivy of fascism.

between this Subcommission and the Italian Undersecretary for Education, because of our precipitate expectations of immediate results. Before the previous misunderstanding had been cleared, but not before good relations were established with the Italian Undersecretary for Education, I was called to the European Theatre and was asked in London to assume advance charge of Education for Germany. Out of deference to specialized function and with respect for an agreement with my British Opposite in Italy, who himself wished the German post, I presently and gladly returned to Italy, after laying certain foundation stones for the prospective German venture. This trip consumed most of December and all of January. I arrived back in Italy in February, 1944, at the time of the transfer of Headquarters to Naples from Palermo (AMG) and to Salerno from Brindisi (ACC). I at once assumed the directorship of the Educational Subcommission, both as AMG and as ACC, living at Salerno with the Italian Government but commuting weekly to Naples, whence our operations proceeded.

6. Finding the tension between this Subcommission and the Italian Undersecretaryship renewed in my absence and grown indeed into such paralyzing proportions that energy was being wasted in trying to force the Undersecretary's resignation, I made my first act an effort toward the renewal of friendly relations. To make the grounds of this desired renewal safe, however, I anticipated my first personal meeting with the Undersecretary with a letter stern enough to

break relations or to make renewed friendliness substantial. That letter was addressed to the improvement of our external relations.

7. An even worse situation had arisen as touching our internal relations with colleagues in other Subcommissions. Educational officers were now taking honorary degrees from the universities which they controlled. Others were also accepting such honors, but only educational officers were boasting about the "achievement," citing in an official report of the time the number of honorary degrees received as evidence of the esteem in which we were held and as indices of our educational success in Sicily. Not only had this brought education into a certain disrepute among ACC officers but it had caused still other officers, and cynically enough at times the very ones who disdained us for the crassness, to imitate our example: "to get theirs while the getting was good." As my second act, therefore, I submitted a recommendation which resulted in the stoppage (permanently, I hope, in spite of a weakening of the resolution now and then, here and there) of the practice in our own AMG-ACC organization and a certain discouragement of it in other Allied units.

8. General Mason MacFarlane's consequent order forbidding ACC officers to accept such honors helped to restore our educational effort to a reputation for disinterestedness in the administration of schools; and it prevented any scandal from breaking around the heads of educators, as scandal broke or all but broke outside of ACC. (Ugly stories have gone

the rounds, which, even had they been less true than they were, would have nevertheless damaged our Allied reputation, stories of threats to requisition university buildings, or promises to de-requisition them, as putrid coins of exchange in the black market of academic honors.) Our previous high stand on this trivial but crucial matter has now been re-affirmed, after a late weakening that could have raised gentle blackmail from the night-shift of back-room barter to the day-shift of the Higher Learning in Italy. Experience has seemed to show that the door to honors must not be left even slightly ajar, unless we wish, what we as men of honor cannot really desire, a low-brow traffic in these high-brow things.

Three Ministers in One Ministry

9. Turning to the Italian Government(s), my major concern, in a single year I have seen officially enacted a sort of Hegelian pedagogical dialectics in the National Ministry for Education. Undersecretary (and then Minister) Giovanni Cuomo was the initial "thesis," Minister Adolf Omodeo the intervening "antithesis," and Minister Guido De Ruggero the present "synthesis." I have never counted it my business to complain at the nervous dynamics of this Italian state. It started from so nearly nothing that it had to change to become something, the much more than something which it now is. Cuomo was old and tired, but tolerant and shrewd—and did well on nothing the nothing that was to be done in the first inevitable floundering toward a cabinet under Badoglio.

Omodeo was in truth his antithesis. He was younger and dynamic; he was imperious and precipitate; but he was unyielding and characterful. (In friends we call it "character," in enemies "stubbornness.") De Ruggero is for a fact the fine synthesis of the two. He is full of strategy but without guile; he is patient and conciliatory; but he is also resolute of decision and frictionless in operation. I have learned about life and education from them all, to the accompaniment of eager curiosity and high amusement. All have been able men and patriots, and each has furthered in ways appropriate to the season of political ebb and flow the growth of responsibility in the restoration of Italian education. Not to complain, but to accept and to turn to use—that has been the policy without.

Four Losses from One Subcommission

10. Within the Subcommission, the spirit has been not dissimilar: large acceptance and generous quittance. With regret but without repining, I have within a short half-year released from Education four of the ablest officers that have served any Subcommission. Three were and are personal friends; all four of them professional colleagues of integrity and high spirits. The policy, however, has steadily been not to let personal friendship or professional pride doom to the educational part talents that were more needed for the good of the whole, and to let officers themselves have the larger say as to where lay their happier and so deeper duty. . . .

11. Some of these, or with stubborn possessiveness all of these, men might

conceivably have been held by the Education Subcommittee. Grieved, I let them go gladly. It is difficult to sustain jealousy in the face of function, and there is great compensation in the thought that duty as well as destruction is global. Moreover, there remains still technically in the service of Education in Italy a round dozen of able, energetic, well-trained, young educators each serving still what he still chooses and serving as far as may be where he now prefers to serve. To keep is not always to possess, and to order is not invariably to effect. Even in the army, the voluntary way, sustained in the consultative manner, is not infrequently the wiser course. At least upon such a conviction I have acted as Director of the Education Subcommittee.

12. To myself I thought at last to apply the same rule: the larger function self-determined. When I saw my own use to the organization pass its peak, I thought I ought to let myself go to the ticklish work of democratizing gifted German P.O.W.s in the U.S.A. so that better men than I might have their chance at maximum service in a field of limited opportunities for advancement. I therefore indited to proper authority a request, giving the "real" rather than merely "good" reasons for my proffered retirement from the directorship.

*Estimates of Success and Hedgings
Against Failure*

13. The commingling of success and failure in our past, sets limits to optimism for the future of education in Italy. As touching our successes, I could

not have picked better educational colleagues than were handed to me, and my enlisted men have fully measured up to the very high quality of enlisted men in ACC as a whole. My respect for both enlisted men and commissioned personnel would compensate with the psychic income of esteem for my failure to get for both groups the tangible promotions they have each and all now fully earned. My fellow-directors have helped me more than I have helped them in the elaboration and implementation of common policy. Moreover, we directors jointly could hardly have been more fortunate than we have been in our immediate leaders, the two Vice-Presidents of our Administrative Section. The Right Honorable, the Viscount Stansgate was by common consent unique; and Brigadier Upjohn fairly won the succession to Stansgate by his own admirable work as the adroit Director of our Legal Subcommittee. I have always felt myself in the presence of my *de facto* as well as *de jure* superior when I have stood before either of them. Such feeling makes for morale on the job itself, and facilitates the collection in memory of the unearned increments of service. Both together conduce to optimism of expectation.

14. Expectation is, however, properly tutored of events. Whereas education is among the most positive of things, we worked under a negative mission in Italy and through difficulties insurmountable save in the time-span of decades. The physical difficulties may be taken for granted, for it was war; and even as educators we were in Italy primarily to

help fighting men win the war. The campaign had blighted Italy from end to end, devastating school buildings, with all other buildings, impoverishing the people, unrooting families, ruining transportation, lowering morale, and addling hope. The best that can be said for our success against such difficulties—and it is enough to say—is that with unwonted speed it was brought about in every area as liberated that no child remained divested of educational opportunities through any acts of our omission nor was subjected to wrong school influences through any acts of our commission. Our monthly reports make clear successively what we did, who did it, and how much was done, to restore such normal educational opportunities as war to the North permitted. They make clear also what we did, who did it, and how much was done, to guarantee, by revision of texts and purging of teachers, that the wrong things would not be taught.

15. We undertook little, however, and achieved less, to effect the teaching of precisely right things. Our mission, to repeat, was negative: we came to Italy to destroy fascism, not this time officially "to make the world safe for democracy." Not only was there immediate reaction on the part of the highest authorities in Italy—ecclesiastical, civil, pedagogical, and military—against a positive democratic program of education, but more effectively Mr. Cordell Hull in Washington early put the official quietus to pedagogical positivity. "It would be unwise," said the American Foreign Secretary, "for this government to undertake to apply, much less to impose, a foreign

[and that means an *American*] education program for the placement of American teachers in the schools of those countries, or for the preparation of text-books in the United States for use in such schools." (In terms of policy, Italy was always on the way to being a "liberated country," even if in initial fact it was a *conquered* country.) But it was anthropology rather than bureaucracy which effectively kept our program negative. Schools require teachers, and teachers cannot teach democracy until they are taught democracy. It requires a generation to make teachers who can, if they can, re-make society.

16. Since, as Mr. Justice Holmes has said, "historical continuity with the past is not a virtue, it is only a necessity," each country must find its own way from its history to its goal. As democracy means something different in each land, it cannot be commanded of one by another. It cannot even be defined one for the other. Its opposite, however, can be identified and checked so that the lines of growth may be both indigenous and in the right direction. In this sense, and it is the final sociological sense, the negative policy is the safe policy in education. Italy is not yet democratic, nor has its educational system been itself democratized. Our greatest influence in this regard is not anything we have commanded (save only as we have commanded fascism to be expunged from the schools), but what we have commended to Italian educators by our own example. This has been the strategy back of my own policy of conciliation from the beginning: that if we did not conciliate,

we would annihilate our influence before it began. This principle of caution led to my permitting Cuomo leeway in dealing with a politically suspect provveditore through whom Cuomo had to work at Brindisi when he himself had not so much as a room in which to be "Undersecretary" nor any secretary or typewriter to be it with! It led to my giving Omodeo so much rope on his strident demands for immediate examinations in all schools that when some examinations *were* given, Omodeo was not Minister to give them.³ It led to my compromising with De Ruggero on the same subject. He acknowledged the rightness of Omodeo's principle of examination but wanted, I thought, to remain popular by not giving any of them this year. Under my pressure for an immediate token payment upon ultimately right principles, he retorted: "It cannot be done, but of course you may order me to do it!" I replied: "There will be no ordering as between you and me; for to order is not to effect in this professional field. I understand the poverty of power in human culture. I will put our courier service at your disposal, and you yourself will name the maximum that can be achieved by our thus working together." That hour marked the beginning of complete collaboration between us, as well as the beginning of a restoration of integrity in state examinations. It led me, finally and recently, to pour oratorical

³ I held a staff meeting in his presence to illustrate how conciliation might be achieved through mutual accommodation. He observed that such compromise methods might work in America, but that in Italy one must be stern. He was stern. He is no longer Minister.

oil on the troubled academic straits between Rome and Sicily. An association of University Professors at Rome had published a stinging criticism of certain AMG educational acts in Sicily, which as the professors charged removed not a few good university positions on the island from national competition. This criticism the Sicilians resented, particularly the insinuation that they themselves had left Allied authorities in ignorance of Italian law and custom in such matters. Two of the three Sicilian university rectors came all the way to Rome with blood in their eyes and a voluble cry for justice. A letter was written, after consultation with the Minister of Public Instruction, which returned the Sicilians happily to their homes and did not leave the Roman professors entirely unassuaged. The letter was addressed *to* the Minister but it was *for* the Roman professors, and was read to them collectively in eloquent, if extemporaneous, translations by none other than the fine and fiery Sicilian Rector, Martino of Messina. Those who have appreciation for the finer things of life and sound, having once tingled to their foundations under the reverberations of Sicilian oratory, may be allowed a sigh that they were not present. The English original, believe it, is a poor substitute for the translation, albeit oral and extemporaneous.

17. My thought has steadily been: that war permits little that is positive to be done in the delicate field of education but puts full temptation before educators to act so as to make the positive permanently impossible; that to resist

the temptation to play at power is to play for time to reorient Italy after the war; and that, other conditions favoring, we may presently (exchanging books, students, teachers, and certainly ideas) come among Italian scholars to take the place of affection long held by Germany. As I summed up this philosophy in a single sentence to an irate American Regional Commissioner, who castigated me for not talking as big as he: "When I have the power, I needn't talk big; and when I haven't I dasn't."

Church and State—and Education

18. The same prudent caution and high consideration led also to the policy of collaboration with the Roman Catholic Church. In fair perspective, our actual relations with the Church have been harmonious throughout my directorship. True, the over-dynamic and the over-ambitious can always complicate delicate relations of equilibrium. There have, for instance, been fishermen who in the name of the Church have now and then muddied our waters with fears, hopes, gossips. This was made easy by the curious fact that we non-Catholics were from the beginning put in charge

of education in a Catholic land. But our charter had nothing to do with sectarianism and our duty as soldiers was too clear to allow us to be swerved from justice by innuendo or provocation.⁴ To the Church, in its strength, this meant observing with fidelity the maximum advantage which the Fascist State had guaranteed (though not always observed) in the Lateran Treaty and the accompanying Concordat. It meant protecting the Church's monopoly of religious instruction in both primary and secondary schools, and aiding the Church's own schools as far as equality of treatment permitted. To the State, in its weakness, it meant maintaining its voice in standards of instruction and its circumspection over examinations, and protecting the universities in their hard-won and long-maintained freedom from sectarian influence. To Democracy, in its virtue, it meant strengthening the claim and habit of freedom against *all* pressure groups competing for a monopoly upon education. Our success in this delicate field, which would appear to some providential, was, more modestly speaking, indicated in advance by the fact that the minimum of our duty, internationally defined, was to uphold during the period of our interim sovereignty the maximum advantage diplomatically wrested by the Church from Fascism. Moreover, it would have made no sense at all for us to fail to appropriate as fully as possible the influence of the greatest Agency of Order perhaps on earth, when the primary job of military government is to keep order among conquered peoples.⁵ Beyond this

⁴For the sake of the record, I did at length appeal for an official investigation of our impartiality in the premises—and secured complete exoneration in the matter. My appeal was directed not against the Church but toward awakening the War Department to its ancient sense of duty to its officers in the field. Sacerdotal gossip given to the State Department had, through a sort of lateral osmosis, reached the War Department—to be accorded undue influence as it seemed to us in the field.

⁵A further word here may disclose our larger solicitude for both the Roman Church and the Italian State. Neither our head nor our heart has been left unengaged by our dual responsibility.

ordinary prudence, we were privileged in the Italian premises to leave politics to statesmen and religion itself to God.

19. Such has been our policy, for better or for worse, of patience with a negative mission in order that the positive might, in its own time, more fully come to flower. Now that our days of "con-

It is the peculiar function of democratic agents to maintain first in the schools and then through the schools a means of accommodation as between the Right and the Left in a given culture. No one could have been blind to this high obligation in Italy. All Italians accord the Church first honor as an Agency of Order. Not all accord it honor as an Agency of Progress. Churchmen's own distrust of the Church in this latter regard (anticlericalism is in Italy of course a churchly not an anti-churchly matter) makes it possible for another agency to bid for the reputation of representing Progress.

Communism has a growing prestige on this very point in Italy. It would be unfortunate if these two indispensable ideals got separated in any future Italian division of function. Both the Catholic Church and the Russian State are our allies against Nazism; and we are solicitous, so far as may be without presumption, to mediate between our friends, to both the Right and the Left, doubly solicitous since as democrats we are devotees of both ideals: of Order and Progress, of Progress and Order. As educators from free lands we indeed are custodians of a technique for gaining the one without forfeiting the other. We Americans are, not unlike the British, for orderly change, which spells Progress; but we are for it through evolutionary means, letting liberty, as the English poet says, "settle down from precedent to precedent." We Anglo-Americans have indeed discovered and established a technique of swinging from Right to Left, and from Left to Right, without liquidating the Center as we swing. Through our respect for constitution and our patience to abide parliamentary processes, we have in truth "institutionalized the very principle of revolution" and have thus in our own lands made Order dynamic and Progress peaceful. As educators we are daily habituated at home to the process of letting this social environment seep into the souls of our students until the schools themselves become an agency of Progress through institutions of Order.

All this and more has informed this our dual solicitude as educators in Italy.

trol" are over in Italian territory, happily over, the period of affirmation for democracy need not be far off. Conciliation bears its richest fruit when all possibility of coercion is past. Since we can now give advice alone, our advice is more likely to have its full effect, a negativity prudently endured may now give birth to a wiser and roomier positivity.

20. One way indeed in which this outcome may begin to be implemented is at hand. The progressive demilitarization of our educational work in Italy, now a logical and a prudent step, will not of itself be enough. Fortunately this Subcommission has at hand an officer—Major Carleton W. Washburne, now happily made Acting Director, subsequently Director—who has unusual qualification for subserving these positive ends. He should be left as Civilian Adviser on Education if and when the military phase is completely liquidated, and should be left as long as possible to counsel the Italian Government how educationally to travel the road, the long road, toward democracy [now with the State Department in such a capacity at Milano]. Washburne is persona grata to the Ministry of Public Instruction. He has had the widest experience in Italy: from Sicily to Rome; from Headquarters as Deputy Director and now Acting Director to every Region so far occupied. He has mastered the language. He has initiated the revision of textbooks and has overseen the transfer to the Ministry of the massive printing program of texts. He has helped form all the important

commissions and is serving as adviser to all alike, whether they be Ministerial or Subcommissional. He has stimulated and initiated a strategic program for translating into Italian a few of the best educational books, British, American and Russian. He brings to all these enterprises not only the practical experience of long superintendence of a forward-looking school system in America (Winnetka) but also firsthand knowledge of the schools in many lands (England, France, Germany, Russia, China, Japan, and five of the South America Republics). He is free to undertake this work; he is highly acceptable for this work; he is superbly equipped for this work. "This work"—let no one ever doubt—is the task which our peoples in both our democratic homelands expected us, and do expect us, to do in order to stop the recurrence of war, at least from this fascist source-land. This is a task, however—and let there be no false claims about it—on which we have been able to do little as an arm of the military in the stern business of helping to win the war.

21. It would not be fair, however, to our own sustained efforts if we left the impression that, as an arm of the military and under the limitations stated by Mr. Hull, we have been able to do nothing for democracy in Italy. We have done something, indeed more than merely something. It pays to remember that at bottom they also serve democracy who only stop its crucifixion. From the earliest Sicilian days we stopped the (fascist) award of scholarships to children of large families and restored awards on the basis of quality, not quantity. We

have as a settled policy weeded fascist propaganda out of the textbooks without putting counter-propaganda in; and, lately, in collaboration with the Ministry, have dimmed the textbook praise of the eclipsed ruling house without propagandizing against monarchy as an institution. And all the while, against unheard of practical difficulties in printing, we have maintained an ever accelerating stream of books and supplies to the schools (now running into the millions of textbooks and notebooks). We have purged from the teaching and administrative personnel of all schools the most offensive of the fascist, enfreeding teachers long ground down with fear, restoring to their places those persecuted by the regime, discriminating all the while as best we could degrees of guilt among the all but universally guilty, and showing circumspect mercy to the continuous claims of injured innocence. We have abolished malodorous university chairs without establishing in their stead chairs sanctified with our own sweet scent. We have worked harmoniously with successive Ministries toward lessening by (Italian) decree the totalitarian centralization of Italian education: have now achieved the *election* of university rectors and deans, have freed faculties to call to them men of their own untrammelled choosing, have seen lifted the ban against foreign professors, and lately are witnessing at every level of education the abolition of that fascist device of academic favoritism, the "commando" privilege of the Ministry. Most of all, and all the while, we have done whatever we have done through methods of

consultation and in an atmosphere of democratic reasonableness, to make right procedures speak where commands of authority would not carry beyond the echo of the hour.

22. In spite, however, of what could properly be done under our mission, and so has been done by us, even the negative job of abolishing fascism does depend in the long run upon the affirmative task of teaching democracy.

23. If I am not as optimistic as some as to the larger hope, it grows out of a different estimate of the deeper forces that must be overborne before Italian education can become decently democratic. As symptomatic of these forces, let it be put flatly that the standard sociological conviction in Italy in this twentieth century still is that a thoroughgoing distinction must be made in fact, and implemented in education, between "the governing class" and "the people."⁹ We know, at least in America, that if we did not each generation recruit the so-called governing class *from* the people, we could not make a dent upon the enormous number of leaders required in a pluralistic society for industry, for religion, for education, for government. We think we have demonstrated to the world that whatever distinction be made between them is a distinction without a dependable biological or sociological difference; it is in simple

and lasting fact a distinction of convenience alone, to be transcended in action each generation anew. But this Italian error is only symbolic of deeper causes operating to confuse and to retard democratic hope.

24. Let us now state as clearly as we can these larger conditions which stand in the way of, and must somehow be overcome to make effective for Italy, a democratic education. If our words seem to wander widely, our mind but reaffirms, in following the argument where it leads, the multifarious factors that condition democratic education.

25. The first condition (hereafter I) is psychological, and involves the renunciation of the "barbarism of glory."

26. The second (hereafter II) is political, and involves the self-discipline of political parties into prudence and of individual partisans into sportsmanship.

27. The third condition (hereafter III) is economic, and involves outside aid initially, but eventually must become an inside job, the delicate job of organic balancing of human and material resources, the adjustment of population to policy rather than the reverse.

I. Renunciation of the Barbarism of Glory

28. Italy is a land of glitter with a history of garishness. Framed by Nature to be a wanton thrusting herself like a leg saucily into the sea, she has the stage setting of clear air floodlighted by a glorious sun. Even her constellations at night seem flung for vanity across the firmament of some gaudily advertised planetarium. Her sons love the

⁹ A recent educational pronouncement from Signore Croce's Liberal party opens, for example, with this tell-tale sentence: "The task of the schools is twofold: first, the diffusion of primary instruction throughout all the classes of the population and, second, the preparation of the ruling class."

gesture of greatness, with or without the fact, and her daughters seem to feel no deeper mission than to applaud the masculine gesture—and in appreciation to replenish the earth. Nor has it been significantly different with Italy in the past. Mussolini was by no means alone, though he was extreme, in exploiting the psychological fact, this weakness for grandeur. In looking at her history, he passed by what could be but usually is not found, Italy's gentler past, passed it up to worship at the shrine of a pagan demon virile and fierce. With motivation thus seduced, what a wealth of iniquity his same Italy's past affords! Here is a land, old in culture, whose primitive myth of its own origin—Romulus and Remus—begins in murder, passes through fratricide into treachery against a near neighbor, and glamorizes its chronic fecundity with an ancient tale of rape converted into legality by a mythological tour de force. Not even against Fascism were it fair to remark all this—for what old nation does not carry from primitive times some literary remnants of the barbarism of glory?—were it not for the recurrent glorification of this rotten motif from Caesar to Mussolini, a theme that obviously lies not far beneath the surface of either day or night dreams of Italians. Rationalizing his own barbaric thirst for pillage upon any neighbor weak enough to invite it with impunity, Mussolini proudly displayed to popular applause from the

Balcony this gem: "Fascism rejects professions of universal affection, and though living in the community of civilized peoples, it looks into their eyes watchfully and diffidently." To such calculating vainglory all men easily become Carthaginians and all women Sabines. Where the national subconscious thus abolishes international standards in order to escape the stigmata of moral illegitimacy, there are left as inevitable legacy great difficulties in the establishment of governmental legitimacy itself. And so education, both vocational and cultural, became in Italy, so far as Mussolini with popular backing could pervert it, but a glorification of the will to power, rather than the natural piety which might help to sublimate the inevitable power drives of men.⁷

29. Let no one think this spirit was exhausted by Fascism, or invented by Fascism. It is the heaviest single fact because the oldest and the deepest which education must reckon with in Italy. Even her monuments to spirituality depend disproportionately for effect upon the garishness of gold and silver and upon the prestige of outwardness, begetting in turn an externality of devotion, the strange mixture of power and piety that could publicly proclaim from the Vatican that Mussolini, the tyrant, was "a man sent by Providence."

30. Democratic education cannot thrive in Italy save as this barbarism of glory gets transformed or sublimated.

II. The Moral Discipline of Politics

31. Italy's traditional genealogy of virtue can indeed be made plausibly to

⁷ One dare not lift his hand in any elementary school in Italy, to salute or wave, unless he wishes a shower of the stiff fascist greeting. Children, like adults, of course give what they have.

read like an Old Testament calendar of Vice: National Glory begat personal Pride, and Pride begat moral Conceit, and Conceit begat political Intolerance, and Intolerance begat civic lethargy, where indeed it did not beget Squardristism, which in turn begets the lethargy of cynicism. The calendar of Virtue, on the other hand, is an old but thorny annal. It starts with the hardest of all moral discoveries, the discovery that it is natural for men to disagree and that disagreement goes deeper and deeper with the growth of honesty and intelligence. *The more intelligent, indeed, men become the more they differ with one another; and the more honest they are, the more stead they set on their differences.* Such seems a fair rendering of the annals of man, i.e., of the history of factionalism. If men set *sufficient* stead on their differences, they will either kill one another off as insufferable sectarians or will invent a way to save the differences. When men stop killing each other and simply agree to disagree, what they agree *on* is more important thereafter than what they disagree *about*. And what they agree on is this: A STANDARD METHOD OF SETTLING DISAGREEMENTS.

32. That is democracy.

33. If the method can only get well enough established in the sentiments of a people, it can save national unity and make that unity more rich by the very variety of its beliefs about politics, art, religion, economics. This method of compromise presupposes individual integrity to support it and rewards integrity with security. But it presupposes something else: political parties.

34. The tendency of honest men is to divide and divide, or to purge and purge, until a solid core is found, a coterie of the completely like-minded. Whoever has sincerely sought it, knows, however, how hard it is to find. Schism calls for schism and purge begets purge until, like peeling an onion to find its core, one is left at last with only a scent, and a bad scent at that, the malodorousness of pure egoism.

35. The other way is to start with difference as inherent and learn to tolerate all sorts of personal and small-group beliefs so that such units will not feel themselves jeopardized by any generous gestures they may make in the direction of common action. Men enjoy the luxury of generosity when they do not fear its price to be the sacrifice of necessities. The final necessities of men are not only food and drink but honest beliefs and sincere feelings. These must not be sacrificed; but the only way to save them without sacrificing lives is the creation and toleration of like-minded groups: groups which one can join when he pleases and leave when he wishes. Such like-minded groups are made up of men whose minds have been enlarged, not narrowed, by the very process of likemindedness. If these groups—political, religious, cultural—are too many, common action is too little to meet the needs of a nation's life. If they narrow themselves down to one, then totalitarianism is too total to sustain indispensable variety in thought and subsequent self-correction.

36. Politically, Italy has started well, better than was reasonable to expect. Six

parties are not too many to begin with, especially if subsequent movement be in the direction of coalition. The democratic danger is about equally great from defect or excess of parties. Two is the minimum; six is perhaps the maximum; three would probably be the optimum. Within some such limits, quantity is less important than quality. This quality is moral in nature: the recognition that common action can and must be achieved without the sacrifice of un-common beliefs and private sentiments. A religion which practices as well as preaches that life consisteth not in goods but in generous thoughts and feelings can be of inestimable political value. If the great democracies have tended, as is sometimes charged, to make a religion of their own processes, including their toleration of each other's contradictory faiths, then it is testimonial to the extreme difficulty of finding such religion among the historic contenders for the name. But whether homegrown or revealed, such a religion can both sustain and be sustained by democratic political institutions. It is only where party leaders can compromise issues without compromising themselves that party life is productive of democracy. Democracy cannot live without parties (for men cannot surmount pure egoism or pure sectarianism at a single jump); but it cannot live with parties that cannot live with one another. Mr. Churchill was quite right in lately warning Italy against any party rapacious for total power; for such a party would abolish parties. It is equally necessary to remember that without parties to the Left, the Right will go wrong; and

without parties to the Right, the Left will never get right with freedom. Democracy is not essentially a doctrine or any goal. It is, rather, *a way of going which decides as it goes where it is going, all-together.*

37. This way of life not only conditions but so far forth constitutes an education for all of its citizens. It recognizes the recurrence of necessary and important choices. It prepares citizens with facts which condition wise choices. It makes pervasive the atmosphere in which men will abide their choices, good-naturedly and co-operatively. Only in such an atmosphere can men continue to learn, scientifically speaking, and to grow, morally speaking. Schools can do something to produce such an atmosphere, but schools can increase the atmosphere only as they breathe this pure air while they work. Poisoned air produces putrid propaganda.

38. Where responsible tolerance prevails politically, education thrives because it reproduces what it feeds on, growing from more to more in the charmed process of circularity. Every political campaign becomes an education in social issues, and every election is an exemplification of moral choice. Children who grew up breathing this air are themselves free men too proud to deprive opponents of like freedom. Only those born free are securely free, and they not too securely. Some men do, however, achieve freedom, but they only through this painful moral process of acquiring good sportsmanship. Only such are free: Those born free and those who have achieved their freedom. None can have

freedom thrust upon them. Certainly education cannot thrust it. But free schools can graduate free men, and a society becoming free can be always about the business of making free men. Schools can accelerate the process, for "the child is father to the man."

39. The political atmosphere of such a society (producing and protecting such schools) must be one of earnestness but not of too much earnestness. Too little earnestness means either cynicism or indifference, i.e., the death or the denial of civic responsibility. Too much earnestness means fanaticism and the suppression of differences before they have done their educative work. To achieve seriousness without suffering suppressive proclivities implies some agreement as to what does not have to be agreed upon in order to keep common work moving, which is indispensable. This leeway is much larger than most men suppose. And, strangely enough, the more important things seem, the less likely is agreement upon them—and the less imperative. Someone has indeed defined democracy as the system in which men do not have to agree upon fundamentals. And there is much truth in that way of putting it, however provocative it sounds.

40. Take religion, for instance, the major field of historic intolerance. Deprived of their proselytism, which is of course their will to power and so hardly the noblest part of what purports to be devoted to the will to perfection, all religions can thrive side by side, and probably thrive to the good of the State: certainly to the purification of one another's power-hunger. Competition,

which prevents or at least circumvents fanaticism, can also greatly help to avoid externalism and sterility. The positive beliefs of competing religions do not cancel each other out save in the same mind—and in the same mind, of course, they do not exist. In different minds, the differences add to the gaiety of life and testify to the richness of man's best part, his ideological fecundity. Thomas Jefferson, arguing for this leeway in his foundational work in America for toleration, put the matter truly, if racily, in observing simply that "it does me no injury for my neighbor to say there are twenty gods, or no gods. It neither picks my pocket nor breaks my leg."

What religion illustrates so well historically is equally true of theoretical differences in economics, politics, art: they can exist side by side to the glory of a State not subverted by totalitarian provincialism. To the age-old undertow of self-righteousness in every field, the democratic attitude opposes the maxim of the free spirit: tolerance for everything save for intolerance itself, and for even it while it lacks power.

41. It takes a wise or seasoned people, however, to see in politics the collective technique for moral evolution. Men have to believe more deeply in the method of adjusting interests than they do in the interests themselves before they will surrender their interests to the processes of compromise. And yet that is what democratic politics means, and that is what political parties are about. There must always, however, be the unspoken assurance that in compromising the interests of men, which so

easily get into dispute, the private convictions of men will be respected. There are other patterns of this virtuous way of life than the American Bill of Rights; but the end must itself be kept clearly in mind, and that is that men must be able to surrender to one another something of everything else save themselves; themselves belong to themselves. Of their integrity, therefore, there need be no surrender in the ordinary processes of political compromise, of meeting each other half-way over every concrete issue.

42. Without such a low-tensioned attitude in politics democratic education cannot thrive.

III. The Dismay of Population

43. Education too, like everything else in Italy, is dependent upon economic recovery. Not only does it cost money to run schools, this budget being the largest of the peace time ministries; but it will cost more money to replace demolished buildings and still more money to raise the prestige of teachers, especially of elementary ones, by bringing their salaries to a respectable level. All this must be done if Italian education is to serve the mass needs required by democracy. Already there is talk of abolishing certain universities and of consolidating others. Where there is talk of curtailing means

for educating the classes, one may well begin to fear what will happen to the means for training the masses.

44. The plain and simple truth appears to be that Italy produces more children than she can afford to process at a quality level. Quality education of a quantity product is not to be counted upon for democracy. This situation would seem to confront the nation with an educational choice between quantity of life without high quality or quality with substantial diminution of quantity. We can the better see how this *prima facie* fact becomes the *ultima facie* fact for Italy by now looking somewhat afield at the whole problem. The oldest and most constantly observed source of turmoil among men is the pressure of the human element upon the natural element. The means of mitigating such turmoil are strictly limited.

45. One way is emigration. Another is colonization. Still another is industrialization. Is there any other general way out, save the as yet too simple one for Italy of just quitting the business of over-populating—or the old and always too cruel one for the world, of war, war, war? As regards the first three possibilities, Italian emigration is hardly longer possible in the quantity and continuity required for relief. The countries which hitherto have taken Italy's exportable germ plasm wholesale are no longer prepared to do so. Notably, not the United States. Colonization is out; for it requires Empire, and Italy has not shown the prowess which it takes to get and keep colonies.⁸ Industrialization, the most hopeful of the three alternatives,

⁸ To return Italy's erstwhile colonies would only resurrect her dream of glory and only reinforce the illusion that something is being done about over-population when she is only postponing the evil day for herself by perpetrating the evil of the day upon others. Italy can, therefore, as little afford colonies spiritually as she can afford them economically. Such return would only make her feel rich while impoverishing her to sustain the source of her illusion.

is still a doubtful dependence for Italy, because it requires raw materials, and raw materials must be competed for with heretofore the same type of prowess required to build and hold empire. Since none of these means are sure and most are more than doubtful, Italy would appear to be faced with recurring war (which itself saves only the over-brave from over-populating), or of a conscientious withdrawal of procreative efficiency, like other civilized nations. Otherwise a miserable standard of living awaits the great majority of the Italian people, with little possibility of genuine uplift through mass education and with virtual certainty of ever recurrent war.

46. Mussolini seems one of the few Italians who both understood and would candidly admit this sequence in the logic of biological events. "If a race grow," he said at Milan in 1924, "it has three roads before it: either it abandons itself to sterility of its own free will [by which he meant any control whatsoever of fecundity] . . . ; or it makes war, or seeks markets for its surplus hands." The two latter alternatives, as Mussolini understood, tend in modern life to converge; and so permanent alternatives are: war or population control. He himself boldly chose further populational excess (driving for 60,000,000 Italians!)—and chose it for the sake of war. He buttressed his flanks with the negative: "the thesis that quantity may be replaced by quality is false." But his frontal attack was bold and clear: "the irreplaceable condition of primacy is number."

47. Now that makes sense for fascism, since fascism was warmongering. But

it makes no moral sense, the thesis that quantity is more important than quality. The simple truth is that all moral nations reverse the maxim, and prize as the essence of ethics and the doorway to peace the conviction that quality, in human life as in everything else, is better than quantity. It is a pity that Italy, almost alone among Christian nations, should have got the lesson down wrong, like the pagans of Germany and the heathens of Japan, practicing if not preaching that black is white and white is black.

48. The emphasis upon population regardless, is perfectly understandable as a war measure and it is prudent always to treat it as such a measure, whatever may be given as the reason. Mussolini was frank about it and fascism shameless in exploiting the pleasant business of breeding for the business of war. In getting rid of Mussolini, the Italian people should also get rid of the view which he reinforced in their minds to their shame, that quality of life can be conditioned on quantity. Indiscriminate breeding requires no discipline in either men or women, reveals no character in either, and so reflects no credit on either. True, it represents a surrender to natural law; but so does rape and so does murder. To have the right number of children, on the other hand, at the right time for the mother's health and the father's earning capacity; and to rear them in the way to give wings to their talents, that is a matter of virtue. But that requires discipline, forethought, prudence, consideration for others, and, above all, concern for the

policy of the State, which more than by all else is determined, at least as touching peace and war—by equilibrium or pressure of population.

49. This is a matter of the gravest concern to the democracies; and, without a more moral approach to it, Italy is for her own part estopped from a sane mastery of either the psychological or the political problem. Since any state suffering the inner turmoil that comes from the misery attending over-population can escape civil strife only by threatening and preparing external aggression, the barbarism of glory is the natural concomitant of the failure to deal circumspectly with this simple basic problem of population. Switzerland with her balanced human and natural elements does not have to talk big in order to feel somehow great, nor Sweden. But neither preaches the crazy morality that the moral thing in marriage is to produce all you can, regardless of who must process the produce and how.

50. The political problem is just as insoluble as the psychological without a rational adjustment of population. It is not merely that when you have more people than you can educate, you have fodder to be lighted by the spark of an electric tongue, like Mussolini's or Hitler's. It is also that where misery is widespread hope grows eagle-winged. There is no critical capacity for estimating what is possible, what probable, and what entirely beyond reach. Hope so over-reaches itself in an uncritical population that it will not abide any government that does not promise it the impossible. Romantic commitments

are not promises to pay; they are promises to renew the promise to pay—swelling as they go to make up for deferment on the journey. At last an explosion is overdue; and who does not prefer to have the explosion over other people's heads than his own? So, again, wars of aggression to relieve political pressures at home.

51. The role of romanticism in politics has never been adequately told, not even in the sanest and best balanced lands. Speaking of natural law, the most natural of all natural laws is the one which, being translated, runs something like this: "Everybody thinks he deserves more than under any political system he can reasonably get." So every citizen always has at least one strike on the State, just to keep it on good behavior. The chief civic reason for education is to substitute for this natural law a moral law of modesty and disinterestedness. Even, however, among the best educated citizenry, the constant temptation of politicians is to promise more than they can deliver, because the pressure upon them to promise is always intense and sometimes lethal. It is a sort of Gresham's Law in Politics that promise to promise to pay tends to drive out of office those who merely promise to pay.

52. This discrepancy between expectation and moral deserts as socially determined, is the basic weakness of all governments. It is great in the best of governments; it is fatal in any but good governments. Italy passed from a bad to a worse government (from the Giolitti type to the tyrant type) because no government could, or can, measurably fulfil

the lurid expectations upon it of the Italian people. God himself could hardly do it without, for instance, despoiling others of their lands. Italy has invested itself of so many Italians that there is not enough land or goods to go round; and nobody is willing to take his humble share of the blame for there being too many Italians for decency. The penalty nevertheless follows for each: a low standard of living for himself, a very poor education for his children, and very, very poor hope for anything better save through a national will to reduce the number of Italians who must share the limited resources of Italy.

53. The one other possibility—and it is the very worst that could happen—is that peaceful lands must themselves join in the competition for quantity. The armament race is bad enough, but it is not so farcical, not so ironical, not so bad as the population race which both causes and is caused by the will to empire and glory. Truly, “the irreducible condition of primacy is number.” A single nation can by blowing the lid on fecundity force peaceful nations to join

in the heresy that quantity is more important than quality, or at least in the sad prudence which discerns that, temporarily, only through quantity can any quality be preserved against those who are sunk in the heresy.

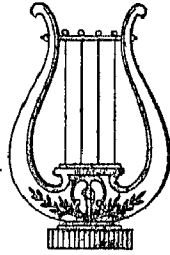
54. If these politico-economic observations be not true, culminating as they do in the population predicament, then they point in the direction of truth: at least of the larger truth that education does not function in a vacuum, that conditions friendly to democracy must prevail before the schools can be democratized and can in turn humanize the successive generations, and that it is part of the business of educators, even in the army, to stimulate men to find out what the conditions actually are that further or frustrate wise education. To expect the schools to produce miracles overnight in Italy is unrealistic; and to expect much of education in a decade is romantic without knowing why peace has been so scarce a commodity in this tired land of friendly people, a land old in turbulence, but full, nevertheless, of food for the quiet eye that hungers for beauty.

*The State, in choosing men to serve it, takes no notice of their opinions.
If they be willing faithfully to serve it, that satisfies.*

*A few honest men are better than numbers. If you choose godly,
honest men to be captains of horse, honest men will follow them.—
OLIVER CROMWELL.*

Symphony

GLADYS VONDY ROBERTSON



Listen to the music of the strings
as they give out the round and singing tones
that tremble on the heart until it sings
with joy and hides the pain deep in the bones.
The rhythmic beat grows into sinewed strength
with the pulsating surge of the throbbing drum
expanding, swelling, rising until at length
the brasses climax every thought to come.
The symphony of nations plays the theme
of peace for all worn to the quick by war . . .
must weld them to a unit with a dream
of brotherhood upon a quiet shore.

The horns sound out, the drums renew the beat . . .

The symphony of nations scorns defeat.

Discipline and Freedom

IGNACE FEUERLICHT

THE antagonism of liberty and necessity, free will and fate, change and tradition, uniqueness and law, individual and society, freedom and discipline is an old and fundamental problem in religion, philosophy, history, economics, politics, art and education. In particular, the history of American education in the last fifty years involved many conscious and subconscious, theoretical and practical discussions of this old and perplexing problem.

I

The most striking and important aspect of this discussion is the controversy of progressive versus traditional and neo-traditional education. The general public has the idea and usually makes the sweeping statement that progressive education is all out for freedom in education, whereas traditional education is the faithful paladin of discipline. This vague generalization is incorrect. If by discipline is meant "development of power of continuous attention,"¹ "mastery of the resources available for carrying through the action undertaken,"² discipline has been considered as an educa-

tional *conditio sine qua non* by John Dewey.

"Since training of natural impulses and reactive tendencies involves some transformation of native powers through attachment to ends which are not spontaneously pursued, the term discipline often carries with it a connotation of subduing or restraining natural inclination, and hence of a more or less painful constraint supplied from without. In this sense, the doctrine of discipline is opposed to the doctrine of interest and freedom."³

But this "phase of inhibition" is according to Dewey only the "negative and temporary aspect of a constructive and positive process—the gain of power and efficiency (practical freedom) that ensues from training."⁴

Dewey is by no means opposed to this "negative aspect," only to the "regrettable tendency in education to make discipline in its negative sense an end in itself, instead of recognizing that there is genuine discipline only as there is gain in self-control and self-command."⁵ While Dewey thus safely walks on the middle road of synthesis, there are extremists on both sides of the road: those, who do not see the positive aim of the "negative aspect" and who, therefore, throw discipline, as merely negative, overboard, and those educators, on the other hand, who see in discipline a cure-all and almost deify it.

There has been in the last ten years a

¹ John Dewey, *Democracy and Education*, 1938, p. 162.

² *Ibid.*, p. 151.

³ John Dewey, "Discipline," *A Cyclopaedia of Education*, edited by Paul Monroe, II, 911, p.

336.

⁴ *Ibid.*

⁵ *Ibid.*

"growing emphasis on discipline,"^{3a} both of character and intelligence. One reason, of course, are certain shortcomings of all-too-progressive education, based on a shortsighted or enthusiastic disregard of the basic necessity of discipline. Education in school evidently has not brought about perfect human beings or citizens. Instead of realizing the basic difficulties and limits of any education and educator, instead of differentiating between progressive, so called progressive and traditional education, instead of taking into account the short time progressive education had been tried out, the shortcomings were often simply and indignantly ascribed to "that modern progressive education," "that soft pedagogy," which so unwisely and impudently ignored the brilliant results of old-time, strict and real education.

Viewed from the philosophical angle, great emphasis on discipline is usually the expression and consequence of rationalism, idealism, dualism, dogmatism, as opposed to naturalism, pragmatism, relativism and individualism.

Seen by the psychologist, stress on discipline, formal discipline and traditional subjects, probably denotes man's original fear of the unknown, of disorder, chaos, and jungle. The ever increasing multitude of ideologies, styles, allegiances, traditions, terminologies, combinations and contradictions, knowledges and doubts, solutions and riddles, the greatly stepped up tempo of history is so bewildering, confusing and alarm-

ing, that people look for a certainty, a guiding star, a fixed rule, an eternal truth, an absolute, a change-proof discipline or doctrine, and often think to have found such a soothing and smoothing factor in certain old traditions, which, because of the much slower rhythm of ancient and medieval history, seem to be permanent and, therefore, true, compared to the shortlived symbols of today.

The influence of authoritarian ideologies and states upon modern education has been parallel to the influence of old philosophical and emotional attitudes, and partly connected with it. The tremendous increase in prestige and power of Italy, Germany and Japan at the beginning of this last decade was predicated upon a new, ingenious and unequalled disciplining and indoctrination of the people and of the youth in particular. Impressed by this phenomenon (and who could help being impressed!), even men who refuted the ideologies and aims of fascism, nazism and militarism, began thinking of discipline and statepower as necessary for the elimination of certain weaknesses of the democratic society and education. Since the fascist and nazi educators had succeeded so well with their disciplinarian means in reaching their goals, certain democratic educators looked now more favorably upon these means, which might also be useful for their goals.¹

Another factor for making discipline more palatable in education was the war. Like food, steel, oil, and other necessities, discipline is in wartime still more important than in peacetime. A nation

^{3a} *Teachers College Record*, January 1945, p. 210.

without discipline cannot wage a war.⁷ The educational institution called Army is expanded considerably and seems to educate young men—and women—quicker and—often—better than other less disciplinarian agencies of education—family, school, church, club, etc.—have done. Forgetting the failures and limits of Army education, seeing only temporary results, and ascribing the success chiefly to discipline, prescribed “subjects,” fixed rules—and not to the desire to survive, or fear, or patriotism, or ambition—educators have started in and after World War II moving away from the elective system, the individual differences, needs and interests toward discipline, absolutes, intellectual uniforms. Wartime youth seems to have had too much freedom, and “letters to the editor” urged even a comeback of the education by the rod.

II

Since neo-disciplinarianism came after the beginnings of progressive education, the latter was even sometimes referred to as “reactionary,” and, of course, education to intellectual automatons and meta-

physical parrots was called “education for freedom.” The new champions of discipline apparently took care not to call their theories by too harsh a name. Education based on scholasticism thus was presented as “true humanism.”⁸

Perhaps the most widely known advocate of discipline in education is R. M. Hutchins. He is right in saying that “freedom is not an end in itself,”⁹ but, contrary to his opinion, the mind is not free, “if it is enslaved to what is good.”¹⁰ Enslavement of the mind, no matter to what or to whom, is identical with overwhelming nazi propaganda, not with free democratic education. Where there is no free choice, unbiased thinking, there is habit, at the best, not freedom, nor ethical action. Hutchins makes fun of academic freedom that allows the students—and he quotes N. M. Butler’s “rabbit theory”—to “roam about, nibbling here and there at whatever . . . may for the moment attract his attention,”¹¹ and forgets that even if this rabbit theory were an adequate description of progressive education, it is probably much safer to let rabbits eat what they please than to feed them what they never will digest. We do not believe that “our intellectual leaders of the last forty years” thought that “there is no difference between good and bad. . . . Man is no different from the other animals, human societies are no different from other societies. . . . Freedom is simply doing what you please.”¹² We cannot imagine any “leader” who has seriously made such absurd statements.

Discipline means for Hutchins also “formal discipline.” There has been

⁷ “Discipline is indispensable under all critical conditions” (Bronislaw Malinowski, *Freedom and Civilization*, 1944, p. 198) and in World War II “each democratic nation” had “to submit to discipline, to leadership, and to the temporary renunciation of certain aspects of freedom” (*Ibid.*, p. 203).

⁸ We are reminded of the German National “Socialists” and the Polish National “Democrats,” typical cases of *lucius a non lucendo*.

⁹ Robert M. Hutchins, *Education for Freedom*, 1943, p. 88.

¹⁰ *Ibid.*, p. 91.

¹¹ *Ibid.*, p. 90.

¹² *Ibid.*, p. 93. Hutchins does not quote any author.

argued and investigated a great deal and with great success against the mythology of formal discipline.¹³ We only want to point here at Hutchins' wrong conception of the significance of grammar. Grammar does not "discipline the mind and develop logical thinking."¹⁴ It is a collection of facts, a discussion of frequencies, not a system of laws and theorems. Language is to a great extent wilderness, confusing or enchanting, difficult or vague, related to many things, not a clear-cut, arid, logical, geometrical drawing. Hutchins thinks that "the truth is everywhere the same."¹⁵ But language tells us that grammatical truth—or correctness—is far from being everywhere and always the same, not even within the same language and epoch.

Disciplining through grammar, mathematics, metaphysics and classics cannot be an "education for freedom." "Classicism is an indoctrinated humanism, which is no humanism at all, since it

imprisons the spirit of man, or commits him in advance to what he should be free to choose or reject."¹⁶

The French neoscholastic philosopher Jacques Maritain puts similar emphasis on classics, metaphysics, and discipline. He attacks the educators who "mistakenly believe they are providing man with the freedom of expansion and autonomy to which personality aspires while at the same time they deny the value of all discipline and asceticism."¹⁷ As we have seen, John Dewey does not deny the value of discipline, but there is still a long way from discipline to asceticism, and, of course, a longer one from autonomy to Thomism or any other dogmatism.

Another educator who states that too great a respect for individual differences, interests and liberties is being paid by many progressives, is Alexander Meiklejohn. He bases his glorification of the state, curiously enough, on Rousseau, who usually is rather thought of as a champion of naturalism and individualism. It is not the Rousseau of the "Emile," however, but the one of the "*Contrat Social*" whom Meiklejohn evokes and extensively quotes. Thus learning is, according to Meiklejohn, first of all "initiation into many social groups and, ultimately, into one social group,"¹⁸ and life can be made reasonable "only by individuals who act for the state rather than for themselves."¹⁹ But one is rather reminded of Adam Müller, Hegel, fascism, nazism and their apotheosis of the State than of Jean Jacques by a statement such as the following. "The State is intelligence in action, in its most inclusive form and, hence, at its highest

¹³ See A. E. Murphy, "Education for Freedom: Which Way," *The Humanist*, V, April 1945, Howard Mumford Jones, *Education and World Tragedy*, 1946, pp. 56-63, and especially Sidney Hook, *Education for Modern Man*, 1946.

¹⁴ R. M. Hutchins, *The Higher Learning in America*, 1936, p. 82.

¹⁵ *Ibid.*, p. 66.

¹⁶ Ralph Barton Perry quoted in I. B. Berkson, *Education Faces the Future*, 1943, p. 269. "It is really not sufficient to direct attention to the best that has been said and done in the ancient world. The result is static, repressive, and promotes a decadent habit of mind . . . (The Greeks) were speculative, adventurous, eager for novelty. The most un-Greek thing we can do is to copy the Greeks." (Alfred North Whitehead, *Adventures of Ideas*, 1933, pp. 352-353).

¹⁷ J. Maritain, *Education at the Crossroads*, 1943, p. 35.

¹⁸ Alexander Meiklejohn, *Education between Two Worlds*, 1942, p. 277.

¹⁹ *Ibid.*, p. 271.

level."²⁰ And similarly Meiklejohn's attack against private schools does not correspond to Emile's education, but to the liquidation of the private schools in Nazi Germany.²¹

Meiklejohn, Maritain and Hutchins are not fascist thinkers, by no means. Meiklejohn wants "every human being" to be taught "first of all, to be a citizen of the world, a member of the human fellowship."²² Maritain is a left-wing Catholic, and Hutchins has come out very strongly for a world government. It seems that one can be for tradition in education, while being politically progressive, or even a socialist or commu-

nist. This is shown by the examples of Soviet Russia and of Harold Laski.

Laski opposes the elective system, since, as he puts it, "nothing is worse than the habit of allowing the student to roam at large over the whole of knowledge,"²³ and he also favors the "great books."²⁴

The same conservative trend and leaning toward European tradition and the same attitude against progressive education may be noted in Kandel. Kandel wants the freedom of the elective system, the curriculum of fields, areas and life experiences and the whole "cult of uncertainty" replaced by the solid discipline of the traditional subjects and traditional school. It is the fault of the progressive schools, Kandel thinks, that the young Americans did not even know what they were fighting for in World War II.²⁵ But in 1940 most young and old French men did not know it either, despite their traditional schools and the discipline of their peacetime service in the Army; and only their life experiences from 1940 to 1944 gave them the appropriate lesson about freedom, discipline and democracy.

III

If the "vehement passion for democracy has declined in the United States,"²⁶ the long depression in this country and the appeasement policies of the European democracies are much more responsible for it than the progressive schools. And if progressive education really failed "to inculcate faith in the ideals of democracy,"²⁷ being too vague, relativistic, experimental or soft, we

²⁰ *Ibid.*, p. 258. Compare Adam Müller, "Von der Idee des Staates und ihren Verhältnissen zu den populären Staatstheorien. Eine Vorlesung," 1809, reprinted in *Deutsche Vergangenheit und Deutscher Staat*, Leipzig, 1935, p. 213 (in translation): "The State is the eternally moving realm of all ideas." Compare also G. W. F. Hegel, *Vorlesungen über die Philosophie der Geschichte*, Sämtliche Werke, XI, Stuttgart, 1928, p. 72 (in translation): "The State is the divine idea as it exists on earth." In contrast with Adam Müller's, Hegel's and Meiklejohn's idealistic theories of the State, Rousseau, as a naturalist, bases the State on the will of all men (*volonté générale*), and a "social contract."

²¹ Meiklejohn, p. 284.

²² *Ibid.*, p. 286.

²³ Is the sum of subjects offered in all high schools and colleges ever the "whole of knowledge"?

²⁴ Harold J. Laski, *The Dangers of Obedience*, 1930, p. 96 and p. 108. One of the reasons why different educators extol certain conservative European ideals and educational systems in opposition to modern and particularly American thinking and education is probably the fact that "the democratic ideal in education is inherently more difficult to put into practice" than "the continental classical conception of education." (Morris R. Cohen, *The Faith of a Liberal*, 1946, p. 277).

²⁵ I. L. Kandel, *The Cult of Uncertainty*, 1943, p. 19.

²⁶ *Ibid.*, p. 22.

²⁷ *Ibid.*, p. 31.

cannot believe that the traditional subjects, taught traditionally, that facts, rules and theorems can do it, such as the dates of the Punic Wars, the Binomial Theorem or Caesar's indirect discourses. If study and work in groups, committees and clubs did not impart a sense and liking for democracy and democratic discipline, subjection to subjects will hardly do it, except by arousing opposition. If the ridiculed class discussion of current events did not make the people understand democracy, assigned memorizing of old Egyptian dynasties won't do it much better.

Most Americans nurse the idea that Americans are not disciplined, and traditionalist educators, including parents, know why they are not: not because Americans have always been rugged individualists, but because of progressive education. Other people think differently. A European who for the first time rides in a New York City subway is amazed at the disciplined behavior, calmness and politeness of his co-riders, especially in situations where from experiences in his home town he would expect angry quarrels, noisy scenes, insults and beatings. He makes the same experience when standing in line.²⁸ The Chinese writer Lin Yutang makes fun of the Americans, who are so disciplined and so little individualistic that they generally heed the "Smoking Prohibited"

signs in the subway. It, therefore, seems that former students of modern schools are more disciplined—probably not only in the subway—than graduates of traditional schools, based on rigid discipline, and even than those in countries where discipline is sung and adored as a personal and national virtue. It seems that the formal discipline of the conservative school is less effective in life than the informal discipline of the progressive school.

Progressive education, originally more preoccupied with the individual, has been recently directed more toward the social group—community, though not state—and has thus taken the edge off some arguments of its opponents. In a similar way, it seems to react recently upon the disregard of the disciplinary aspect of education, shown by some progressive educators, and the consequent deficiencies and attacks, by expressly revindicating discipline, not formal or authoritarian discipline, the traditional discipline of the "subjects," of course, but by stressing the disciplinary opportunities and necessities of the life-experience-curriculum, or, very recently, by creating, or, at least, suggesting a new discipline, the "discipline of practical judgment."

It is a discipline of the intellect as well as of the character. Its subject-matter are social-moral principles, "either settled or ventured principles for guiding action."²⁹ It makes "wide use of facts, descriptive generalizations, and skills," but they are not ends in themselves. Discipline is to be "developed in habits of thoughts related to the determination of the accuracy and sufficiency of facts and to the

²⁸ "The behavior of American crowds before box offices and elsewhere, and their natural forming into lines has been the subject of favorable comment from German observers" (John Whyte, *Words and Ways*, 1943, p. 131).

²⁹ R. B. Raup in *Teachers College Record*, January 1945, p. 270.

logical validity of descriptive generalizations." But the intellectual activities are extended "into such spheres as the social-moral orientation of oneself and others."³⁰ And thus discipline is transmitted in the methods of practical thought and action as well.

Whether the "normative units" of this discipline are really able to "make thoughtfulness effective for good at the moment of decision and choice,"³¹ or whether they will only improve the methods of discussion of current events and problems, is to be seen. Whether this discipline of "practical judgment" is practical at all, can only be judged from future experience. Whether it is really, as it is claimed, a new discipline, around which education can be centered dynamically and organically, or only an "area" like other areas within the "old" life-experience-curriculum, is still a subject of future discussions. But therein is, at least, a serious attempt to find or build a road through knowledge and

discipline to wisdom and freedom, without "essentials," absolutes, the glorification of classics, "subjects," church or state, and their disciplinary traits.

W. H. Cowley's "holistic" or "organismic" theory of discipline is equally opposed to formal discipline, metaphysical discipline and the all-too-progressive ("paedocentric") education, but somewhat more conservative than the "discipline of practical judgment." It, too, might be called a "discipline of citizenship" in a democratic society,³² but Cowley pleads more strongly against the elective system, and thinks that "social and civic devotion to the ongoing of democratic America" can only be gained if the freedom in course selection is limited, and limited by a "discipline which gives first place to education for enlightened citizenship."³³

We certainly have "not accepted the theory and practice concerning the nature of freedom and discipline."³⁴ But almost all democratic educators will agree upon the fundamental value of freedom and upon the fact that "society always limits freedom,"³⁵ that "no human culture can exist without the factor of discipline,"³⁶ that discipline is a necessary evil.³⁷ As it is the task of a "militant democracy" to find the proper "balance between agreed conformity and freedom,"³⁸ it is the permanent task and challenge for the democratic educators to strive for the proper balance between discipline and freedom.

³⁰ *Teachers College Record*, January 1945, p. 227.

³¹ *Ibid.*, p. 272.

³² "The Discipline of Practical Judgement in a Democratic Society," *Yearbook # 28 of the National Society of College Teachers of Education*, 1943, p. 250.

³³ W. H. Cowley, "Freedom and Discipline," *The Educational Record*, XXV, 1944, p. 22.

³⁴ Karl Mannheim, *Diagnosis of Our Time*, 1944, p. 16.

³⁵ Cowley, p. 21.

³⁶ Bronislaw Malinowski, *Freedom and Civilization*, 1944, p. 196.

³⁷ T. V. Smith, *Discipline for Democracy*, 1942, pp. 3-4.

³⁸ Mannheim, p. 55.

"Deep thoughts may be couched in simple vocabulary or shallow ones in dictional obfuscation."—EDGAR A. DOLL, *Psychological Moments in Reading*.



Soliloquy at Sea

MILDRED VER SOY HARRIS

I hear the ancient sea's immortal voice,
Triumphant, roaring from the Great Beyond.
The never-ending thunders of the deep
Reverberate through Time, and intimate
Eternity to man in surfy song,
Forever changing—evermore unchanged.

I see the beauty, and the glory, too
Of these eternal waves that curl and break.
Translucency of emerald, too, I see,
Or opaque onyx, deep and dark, or jade;
Or precious metal's lovely, liquid light
Upon a copper, gold, or silver sea
In greater light of sun, or moon, or stars,
Forever changing—evermore unchanged.

I feel the mystery of waters, each
Revealing mood in breeze, or gale, or storm,—
The sudden, hallowed hush of seas becalmed,
The cruel, wild turbulence of wind-washed waves,
Unresting, surging, dread and merciless,
Forever changing—evermore unchanged.

I know the greatness of the ocean's power,
Invisible, invincible, sublime,
A living plea for immortality,
Beyond the fragments of our little lives,
Renewing strength by life's eternal laws,
Creating harmony from turbulence,
The music of its ceaseless melodies
Forever changing—evermore unchanged.

And I am stirred by that small spark in me
That breathes in kinship with infinity.

Book Reviews

NOTE: *Reviews not signed have been written by the editor.*

EDUCATIONAL

AN APPROACH TO GUIDANCE by Edna Dorothy Baxter. D. Appleton-Century Company, Inc. 305 pp. \$2.50.

This is a book dealing with the principles of education and guidance written especially for high school teachers. It is unique in form and organization. The first one hundred sixty pages is written in conversational, story form and depicts the thoughts and feelings of teachers in their personal and community relationships. Following this, approximately one hundred pages are devoted to the statement of principle involved in the incidents of the story and brief interpretations of these principles. These basic principles follow the same order as the incidents which illustrate them in the story. Code numbers in the margin of the story give ready reference to the principles involved. A fifty page carefully annotated bibliography mostly of recent references concludes the book.

The concept of guidance in this book seems to be as broad as education itself. This is reflected in the chapter headings of the story which are as follows:

The Teacher Believes:
In the Administrator
In Herself
In Her Associates
In Her Pupils
In the Parents
In the Community
In Her Country
In International Brotherhood
In Her Task

Mrs. Baxter's experiences as Director of the Child Guidance Clinic of Denver, Colorado, and as Director of Personality Relationships of Englewood, Colorado,

probably are responsible in part for giving reality to the conversations and for bringing to focus many important principles of child guidance.

This book could serve as an education text for a course in child guidance if the function of the text were conceived to be to raise rather than to settle issues. The story stimulates thought on issues as they appear in human relationships. The interpretations give statements of the principles involved, and the extensive bibliography gives resources for further study. It probably will find its greatest usefulness as a guide for study groups of teachers in service and of lay groups who want to be informed about modern education and guidance procedures, such as child conservation and parent teacher groups.

C. O. MATTHEWS

Ohio Wesleyan University



AUDIO-VISUAL PATHS TO LEARNING by Walter Arno Wittich and John Guy Fowlkes. Harper and Brothers. 135 pp. \$2.00.

The use of audio-visual aids to learning has been given great impetus by the success which has been attained by their use in the armed forces. More than two hundred specialists in these fields have returned to positions in colleges and universities and are now at work developing ideas which they used or developed while in the service.

The State of Virginia has appropriated more than a million dollars for visual aids and the American Council in Education is spending \$160,000 for a three-year study on what schools and colleges can learn from the Army-Navy wartime techniques.

For these reasons the present book comes at a time when there is much interest in its field and when it can be of unusual value. It gives a comparison of three methods of using educational sound films in the classroom as written by two experts. The book has two distinct values. First, it gives a brief but comprehensive survey of prior studies and a good summary of their findings. Second, and of most importance, it reports the result of an investigation of a well-organized and carefully-planned experiment under classroom conditions.

The three methods might well be called (a) unprepared seeing of the film; (b) limited preparation for seeing; and (c) discussion and re-seeing of the film. Because so much of classroom procedure is involved in its outcome, a detailed examination of the techniques used in the study is imperative to interpret the results. No brief review can adequately summarize what is found. The study itself must be consulted. It is a valuable addition to the growing volume of materials in this modern field.



CHANGING THE CURRICULUM—A SOCIAL PROCESS by Alice Miel. New York: D. Appleton-Century Company. 230 pp. \$2.50.

A critical study of the title of the book, *Changing the Curriculum—A Social Process*, is imperative if one is to ascertain the nature of the content. It is not a book about the content of changed curricula, or changing curricula, in any school, or system of schools. The emphasis is upon the social process to be undergone, by all participants, in changing the curriculum, in order to insure growth in social insight and thereby give direction and control to our ever emerging culture.

The basic factors which deter school people from making curricula which are socially significant and the basic factors to be used in the *social process* of securing change in the curriculum in any local situ-

ation are presented. Deterrents to adequate curriculum-making are such crystallizations as these: (1) the graded school, (2) textbooks and school subjects, (3) activity program, (4) the school's pre-occupation with schoolish "orders,"—marks, age range, school year, (5) curriculum procedures launched in the 1920's, '30's, etc., and (6) standardized curricula. The basic factors deemed essential in approaching curriculum making as a *social process* are these: (1) human motivation, (2) group endeavor, (3) social invention, and (4) status leadership. Wise use of these factors by sympathetic, intelligent leadership should insure a personal understanding, on the part of all participants engaged in changing the curriculum, of democratic socialization as an experience and as an instrument for giving direction to the emergence of a culture which points to social betterment.

Many pertinent principles and suggestions are given, pointing up the social means for enlisting and investing co-operative effort in changing the curriculum. School people elected to leadership status positions, supervisors, curriculum directors, and superintendents should find in this discussion guidance for enlisting the creative endeavors of those engaging in changing the curriculum.

The treatment of the subject, *Changing the Curriculum—A Social Process*, is analytical, clear, and convincing. For many, and classroom teachers in particular, the presentation is too heavily weighted with theory or "talk-social process" separated from a need for action, or the "do-social process," to exert a vital challenge in classroom situations where the miracles, if any, are wrought in organized education.

EDITH E. BEECHER

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EDUCATION IN A DEMOCRACY by Alonzo Myers and Clarence O. Williams. Prentice-Hall, Inc. 436 pp. \$3.50.

The terms *education* and *democracy*

have been used in various combinations in connection with textbook titles. This Myers and Williams text first appeared in 1937, introducing a number of excellent features into this widely used orientation course of study. The subtitle is officially "An Introduction to the Study of Education." We can conceive of a volume entitled *Education in a Democracy* not being necessarily or pre-eminently serviceable as a textbook for this universally required first course in our professional curriculum; but these authors have made it a special point to describe education in a democracy so that the professionalization process will be fostered.

In the Preface to the revised edition the authors claim to have anticipated the approach of the Second World War while they were preparing the manuscript of the first edition in 1936. Also they quote their earlier Preface for its prediction that democracy will continue to be threatened and weakened by the diplomatic and military conquests of the dictators, because of which they have inserted in their second edition some appropriate discussion of our need for strengthening the foundations of our social system.

This text is to be recommended for its emphasis on the educational implications of our leading civic, political, economic and international problems. In connection with the last aspect we are glad to report that space is given to education in Denmark, England, Germany, Japan and Russia. Education is conceived as broad and comprehensive, and instruction is related to numerous non-academic activities. Wide readings are recommended as the best method of securing the maximum result from this study. To make this possible, excellent reference lists are provided, far above the average in scope for this type of publication. Topics are injected from the viewpoint of getting to the foundations of our national and professional issues. The acquisition of sound judgment is given precedence over the mere amassing of information, which accomplishment, how-

ever, is in no way discouraged or belittled. A distinctive phase of this orientation course is the stress placed on educational journals as a source of crucial facts and critical attitudes.

Instead of sectioning the subject matter into chapters the authors have divided it into seven units—under the following general headings: Our American School System, Influencing Our Schools, Significance of Education in Society, Contemporary Problems Challenging Education, Necessary and Impending Changes in American Education, Promising Educational Activities Today and Shall I Become a Teacher? It is our belief that these units are too long and unwieldy, which a little re-organizing would remedy beneficially. Since the accent is on democracy it would seem wise to have an initial chapter dealing with the art of living in a democracy, to be followed by an equally dynamic presentation of the problem of teaching others to live efficiently in a democracy. Then it might be an advantage to show how teachers are and ought to be selected to become leaders in our institutional life. The great question of who shall become our teachers should come earlier in the development. Specific directions for becoming intimately acquainted with American school practices should occupy a large amount of the central body of the textual outline. In any future revision there will be a place for an evaluation of postwar educational changes. Since there is considerable emphasis in the current volume on lessons derived from the history of education there should be a section devoted to the function of education in building a peaceful world-order. Although the book contains several stimulating tables and charts the total illustrative effect could be strengthened by the addition of the faces of a few of our greatest contributors to democratic education.

The authors have done well to summarize the measurement movement and to define the various fields of psychology that have produced so many superior features

in our everyday school-work. Also they deserve credit for giving beginning professional students a peep into the services of such men as Dewey, Kilpatrick, Bode, Horne and Bagley. The different conceptions of educational purpose are presented briefly and attractively, paving the way for later investigations of our major educational theories. Notable treatment is given to our most prominent non-school educational agencies, with special attention to the home, church, press, radio, theater and motion picture industry. Likewise there is a profitable discussion of some of our most effective pressure groups—labor unions, patriotic organizations, vested interests, advertising and the agitation of political factions.

The entire range from nursery schools and kindergartens to the numerous forms of adult education is covered with praiseworthy thoroughness. Some of the modern curriculum innovations are described—safety education, speech correction instruction, consumer training, character growth and improvement, continuation schools, extension classes, public forums, correspondence systems of home-study and anti-illiteracy projects. The climax is found in the treatment of teacher education, as related to the student's responsibility for answering satisfactorily the question of his own availability and capacity for a teaching career. The authors show considerable familiarity with the standards and criteria that have long been associated with the serious business of professional preparation and teacher recruitment.

CARROLL D. CHAMPLIN

Pennsylvania State College



SUCCESSFUL TEACHING by James L. Mursell. McGraw-Hill Book Company, Inc., New York and London. 338 pp. \$3.00.

Granted that our knowledge about the psychology of learning is incomplete, it is nevertheless an ironic commonplace of edu-

cation that at a time when the basic elements of the psychology of learning are being experimentally established at a rate never before known, the use of those elements in the schools is systematically obscured as never before. That this systematized obscurity should be evident at a time when there is a very striking and growing agreement among the best psychologists about the conditions of effective learning makes the whole matter even more ironically disconcerting.

In taking nothing short of an alacritous interest in the paradoxes of this blunder in pedagogism, James L. Mursell of Teachers College, Columbia University, by way of his text *Successful Teaching*, attempts to bridge the gap between the knowledge found in the psychological laboratory and the teaching that prevails in the classroom.

It might well be that those who teach educational methodology will be somewhat inclined to look askance at that bridge, for, according to Mr. Mursell, "The truth is that the success of teaching cannot be defined in terms of procedure or methodology at all. The question is not what kind of method to use, fashionable or unfashionable, up-to-date or out-of-date, progressive or conventional, but rather what actual influences are being brought to bear upon the learner. For effective teaching is not a matter of choosing certain methods but of applying psychological principles which indicate how learning must proceed if it is to lead to fruitful and authentic results."

These authentic results, says Mr. Mursell, are lasting results. Although they might not be retained with all their correlative details exactly as they were first acquired, they do establish mental lines of growth and are never lost even in the process of being transformed as understanding develops. They can "be used in thought and action for the reason that they are not superficial or merely verbal but enter into the personality of the learner, influence his point of view and approach to things, and are richly meaningful for him. These are the

kinds of results by which the success of teaching must be judged. . . ."

What, then, are these psychological postulates which make for this authentic learning?

On the grounds that teaching is the organization of learning, and learning is well organized when it is richly meaningful to the learner, Mr. Mursell maintains, first, that the principle of context is of basic importance. Meaningful learning—whether it be the acquisition of a concept, the learning of an operation or process, the solving of a problem, the writing of a theme, or reading—must of necessity occur in a context which exemplifies the meanings involved. A primary requisite of that context is that it have a close interrelatedness with the learner, engaging his interest, his will, and his active purpose. It must also provide actual concrete experience to be understood, the experiences being simple as well as copious.

The second of these psychological principles in terms of which learning must be organized is that of focus, for while "context generates motive, focus mobilizes it." In other words, the sources of purpose are in the context, and their canalization into *actual* purpose depends upon the focus, the co-ordination and unification of learning in the learner's mind as a "single centralized purposeful job."

Third, the meaningfulness of learning is essentially dependent upon the social setting in which it is done, social influence being inextricably interspersed with the learning process.

Fourth, the principle of individualization involves meaningful learning which proceeds "in terms of the learner's own purposes, aptitudes, abilities, and experimental procedures." Individualization, then, becomes a matter of focalization which evolves from the learner's lines of activity.

Fifth, in terms of mental growth, the "sequence of meaningful learnings must itself be meaningful." Inherent in this principle are the observations that growth is

continuous; that growth is dependent upon purpose and meaning; that growth is a movement from the crude to the discriminating; and that growth is a process of transformation rather than retention.

And last, "To be effective, learning must be organized in such a way that all concerned, and particularly the learner himself, achieve a valid and discriminating appraisal of all its aspects."

That Mr. Mursell's approach to the problem of successful teaching should be a challenge to educators goes without saying. This does not mean, however, that his book is without some flaws, formidable or otherwise. One wonders, for example, how teachers and students of methodology can evaluate any job of teaching, actual or described, in terms of the six principles without taking into account either the long- or short-range objectives of that teaching job. In the classroom or out of it, it is one thing to observe psychological principles at work in artificial situations which are easy to control from the standpoint of a clinical, psychological approach. It is quite another thing to observe those psychological principles at work in the process of grappling with stark realities and important socio-educational objectives. Herein lies a weakness of Mr. Mursell's text.

Instead of illustrative materials concerned with direction toward clearly defined goals, one finds those that smack of contentment in action, however trivial the action might be. Instead of illustrative materials concerned with facing squarely and courageously the social issues of the day, one finds a preponderance of materials concerned with pedagogical trivia—the playing of golf and billiards, the analyzing of Chinese samples and match games, the process of transformation in learning the Morse code, the measurement implications of the use of the ergograph, the studying of a "master's use of musical color, his tonal painting," and so on.

In this regard it is well to note that any evaluation of the teaching process, any

definite basis for forming a judgment concerning methodology and for indicating improvements in that methodology, must of necessity be concerned not only with *principle* but also with *substance*, for the two are inextricably interwoven.

JAMES J. JELINEK

University of Missouri



THE AMERICAN HIGH SCHOOL: ITS RESPONSIBILITY AND OPPORTUNITY, 8th Yearbook of the John Dewey Society, by Hollis L. Caswell (editor), Stephen F. Corey, Donald P. Cottrell, Hamden L. Forkner, Will French, J. Paul Leonard, Gordon N. Mackenzie, and Harold Spears. Harper and Brothers. 264 pp. \$3.00.

No other book on secondary education known to this reviewer so surely hits the crucial nail on the head. None so clearly points out the weakness of the ordinary high school or so surely maps the course to be followed in order to remedy that weakness.

There are five main points, three of which serve to give to the book its deservedly distinctive character.

1. The secondary school must henceforth face new issues. This is discussed with some repetition in Chapters I-IV. These new issues are the problems set by the expanding role of government at home, the demand that our country share world leadership, and the emerging new conception of education for the common life. These with the new insight into the learning process call for a re-examination of both aim and procedure of the secondary school. Youth must gain new social insight, more adequate social interests, greater acceptance of social-moral responsibility, and, in general, better vocational preparation.

2. There are certain "developmental tasks of youth" which in our civilization are unavoidable. Adolescents must face the following problems: (i) come to terms with

their own bodies; (ii) learn new relations with their age-mates; (iii) achieve personal independence from their parents; (iv) achieve adult social and economic status; (v) acquire self-confidence and a system of values. These tasks while appearing in previous discussions are here presented in so new and convincing a light as to constitute the first of the three main points of the book. The need to effect learnings along these lines is so urgent, both internally and externally, as to give these tasks clear priority over any conflicting school program. In short, the new secondary program must be built around these inevitable and unavoidable needs.

3. The assets and liabilities of the present-day high school are discussed in Chapter VI. The assets in the main center about the assured place that secondary education has in American life. In this respect our country leads all others; but the limitations and liabilities of our high schools are at the same time very great. As given here these are (i) the failure to meet the present needed social responsibilities; (ii) inertia and resistance to change; (iii) fear and lack of vision; (iv) lack of public understanding.

To make clearer what has just been said and to prepare better for the two remaining points, it may be permitted to the reviewer to point out that the older Alexandrian stress on acquiring the written content of books, dating from Egypt of the third and fourth centuries, B.C., and the nineteenth century stress on graduate "research" have together built a secondary school which pretty effectively denies the aspirations discussed under the preceding heads whether these be sought in the high school or in college. The Alexandrian outlook with its emphasis on assignments and study for marks and examination credits reduces the human organism largely to mind and this mind largely to memory. That the organism acts as an inclusive whole is quite ignored. Bodily and mental health suffer accordingly; and similarly does social-

moral character have in this Alexandrian program little or no chance to develop. "Research" aims in their turn likewise hurt the secondary school. The misconception of the graduate school that "research" is the dominating if not the exclusive aim of general education and its further misconception that full learning, in the Alexandrian sense, is along any one line the necessary precondition to creative (or "research") work along that line—these two serious errors hold nearly all college departments in their deadly grip, so that these departments in their turn miseducate nearly all high school department teachers. With secondary teachers thus indoctrinated during their pre-service education to wrong views of how general education can and must work it becomes practically impossible to re-educate most of them to a more adequate outlook. These things mean that far-reaching changes in teacher preparation are necessary before we can hope to effect the needed reorganization of the typical high school. The two crucial changes necessary to effect this reorganization appear, if not first, at least best in this book.

4. The needed new conception of the curriculum is discussed in Chapters VII and VIII. While this is not new to American educational thinking, it has so far as this reviewer knows never before been given primary place in any book devoted wholly and officially, so to say, to secondary education. This is the second of the three main points of the book and constitutes in fact its "highspot." When this position is accepted, American secondary education will be on the way to an effectiveness never before known in any land or country.

What is this new conception? In outline it is easy to state. Imagine a high school with the following three distinctive features: (1) a "common core" furnishing what is increasingly called "general education, the education that all together need whatever else they may separately be called upon to undertake; (2) certain parallel offerings designed to take care of common

needs hitherto often counted as extracurricular, (a) proper physical conditioning and recreation and (b) organized social life among the students; (3) certain specialized "subject" offerings which (a) supplement certain aspects of the basic core, (b) provide for individual needs and interests, including (c) vocational preparation and (d) work experience.

Of this new program the "common core" is the outstanding feature. As stated, this is designed to take care of the "general education" common to all. From twenty-five to thirty students, heterogeneous as regards ability and future aims, will be assigned to each specially prepared "core teacher" for at least one year, perhaps more. The time allotted will be two to three hours, three hours for the youngest scaling down to two hours for the oldest. The work will emphatically not be on the course basis, but rather of active experiences that include to be sure much work in the classroom and school library, but also reach out into community study and service. Personal guidance of the individual students will be a chief aim of the core teacher. Family life should form a significant part of the work for both boys and girls.

Because "we learn what we live" (p. 132), the conventional high school curriculum with its separate courses is (p. 140) "the greatest single obstacle" to a proper secondary education and the learning in this proper program must (p. 149) be "organized around purposes and problems accepted by the students." Unfortunately considerations of space forbid detailed description of all the meaty parts of the book. The experiences of the CCC and the NYA are to be utilized particularly in the vocational work and the work experience. Everything meanwhile is to be conducted in the light of the inevitable and unavoidable learnings of youth as they approach adulthood.

5. The last of the five points, and the third of the three most significant, is that the teachers of the "common core" must

receive special pre-service educational preparation to give them, on the one hand, the all-round preparation necessary for conducting the exacting "general education" and, on the other hand, the needed ability for guiding the individual boys and girls in their personal problems. All teaching must (p. 191) "start with the concerns of the learners," but must lead them increasingly into "the larger social setting with its values, problems, and achievements" (p. 190f). If the youth are to learn democracy, they must themselves live it; and this means that the core teacher must (p. 192) "function as a group leader."

Is such preparation feasible? The answer given is yes, but (p. 196) it necessitates "a separate and distinctive program of teacher preparation."

The foregoing give the more important features of the bony structure of this unusual book; but the rich meat that clothes the bones cannot here be given. That must be got by reading the whole book. The John Dewey Society is to be congratulated on giving so uniquely valuable a book to our teaching profession. If the American high school is to rise to the demands of the postwar world, the program here given—it seems fair to say—points the best if not the only way.

WILLIAM HEARD KILPATRICK
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THE PREPARATION AND USE OF VISUAL
Aids by Kenneth B. Hass and Harry Q.
Packer. Prentice-Hall, Inc. 218 pp.
\$4.00.

More and more the teacher will use audio-visual aids and more and more he will wish to give distinctiveness and distinction to his teaching by providing his own materials. While this book has been prepared having in mind primarily business education, the suggestions given apply

to general education as well. Mr. Hass is Field Agent for Business Education, Washington, D.C., and Mr. Packer is State Supervisor of Distributive Education, West Virginia Department of Education.

The book begins with the thesis, now generally accepted, that improved instruction results from using visual aids. The United States Armed Forces found during the War, that proper use of visual aids resulted in a gain of 25 to 35 per cent in learning factual information and 35 per cent in retention of that information.

The book exhibits well the use of illustrative material in the presentation of its own contents. It gives concrete sources of materials covering the entire field. It is wide in scope including motion pictures, stripfilms, sound slidefilms, opaque projectors, maps, charts, graphs, diagrams, flash cards, posters, manuals, pictures, photographs, black boards, bulletin boards, objects, specimens and models, field trips, and television. For each there are given "Do's" as well as "Don'ts," ample directions for operation of the equipment, and directions for effective use of instructional materials. For example, in connection with lantern slides the trainer is given specific directions for making slides and for using them in instruction.

With each chapter there are ample references for the student who wishes to pursue the subject further. In addition there is an elaborate appendix which lists sources of visual aids including colleges and universities which are depositories, Federal and State Governmental Departments and Agencies, and commercial sources, with specific addresses for correspondence. There is an adequate index.

This is a valuable reference book which is strong in its practical features. Its very specific directions are helpful to the novice but it also has much practical information for the experienced worker.



TWENTIETH CENTURY EDUCATION edited by P. F. Valentine. Philosophical Library, New York, New York. 655 pp. \$7.50.

About thirty educators, fifteen of whom are from educational institutions in California, are the authors of this comprehensive survey of education as it now exists. Of the thirty chapters, seven treat of phases of theory and philosophy, eight of psychology in education, two of science in education, five of education and society, and eight of the school and its problems. Idealism, realism, personalism and pragmatism are summarized and chapters are given to the Catholic theory of education and to the humanities. The section on psychology discusses motives, emotions, intelligence, learning, individual differences, formal discipline, guidance and the evaluation of learning. The nature of the learner and the implications of science for the learner are found along with the social functions of the school, democracy and education, the sociological foundations of education, democracy and post-war education and early childhood education. Besides a description of each division of the school—elementary, secondary, higher—there are sections on religion and morals, home economics and art, adult education, physical and health education and vocational education.

Though about half of the book is by California authors, there are chapters also by educators from other widely-separated states. The value of the discussions is primarily, as is intended, in the brief summaries of the status of each field. While there is some unevenness in the quality of the different sections, on the whole the volume gives an excellent brief summary of present day education and its problems.

It is unfortunate that the paper and binding are substandard, doubtless a hangover from war conditions. The book deserves a better grade of paper and better press work than it has. However, the type is large and readable. Each chapter has explanatory

notes and a list of general references for those who wish to pursue the subject further. They are, on the whole, carefully selected—a difficult task when the scope covered is so large.

This synopsis serves the reader who wishes to have a rapid view of current education. Of course the technical student will want to follow up the more detailed and exhaustive treatments which are comprised in the bibliographies.



GENERAL LITERATURE

FRENCH PERSONALITIES AND PROBLEMS
by D. W. Brogan. Alfred A. Knopf.
241 pp. \$3.00.

Professor Brogan, wide traveler and interpreter of the essential national characters of England and the United States here, in twenty-seven essays on French culture and politics, portrays the French spirit and the France of recent years and particularly of the period of the recent War. He wrote earlier *The American Character* (a selection of the Book-of-the-Month Club), and *The English People*, a descriptive account of English character and traditions. Now he turns to the third among the great nations. By education and experience he is eminently prepared for his penetrating studies. He was educated at Glasgow University and Harvard University. He taught American history at the University of London and American Government at the London School of Economics. He is now Professor of Political Science at Cambridge University and adviser to the British Broadcasting Company. He is a well known international broadcaster and interpreter.

The collection reprinted from ten leading magazines when taken together make a unified interpretation of France and the French. With a remote application of the French Revolution whose spirit still lives in its national history, the French spirit is traced and examined. There is an enlight-

ened discussion of nationalism, especially as applied to France.

One needs only to read a few chapters to learn of Professor Brogan's regard and respect for the French tradition. He admires the spirit of a France which though unprepared voluntarily entered battle against a Germany which was at her height of power, even though the outlook for success was dim. His words throughout breathe the conviction, "France still lives." She lives not so much as a military power as a cultural force, an artistic oasis in a materialistic desert, a France of Revolution, but of revolution which builds for the common man. Though defeated she has shown a glorious spirit.

In the book there is a rapid survey of men, places and things. Here one finds references to Alexander Dumas, Tocqueville, Maurras, Bainville, Barres, De Gaulle, Darlan, Laval, Petain, Fouch, Clemenceau, Proust; Vichy, the Bastille, Versailles, Africa; such titles as "The Case of France," "The Case for French," "The France We Need," and "For the Fourteenth of July, 1945."

In his books Professor Brogan is always scholarly, never dull in his writing, always a sympathetic critic and interpreter. This is a friendly and intelligent analysis of the role which France will play in the coming years of reconstruction—one which will become increasingly apparent as the resilient spirit of France reasserts itself and she again resumes leadership in the cultural and spiritual aspects of modern civilization.



HISTORY

LAND OF PROMISE, THE STORY OF THE NORTHWEST TERRITORY by Walter Havighurst. The Macmillan Company. 384 pp. \$3.00.

You Buckeyes, Wolverines, Hoosiers, Suckers and Badgers far from your natal state, get a chance to read *Land of Promise, the Story of the Northwest Territory*,

by Walter Havighurst. And you good folks who cannot claim membership in the clan of the Northwest Territory, will be granted the privilege of understanding why Buckeyes, Hoosiers and others form Ohio Societies, McGuffey Societies, etc., and why nostalgia afflicts the Buckeye or the Wolverine who wanders afar.

The author, born a Badger, with a boyhood in Illinois, in college at Ohio Wesleyan, for years a teacher in Miami University located in the Symmes Purchase tract in historic Southwest Ohio, and most fortunate because his wife's home was Marietta, Ohio, has lived amid the scenes and absorbed the history and culture of the Northwest Territory. We are all indebted to him because he has devoted hours of work to *Land of Promise*.

But what sort of story does he tell? It's a good one. He orients the reader with information about the geography and the men—George Rogers Clark, Abraham Lincoln, Johnny Appleseed, Simon Kenton, Simon Girty, Anthony Wayne; about Fallen Timbers, Marietta, the many rivers, the great but now historic forests, the Indians and their leaders—Tecumseh and Tippecanoe—and then the reader is northwest of the Ohio River under the Ordinance of 1787!

The early white settlers found strange mounds in this area. What were those mounds? Well, he gives a good story of the Mounds and the Mound Builders—a now vanished people. Who will not let his imagination conjure up the story? But the author has more than imagination.

Every new frontier has its great characters and its never-forgotten tales and traditions. One of these tales is about the search for a water passage to the Pacific. Another tells of the French and their descent from Canada to this land of promise. Still others relate stories of the rivers, the Great Lakes, LaSalle, Jonathan Carver, Hennepin, the Connecticut Reserve, Virginia Military Lands, Boone, Kenton, unlimited wild life—fish, squirrels, pigeons,

buffalo, wild turkeys—and a few promises of the frontier. One of these stories (*Shadow of the Rock*) is that of the French people and their work. Again he returns to the French in the chapters on "Pack-Horse Man" and "The Forest Conspiracy" in which he describes the early work of George Croghan and the French and Indian War as they affected the Northwest Territory. To Croghan he gives much credit for winning the territory for the English. Mackinaw, Detroit, Pontiac, trading and traders loom large on the picture.

The author tells the story of the leadership of Pontiac, Chief of the Ottawas, and how only Detroit of all the frontier posts, escaped the vengeance of the Indians. Here the reader meets Rogers (of Rogers Rangers) and Alexander Henry, Trader, who lived to tell the story of the capture of Mackinaw, and learns of the chief, Wawatam, of the relief of besieged Detroit and death of Pontiac.

George Rogers Clark and Colonel Hamilton, leaders of the British, meet in conflict and frontier strategy appears in the capture of Vincennes. Frontier warfare between these leaders and their Indian allies was anything but civilized.

The reader will be surprised to find that Simon Kenton and Simon Girty were friends—but one is regarded now as a chief villain. One wonders why Simon Girty allied himself with the Indians.

The winning of the territory from the British is an interesting story in itself with some well-known and some not so well-known personalities involved. Wayne's Ohio campaign—Ft. Recovery, Fallen Timbers, Little Turtle—is briefly told. Next the reader meets Tecumseh, William Henry Harrison, and the "hard cider and log cabin campaign," part of the lore of the territory. Today, nothing remains of these events except memorials in stone like the Ft. Meigs monument at Maumee.

The author does more than recount stories of wars, killings and the wresting of lands from Indians. The story of the

surveyor, the Ohio Company and others like it receive treatment. For once, the tow-path and canal receive attention long neglected. River transportation and that of the Great Lakes are parts of a fascinating picture.

The tide of travel moves over the National Road to the west and many tarry in Ohio, Indiana and Illinois. Railroads, canals, highways each in turn serve the age, helped by canoe, sail-boat and boats on river and lake propelled by steam. The land is settled and towns, schools, colleges, churches and local governments are established. Some men won fame in wars, but Johnny Appleseed won enduring fame by kindness and helpfulness and his many apple orchards. For sheer beauty read Havighurst's description on pages 209-210, beginning "Johnny Appleseed's voice was like rivers flowing. He never fought a battle or founded a town, but memory holds on to the gentle wanderer who came at last to rest where Mad Anthony had scourged the Indians" (p. 210).

In "Smoke on the Western Waters," one sees men, women, children, and trade moving by water transportation. Through the streams went the canoe, the dugout, the clumsy, hastily made raft, flatboats with cabins on them, the keelboats with the lusty boatmen, and then the steamboat. First, the Ohio, then other rivers of lesser importance, sent a horde westward. Here, too, was ship-building for boats that went to sea; and pirates, Indians, and red-hot liquor, shooting, and long rifles. Next, the Mississippi from Minnesota to Cairo comes into the picture. And then the age of steam on the Great Lakes. The canals are given a full chapter, "The Trampled Tow-path." Little do we realize today the number and importance of the old canals in the Northwest Territory, Ohio alone having four of great length fed by rivers and artificial lakes—now great resort centers—but the canals are gone and with them the canal boat, the locks, the workers on the boats, the travelers, the mules and tow-paths. To-

day the story of this chapter in our history is but partly written and Havighurst has told us some of it.

The dreams of men lead to attempts at Utopias. The Northwest Territory, as the "Land of Promise," has its share of these ventures. In "The Prairies' Dreaming Sod," are recounted briefly several of these ventures. The Rappites and Robert Owen's New Harmony in Indiana; the Mormons at Kirkland, Ohio, and Nauvoo, Illinois; Jansonists at Bishop Hill, Illinois; the Shakers in Ohio; the Zoarites at Zoar, Ohio; the Icarians at Nauvoo, Illinois; several Phalanges in Ohio and Wisconsin, and perhaps others not listed by the author—these show the dreams at work then, and man is still at it.

Old timers in Ohio and Indiana are wont to speak of the National Pike—now U.S. 40. What it meant to their forefathers is revealed in "The Open Road." Zane's Trace and the National Road made history. When and who built them, how they were made under great difficulties, and how quickly folks moved over them, are all related well.

Then follows chronologically the development of railroads. The Erie and Kalamazoo, Michigan Central, Lake Shore and others helped to make Columbus, Indianapolis and Chicago the centers they are today. The railroads and canals received much aid through land grants—barely mentioned by the author—and no mention is made of the fortunes accumulated by that plan. The use of school land money to build canals seems to have been overlooked. Pullman and Ogden receive brief mention.

In the chapters on "Ohio Harbors," "North to Mackinac," "The Long Looped Lake" and "A Coast of Wilderness" one is introduced to the story of the Great Lakes region—water, harbors, boats, Indians, settlements, minerals, hunting and fishing trade, transportation, tragedies and successes.

Maps on the inside of covers, an index,

and table of contents are helps as in all good books. Errors, whether of fact or of printing, are very rare.

The reader of this volume will see the Northwest Territory as the historical "Land of Promise" and will miss much that builds into the life and problems of today. The local control in government, the development of oil and coal fields, great industries, educational institutions, labor unions and any number of other social, economic and political developments are omitted. The author could not possibly include all in one small volume. This gives him a fine chance to write another.

Read this for entertainment, information and an interpretation of some of the early conditions of "The Land of Promise," now the center of United States industry, the main traveled road from east to west, and an area rather inclined to independence in politics.

A. R. MEAD

University of Florida



POETRY

ON THESE I STAND by Countee Cullen.
Harper and Brothers. 197 pp. \$2.50.

Only a few weeks before he died in February, 1946, Countee Cullen completed this anthology of his poems, most of them reprints from former volumes, six of them new and unpublished hitherto. Many of them are poems of protest, the keynote of which is expressed on the dust cover:

"Yet do I marvel at this curious thing
To make a poet black and bid him sing!"

Many of them are lyrical poems and sonnets about or to love. There are collections from *Color*, *Copper Sun*, *The Black Christ*, *The Medea and Other Poems*, *The Lost Zoo*, and *The Ballad of the Brown Girl*.

Doubtless Cullen writhed under the injustices which his race has suffered because of his color:

"My colour shrouds me in, I am as dirt
Beneath my brother's heel."

Such poems as *Black Magdalens*, *The Black Christ*, and *Simon the Cyrenian Speaks* betray the wounded spirit of his race. Later poems have less of the attitude of rebellion and more of the universal lyrical poetic feeling as exhibited in his sonnets and such poems as *To France*, *Christus Natus Est*, and *La Belle, La Douce and Le Grande*. In them he can well say:

"I hide no hate; I am not even wroth

.
I have wrapped my dreams in a silken
cloth

And laid them away in a box of gold."

The collection is published at a strategic and appropriate time when there is concern regarding so much intolerance and prejudice and when his songs will doubtless fall on even more ready ears than when they were first published.



SOCIAL STUDIES

EDUCATION FOR RURAL AMERICA by
Floyd W. Reeves. University of Chicago
Press, \$2.50.

Education for Rural America is convincing and challenging. The reader is convinced first, that education can be a potent force in improving rural life if it is based on certain fundamental social, economic, and political factors, and second, that agencies, public and private, do exist which are concerned with programs designed to improve rural life. The reader then is challenged to exert his influence in building desirable programs and in utilizing the resources of the available agencies to the best advantage.

These problems and many others are discussed in this report of the Conference on Education in Rural Communities held at the University of Chicago in the summer of 1944.

What social and economic factors are basic to a sound program in rural education? The following are discussed in this

report as having definite implications for education: large migrations of young persons from rural to urban areas, low income from agriculture as compared with industry, technological development in agriculture, and the inadequacy of local resources in financing effective programs in education.

Although the school is the most important educational agency in rural communities in terms of cost, numbers of persons served, and time devoted to educational activities, the report stresses the fact that agencies other than the school provide education to persons in rural areas. *Education for Rural America*, therefore, discusses the contributions of such selected agencies as co-operatives, the Michigan State Farm Bureau, the Michigan Junior Farm Bureau and the Farmers Union.

Among the conclusions reached are that rural young people should be prepared for urban as well as rural living; that larger school administrative units are needed for effective use of educational funds; that local resources must be supplemented by state and federal aid; that trained local leadership is essential; and that the work of all agencies engaged in rural education should be co-ordinated to avoid duplication of effort or gaps in the needed experiences of children, youths, and adults.

ALICE L. CORNELIUSSEN

State Teachers College
Moorhead, Minnesota



INTRODUCTION TO CONTEMPORARY CIVILIZATION. Vols. I and II. Prepared by the Contemporary Civilization Staff of Columbia College, Columbia University. Volume I. 1,100 pp. Price \$5.00. Volume II. 1,180 pp. Price \$5.00. Manuals to accompany above. Volume I. 154 pp. Price \$1.00. Volume II. 163 pp. Price \$1.00.

A quarter of a century ago a group of historians and social scientists at Columbia

College, Columbia University, pioneered in a new organization in the social studies field. Convinced that the contemporary teaching of history was dull and uninteresting and that college students should have an opportunity to survey the current culture, an experimental course was prepared in which the teaching was done by the groups concerned in the experiment. It was required of all freshmen. Year by year it was revised in terms of experience and student needs, being issued to the classes year by year in mimeographed form. About five years ago the use of original source materials began to be more emphasized and in the spring of 1941 the present pattern of making large use of source readings was begun. The readings soon grew to be a major part of the course. On the basis of five years of use the separate fascicles are now brought together in two large volumes which are accompanied by two manuals, one for each volume.

It is significant, at a time when South American and Far Eastern history is being emphasized, that this required course relates to civilization which is not only *contemporary*, but also *Western* civilization. In the words of the authors in the Introduction, "The emphasis in these volumes has been deliberately placed on the specifically European institutions and ideas which have helped to trace the character of contemporary civilization." In a second year of the course the distinctly American contribution is studied, with emphasis on the ideals of Western civilization especially in United States and its place in international affairs is assessed.

The time period usually studied in a history of Western Europe is encompassed in the volume, though brief excursions are made into Ancient history with the works of St. Augustine, Aristotle and Cicero. Appropriately enough the first reading is the *Magna Carta*. Volume I extends through the French Revolution, while Volume II continues to the present time, printing such current documents as the Weimar

Constitution, the Soviet Constitution, and the Charter of the United Nations. Each document is printed from the original. To place it in its setting each is preceded by a descriptive and historical note which interprets and evaluates the selection.

The organization found here seems to be an improvement on the "Great Books" idea. Only the most significant features of an author's work are given and each is placed in the stream of development. And, of course, a great amount of material is covered for a treatment which occupies only approximately a fourth of the freshman's time.

The wide scope of the selections and their variety may be seen from the few subjects which follow.

Among the general themes in Volume I are the Medieval Heritage, Early Modern Capitalism, Renaissance Moral Attitudes, the Reformation and National Churches, the Development of Modern Science, Economic Growth, the Mercantilist State, Absolutism and Constitutionalism, the Enlightenment, and the French Revolution. Such authors are quoted as Thomas Aquinas, Saint Benedict, Dante, Machiavelli, Petrarch, Wycliffe, Luther, Calvin, Hooker, Saint Ignatius, Francis Bacon, Descartes, Sir Isaac Newton, Daniel Defoe, Cardinal Richelieu, Locke, Voltaire, Montesquieu, Kant, Rousseau, Robespierre and Napoleon Bonaparte. Such documents are found as the Declaration of the Rights of Man, the Navigation Acts, the Council of Trent proceedings, the Ordinances of the Merchant Guild of Coventry, The Capitulaire de Villis and The Ordinance of Laborers.

Volume II covers such topics as The Romantic Protest, the Industrialization of Society, Economic Liberalism, Political Liberalism, Social Criticism and Programs of Reform, Nineteenth Century Science, Capitalism after 1850, the Problem of Democratic Practice, Imperialist Rivalries, Early Twentieth Century Currents of Thought, and the Twentieth Century Social Crisis.

The amount and the difficulty of the materials make a "stern" course for freshman students, but in their study they are aided by the accompanying manuals, whose materials form the unifying links between the various readings and complete the pattern. Correlated with the corresponding chapters of readings they, with the introductions to the specific readings in the bound volumes, form a composite whole.

A nice balance is kept here between the historical presentation of social problems and the emphasis on present day problems. Among topics in the latter category are such as: the anarchists, ideal or "Utopian" socialists, Marxism, Labor Unions, the Extension of the Suffrage, party systems, Socialism (Fabian, Revisionist, Christian), Communism, Syndicalism, Modern Liberalism, Guild Socialism, The League of Nations and The United Nations.

Altogether the four publications total 2,605 ample pages. Not only is this a carefully planned course for college freshmen. It is also a course well designed to induct the intelligent adult into an appreciation of modern problems and the proposals which have been advanced for their solution. Bearing the marks of a thoroughly integrated view of our present culture and how it came to be, it is a treatment which will serve well anyone who wishes to be at home in the modern world of political and cultural thought.



SPEECH

SPEECH FOR THE CLASSROOM TEACHER
(Revised Edition) by Dorothy I. Mulgrave. Prentice-Hall, Inc. 423 pp. Price \$3.75.

Every teacher feels the need of improving American speech throughout the land since the people of this nation have become distinctly speech conscious. This book is designed to improve speech by presenting to teachers the problems of speech and the methods of speech improvement.

Speech for the Classroom Teacher is

prepared for teachers of English as well as for teachers in training in normal schools, teachers' colleges, and departments of education in colleges and universities. It contains complete material for an effective program of speech improvement. The point of view of the author is that a knowledge of the mechanism of speech, of sounds which make up the English language, of newer methods of group discussion, of speech pathology, and of techniques for speech corrective procedures should be a part of the equipment of every teacher.

The contents of this volume are organized in a logical sequence of five parts. Part I, which is *The Problem*, outlines the elements of the teacher's speech problem in such a manner as to lead each teacher to recognize and accept the problem of speech correction as his or her own. Part II, *The Speech Mechanism*, treats adequately the mechanism of voice and speech, training the voice, and articulation. Part III, *Scientific Study of Language*, is of inestimable value to every teacher in that it presents those essentials of language which are necessary for correct language usage. Part IV, *Speech Pathology*, treats of speech defects and disorders in a manner so as to give the teacher pertinent information in meeting the responsibility of the school in speech guidance and direction. Part V, *The Speech Arts*, possesses a wealth of practical information for both teacher and student. In this part emphasis is placed on public speaking, dramatics, discussion, interpretation, and the use of the radio in the classroom.

In general this book will prove helpful to any teacher in that it is a stimulus to his personal improvement in his speech reactions. It also directs his attention to the more obvious speech defects in his pupils and associates. It contains exercises and selections for practice which within themselves are essential instruments for speech improvement and development.

LORENA STRETCH

Baylor University

Brief Browsings in Books

Educational Research in Major American Cities inquires into the research activities of twelve of the thirteen cities of more than 500,000 in the United States. They are: Baltimore, Boston, Chicago, Cleveland, Detroit, Los Angeles, New York, Milwaukee, Pittsburgh, Philadelphia, St. Louis, San Francisco. In this study Mr. Bangnee A. Liu attempts to set forth general principles which will guide those elsewhere seeking to establish research bureaus. Among the findings are those concerned with the organization of the bureau, its personnel, its equipment and facilities, financial support, activities of the bureau, and results. There is much concrete material about each of the twelve school systems included in the investigation. The publication is paper-bound, has 184 pages, sells for \$2.00, and is issued by the Columbia University Press, New York 27, N.Y.

Five hundred and five foundations for social welfare are described in a new volume by the Russell Sage Foundation, New York City. The authors are Shelby M. Harrison, general director of the Foundation and F. Emerson Andrews, consultant on publications of the Twentieth Century Fund. *American Foundations for Social Welfare*, a publication of 234 pages, is divided into two parts. The first, of 100 pages, describes the rise of foundations, the types, the organization and administration, fields of activity, some financial questions, and trends and possible developments. The remainder of the volume contains a descriptive directory as well as a classified listing of the foundations. Each agency is described as to its purpose and activities, capital assets and expenditures. The book sells for \$2.00.

Supervision as Guidance, a study in human development published by the Virginia

Gazette Press, Williamsburg, Virginia, which sells for \$1.00, presents actual incidents taken from the experiences of the two authors, Inga Olla Helseth and Lindley J. Stiles. It shows how the supervisor should function as a guide to teachers in furthering their professional development. The concept of guidance which the authors hold can be seen from the following quotation:

As in a democratic society growth comes from an understanding and an appreciation of the worthwhileness of the contributions of others, so in the democratic school supervisors, teachers and children grow in a fellowship of mutual appreciation and helpfulness. Supervision is guidance when the supervisor accepts as his responsibility the furthering of this democratic process of growth.

There is an annotated bibliography which presents supervision as guidance. There is also a more extensive reading list.

Learning to Use Hearing Aids is a study of the factors which influence the decision of children to wear hearing aids. The authors are Arthur I. Gates and Rose E. Kushner. It is issued by the Bureau of Publications of Teachers College, Columbia University, New York City, for "limited free distribution." The 77-page monograph, based on a study of thirty-eight children, revealed that children who could attribute loss of hearing to a cause other than native tended to use the aids more than those whose deficiency was native; that speech improvement was not noticed after hearing aids were used; that adolescent girls are sensitive about their personal appearance; that there is an increased tendency to participate in social activities after using the aids; that consistent improvement in school work occurred after using the aids; and that subjects were chosen in terms of hearing difficulties. It is a valuable study.

Prentice-Hall, Inc., has published *Drill-book for English*, written by Kenneth

Gantz. The price is \$3.65 for trade copies, \$2.65 for texts. There are 138 pages of drill exercises including the following general fields: rules for spelling, spelling lists, capitalization, using the dictionary, principal parts of verbs, grammar (recognizing sentence elements, dependent clauses, verbals, verbal phrases, key words, agreement of subject and verb, case antecedents, adjective and adverb, tense, agreement and mode), punctuation (compound sentences, interrupters, nonrestrictive clauses, the series, introductory elements, commas, quotation marks, apostrophe, colon and dash), sentence structure (twelve sections on this) and style (with eleven sections). Many sentences give the drill needed in the elements of correct grammatical and rhetorical usage.

Teachers and students of education will welcome *A Simplified Guide to Statistics*, a monograph of 109 pages, written by G. Milton Smith, and published by Rhinehart and Company, Inc. It sells for \$1.25. This is a new edition of a former pamphlet issued in 1938. Among the changes noted in the revision are the following: interpretation of significance or reliability in terms of the Null hypothesis; emphasis on standard error rather than on probable error; improvement of computation of the median and choice of the step interval; significance of the mean and differences of means; and a new chapter on the chi-square distribution for testing hypotheses.

Olkon's *Essentials of Neuro-Psychiatry* is a technical textbook on the treatment of nervous and mental disorders. Dr. Olkon, the author, is associate professor of psychiatry in the College of Medicine at the University of Illinois. The volume contains fundamental principles as a basis for evaluation of mental disorders and covers the newer views on behaviorism, psychoanalysis, configurationism, psychobiology, analytical psychology, and individual psychology. This octavo volume of 310 pages is illustrated with 138 engravings and gives a comprehensive overview of its field. The

price is \$4.50. It is published by Lea and Febiger.

Effective Study, written by F. P. Robinson of Ohio State University, is a revision of an earlier book with a somewhat different title, *Diagnostic and Remedial Techniques for Effective Study*, which was published in 1941. This manual of 232 pages is designed to help the college or university student with his study. The Ohio State program is one for study habits of the oldest in the country. The techniques developed seem particularly effective. A "problem check list" of more than 300 items assists the student in knowing just what things he wishes to talk over with an adviser. Enough of the psychology of learning is included that the student may have sound guidance. The Survey Q3R Method—Survey, Question, Read, Recite and Review—is at the basis of the methodology found in the manual. There is an effective chapter on "Effective Skill in Examinations." Others include the preparation of term reports, improvement in reading ability. A final section discusses such auxiliary topics as health, social adjustment, vocational orientation, and personal problems. It is a competent and useful book. It is published by Harper Brothers.

Can Science Save Us? is the title of a 116-page paper-bound book by George A. Lundberg, of the University of Washington. It is the conviction of the author that the scientific method, were it applied to social problems, would give us our best hope of achieving the improved society which we desire. This is a remarkably clear and convincing presentation which merits the serious consideration of those who desire human betterment. While small in compass it is a book which can be earnestly recommended for the general reader as well as the specialist. It is enlightening, stimulating and sometimes (we may add) slightly irritating. It is never dull. Longmans Green and Company are the publishers. The paper edition is priced at \$1.00 and the cloth edition sells for \$2.00.

BEHIND THE BY-LINES

(Continued from page 260)

new query is always an arresting one. "What are the fundamentals?" Then, "What is happening to them?"

Saving the Children of London was written by Miss F. J. Relf, Head Mistress of St. Paul's Way School, London. This school in the Limehouse section was in one of the badly bombed areas of the city. Miss Relf has incorporated into her article the impressions of the children themselves about the frequent evacuations which their school was forced to make. It is a telling picture of conditions during the war.

Zephine Humphrey, who has on several other occasions written for THE EDUCATIONAL FORUM, contributes *Maple Sugar*, a sketch of New England, which will appear as one of a number of descriptions to be published in a forthcoming volume as indicated in a footnote to her article. Miss Humphrey, a New Englander, has often contributed to *The Atlantic Monthly*.

The difficult situation in occupied and devastated countries is vividly typified by Laura Colonnetti, whose article was sent with the recommendation of Carleton W. Washburne. Its subject *Italian Students Face the Future*, arouses interest in the hardships now being endured in defeated countries.

Forrest E. Wolverton, a member of Alpha Eta chapter of Kappa Delta Pi, has been a former city superintendent of schools and is now State Supervisor of Public Schools for Southeastern Missouri. His subject is *Knowing versus Knowing How*.

Some Implications of an Aging Population was written by a former contributor, Herbert H. Stroup who is a member of the staff of Brooklyn College.

T. V. Smith, Professor of Philosophy at the University of Chicago, Editor of the magazine *Ethics*; an *International Journal* is the author of *Swan-Song from the Ex-director of the Education Subcommittee Allied Control Commission*. He has been a state senator in Illinois, also Congressman-at-large from Illinois, 1938-

1940. He was "Colonel AUS" with duties as Military Governor in North Africa, Italy, and England in the late war. In 1945 he was Director of Democratization German Prisoners of War, Fort Getty and was a member of U. S. Missions to Germany and Japan in 1946. Among his many books are the *Democratic Way of Life*, *Philosophic Way of Life*, *Beyond Conscience*, *Legislative Way of Life*, *Discipline for Democracy*, and *Atomic Power and Moral Faith*. His article whimsically reports on his mission and "introduces some humor into an official governmental report." Ignace Feuerlicht is the author of *Discipline and Freedom*. He is a member of the Faculty of the Associated Colleges of Upper New York. He was formerly at various institutions of Europe.

New and former contributors have written our poetry for this issue. Wilson MacDonald, of Toronto, Canada, prominent poet and lecturer, widely known as the "poet laureate of Canada," has allowed us to print a beautiful poem, *The Battle of Peace*, expressing his feeling statement about the closing of hostilities in World War II. Dorothy De Zouche, of Washington, D.C. is the author of *Thoreau*, a telling characterization. N. L. Naylor, of Malta, Ohio, who has been a contributor to several former issues of THE FORUM has written *Life Is*. . . . Oma Carlyle Anderson of St. Louis, Missouri, has written a poem suitable for the present season, *Spring Prelude*; Matthew Krim, an Ensign in the U. S. Navy, sent us a poem from the hospital where he was temporarily confined in Philadelphia. It is *Counsel to Love*. Dorothy Lee Richardson, a regular contributor, has furnished the poem, *For My Mother* for this issue. Gladys Vondy Robertson, whose poems are often printed in our columns is the author of *Symphony* and Mildred Ver Soy Harris of *Soliloquy at Sea*.

The Editor

THE EDUCATIONAL FORUM

VOLUME XI
NUMBER 4, PART 1

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Vol. XI

May Contents

No. 4, Part I

<i>The Nuremberg Trial Implements World Law</i>	FLORENCE E. ALLEN	389
<i>A Sonnet for UNESCO (Poem)</i>	HENRY W. HOLMES	398
<i>Vacation Salvage (Poem)</i>	DOROTHY LEE RICHARDSON	400
<i>Secondary Education in China During the War and Since</i>	CHU YOU-HSIEN	401
<i>A Growing Problem in Elementary Education</i>	E. J. ASHBAUGH	413
<i>Assignment for Life</i>	JEFFERY SMITH	417
<i>For the Makers (Poem)</i>	SARAH HAMMOND KELLY	422
<i>Literature of the Southwest</i>	EMMA MELLOU CAMPBELL	423
<i>Places (Poem)</i>	ELIZABETH UTTERBACK	428
<i>The Educational Philosophy of John Dewey</i>	J. B. SHOUSE	429
<i>Shall We Discard Grammar?</i>	WILSON O. CLOUGH	437
<i>A College Christian Council in a Small College</i>	LYLE H. JOHNSON	443
<i>America—1947 (Poem)</i>	HAZEL SNELL SCHREIBER	446
<i>"Unless a Schoolmaster Sings"</i>	CHARLES F. ARROWOOD	447
<i>These Hours (Poem)</i>	ANNA LOUISE BARNEY	448
<i>Cutting Education's Gordian Knot</i>	FREDERICK RAND ROGERS	449
<i>The Perfect Lovers (Poem)</i>	RICHARD L. LOUGHLIN	462
<i>Afternoon of a Truant</i>	MARGARET HAMILTON BROWN	463
<i>Magna Carta Comes to the United States</i>	JENNIE ESMOND WRIGHT	465
<i>Cicero's Ideal State as Revealed in the De Legibus</i>	NETTIE WYSOR	467
<i>A Teacher Philosophizes</i>	ISABELLE J. LEVY	473
<i>Some Aspects of Perry's Theory of Value</i>	GALE E. JENSEN	475
<i>Book Reviews</i>		492

Behind the By-Lines

A most significant event for the future peace and security of the world happened in Germany, when an advance was made in substituting law for war, by holding those responsible for aggression through fair and legal channels. A member of the Laureate chapter, Judge Florence E. Allen, of the United States Circuit Court of Appeals for the Sixth District (Michigan, Ohio, Kentucky, Tennessee), writes of this trial and its significance in the leading article of this number with the subject, *The Nuremberg Trail Implements World Law*. A noted jurist, Judge Allen has served on the Court of Common Pleas in Ohio, on the Supreme Court of Ohio (two terms) and, since 1934, on the Federal Court.

China (and her education) is being watched carefully because of the significance in the direction which Asia will take in the years ahead. *Secondary Education in China During the War and Since* is a translation from a manuscript by Dr. Chu You-Hsien who is Professor and Head of the Department of Education, National Teachers College, Human, China. The translator is Dr. Chu Youkuang of the same institution.

E. J. Ashbaugh, Dean of the School of Education of Miami University, has for many years been concerned with the problem of education in the lower grades. High school principal, superintendent of schools, college instructor, and prominent author in the field of spelling, he is here the author of *A Growing Problem in Elementary Education*. He has been editor of the *Journal of Educational Research* for a number of years.

Assignment for Life is contributed by Jeffery Smith, Assistant Professor of Philosophy and Humanities at Stanford University. Dr. Smith writes that this was "the

final assignment in one of the basic humanities which I give as part of the Stanford University School of Humanities Honors Program." Students have visited Dr. Smith for months almost daily to request copies for friends, parents and others.

Emma Mellou Campbell, retired teacher and librarian, is now a free lance writer. She has contributed to many local newspapers, has written for Pennsylvania Historical Sketches, and has earlier written for THE EDUCATIONAL FORUM. In keeping with the fact that the Southwest is celebrating its Centennial Year, she has written a regional study, *Literature of the Southwest*.

In January, J. B. Shouse, until he retired two years ago on the staff of Marshall College, now on the faculty of the University of Mississippi, contributed the first of two articles on the philosophical views of John Dewey for the January issue. In this number we publish the concluding article, *The Educational Philosophy of John Dewey*, with the sub-head, *Changing the Self in Emotion and Idea*. In both articles Dr. Shouse challenges some of the implications of Dr. Dewey's philosophy.

Grammar, and its teaching or whether it should be taught, has been a controversial subject for decades. To the discussion Wilson O. Clough, of the University of Wyoming, contributes the article, *Shall We Discard Grammar?* Not only English teachers, but others, will wish to read this new analysis of the present situation in English and its remedy as seen by the author.

On the current world scene religion looms as a prime source of motivation in world affairs. Lyle H. Johnson, of Eastern Oregon College, describes what a small state institution is doing to enlarge reli-

(Continued on page 510)

THE EDUCATIONAL FORUM

VOLUME XI

MAY



NUMBER 4

1947

The Nuremberg Trial Implements World Law

FLORENCE E. ALLEN

AMID the chaos of the post-war period, with its record of twenty million dead, of starvation, ruined homes, broken lives, the continuation after peace of the concentration camp, one gain we thought had been made. For the first time in history men who instigated and entered upon a world war and committed unspeakable crimes against humanity during that war, have been tried at Nuremberg under humane legal process, receiving as fair a hearing as Anglo-Saxon courts afford. This we thought was an advance in the effort to substitute law for war. But distinguished lawyers, including a prominent United States Senator, disagreed. They claimed that the trial was unfair, unauthorized by law, ex-post facto, contrary to the guarantee of the United States Constitution, and a blot forever upon our country's good name.

I

What, after all, is the significance of the Nuremberg war trial? Is it a farce

and mockery, or does it constitute a milestone in world progress? To the solution of these questions this article is addressed.

Mr. Justice Jackson, in his great report to the President upon *The Legal Basis for the Trial of War Criminals*, pointed out that the aim of the trial was to apply law to acts which if done individually would indubitably constitute crimes. He based his conclusion that applicable international law exists for trying the accused squarely on the Briand-Kellogg Pact, which had been adhered to by 63 nations, including Germany and Japan, prior to the Second World War.

The Geneva Protocol of 1924 for pacific settlement of international disputes, signed by the representatives of forty-eight governments, had already declared that "A war of aggression constitutes . . . an international crime." In 1927, the 8th Assembly of the League of Nations, in a unanimous resolution adopted by the representatives of forty-eight nations, in-

cluding Germany, made the same declaration. At the sixth Pan American Conference in 1928, the twenty-one American Republics unanimously adopted a resolution stating that "war of aggression constitutes an international crime against the human species."

Mr. Justice Jackson in effect concluded that these declarations culminating in the Briand-Kellogg Pact, were far from being mere unenforceable statements of aspiration. As Secretary Stimson said of the Briand-Kellogg Pact, "it means that war has become illegal throughout practically the entire world. . . . It is no longer to be the principle around which the duties, the conduct, and the rights of nations revolve. It is an illegal thing. . . ."

In the Briand-Kellogg Pact, the signatory powers solemnly declare "in the names of their respective peoples that they condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another," and "agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

The significance of the treaty is that it enacted new law for each of the signatory powers. It cut away the right which nations have hitherto had under international law to resort to war in any cause. The principal significance of the Nuremberg trial is that it enforced the new world law established among the nations, that the making of aggressive war is an international crime. The

revolutionary character of this achievement is evident when we consider that prior to the enactment of the declarations, from 1924 to 1928, making aggressive war an international crime, the making of war in general was legal and sanctioned; and this fact was universally recognized in international law.

I discussed this subject shortly after the promulgation of the Pact (December, 1929, *The Survey-Graphic*). The considerations there presented are increasingly important, and will be used in substance here.

War is "a contest between nations or states, carried on by force, whether for defense, for revenging insults and redressing wrongs, for the extension of commerce, for the acquisition of territory, for obtaining and establishing the superiority and dominion of one over the other, or for any other purpose." This definition from Webster properly emphasizes the almost complete lack of limitation in general international law of the purposes for which and the circumstances under which war might rightfully be undertaken, until after World War I. The Hague Convention of 1907, with its prohibition of the employment of force for the recovery of contract debts, the Bryan treaties providing for investigation of disputes not actually submitted to arbitration, and further providing that the parties involved agree not to declare war during such investigation, and the Covenant of the League of Nations, imposed certain deterrents upon the making of war, but recognized in final analysis, the ancient right of the sovereign to make war. The Locarno Treaties of 1923 and 1924, the

Geneva Protocol of 1924, and the Briand-Kellogg Pact of 1928, were the first international covenants in which resort to war was renounced by the nations. Prior to the enactment of these covenants, international law during the nineteenth and the early part of the twentieth century had recognized all international wars as being legal and sanctioned.

Up to our era, that part of international law which dealt with the subjects of war was devoted mainly to the so-called "laws of war" and for the most part ignored the treatment of subjects necessary to be dealt with in the establishment of peace. The development of the laws of war, as described by John Bassett Moore, had been in the direction of establishing and extending the observance of the distinction between combatants and non-combatants; the protection against destruction of property not militarily used or in immediate likelihood of being so used; the abolition of the confiscation of private property, except so far as for special reasons confiscation was still permitted at sea, and the definite assurance as to the states not party to the conflict of the right to continue their commerce with one another and subject to prescribed limitations also with the warring powers.

In other words, up to World War I, the important rules of international law were *about* war, and not *against* war. There were explicit rules embodied in treaties as to how war should be made, but there were, except for the rule as to collecting contract debts, no rules forbidding resort to war. An example of the so-called law of war was Lieber's Code

for the Practice of Armies in the Field, adopted by the Union Army during the Civil War. The Hague Convention of 1907 amplified the rules of "humane warfare" and gave them recognition among the civilized nations. While the Convention recognized the right of killing and injuring the enemy, it imposed limitations upon the right. This treaty prohibited the employment of poison or of poisoned arms, the killing or wounding of an enemy who had laid down arms, the declaration that no quarter should be given, the employment of enormous projectiles, or material of a nature to cause superfluous injury, the attack or bombardment of towns, villages, habitations or buildings which were not defended. It also directed that in sieges or bombardments all necessary steps should be taken to spare as far as possible buildings devoted to religion, art, science, charity, historical monuments and hospitals.

The development of the airplane and the use of poison gas modified the possible application of these rules. In an air raid, how can a bomber avoid superfluous injury? When poison gas is used in air raids, noncombatants in the area affected cannot possibly be saved.

The rules of humane warfare had their value. However, the rule which says how you shall kill in war recognizes the right to kill in war. What the peoples of sixty-three nations instituted in the Briand-Kellogg Pact was the enactment of law which forbade the killing of men in war, just as the killing of individuals had long been prohibited. Under the rules of so-called "humane warfare" killing was sanctioned if done

neatly, with a smooth bullet, and not with a dum dum bullet. It was proper to kill certain people in war, but not to kill certain other people in war. The underlying principle of all these rules was the legitimacy of the right of the sovereign to make war, as Webster says, "for any purpose," or as George Grafton Wilson, professor of international law at Harvard University, states in his *Handbook of International Law*, "to obtain the end of the state."

II

The revolutionary change achieved in international law by the treaties and resolutions culminating in the Briand-Kellogg Pact needs to be re-emphasized in order to be properly appraised. In 1920, international law unanimously legalized the making of war. Hall, in the eighth edition of his great work on international law, says: "International law recognizes war as a permitted mode of giving effect to its decisions," and that international law "has no alternative but to accept war, independently of the justice of its origin, as a relation which parties to it may set up if they choose." Lawrence, in discussing offensive and defensive war, says, "But these are moral questions and international law does not pronounce upon them".¹

¹ Authorities quoted or referred to: Hall's *International Law*, 8th Ed., Oxford Press; Lawrence's *The Principles of International Law*, 4th Ed., D. C. Heath & Co.; George Grafton Wilson's *Handbook of International Law*, 2d Ed., West Publishing Co.; *Commentaries upon International Law*, Phillimore, T. & J. W. Johnson; *Texts of the Peace Conference at the Hague*, 1899 and 1907, James Brown Scott, Ginn & Co. For a brilliant and exhaustive discussion of the legal basis of the trial see *The Nuremberg War Trial and Aggressive War*, by Sheldon Glueck, Alfred Knopf.

Phillimore points out that the redress for the infringement of right in international law becomes of necessity an appeal to arms, for "war is the terrible litigation of states." Phillimore speaks of the "terrible code of war." He says that "the necessity of war and the loss related to it are a consequence of the depraved nature of societies, just as the necessity of the criminal law of a society is a consequence of the depraved nature of the individual." Wilson says that "war implies the right of the parties legally to exercise force against one another," and points out that from the political point of view, "the object is to obtain the end of the state, from the military point of view, the object is to secure the submission of the enemy."

These quotations from representative authorities on international law throw into sharp light the legality of the war system prior to World War I. The right to make war for any purpose has been, since the upgrowth of the great nations, the prerogative of the sovereign either expressly admitted or tacitly recognized by every writer on international law as it actually exists. It was abolished by the Briand-Kellogg Pact. But it is said that the Pact did not justify the Nuremberg trials; that it did not establish sanctions, and that the law making individuals responsible for the violation of the law against aggressive war was not declared until after the acts were done. This is the basis of the attacks upon the trials that were made by a number of high-minded lawyers and publicists. This contention is answered by the mere statement of the treaties and declarations that have been set out before in this article.

Between 1923 and 1928 there were declarations adhered to by practically all the civilized world, to the effect that the making of aggressive war was a crime against the law of nations. Germany adhered to the resolution of the Assembly of the League of Nations in 1927, and was one of the sixty-three nations which adhered to the Briand-Kellogg Pact in 1928. In the Weimar Constitution, promulgated in 1919, Germany enacted a provision making international treaties the law of the land. While the Weimar Constitution was entirely ignored by the Nazi Party, so that it became a dead letter, it was never repealed, and this provision was actually in effect during the transactions which led up to the Second World War. The Briand-Kellogg Pact, therefore, was a part of German law at the time the alleged criminal acts were done. The Nuremberg trial is, of course, the first instance in which this law has been enforced, but this fact should not militate against its legality nor against the support given it by law-abiding men throughout the world. There was, sometime in the dim past, before the age of Hammurabi circa 2000 B.C., a first trial for murder, and when that was held, in whatever informal way, law began to be implemented by enforcement.

III

Trials similar to the Nuremberg trials had been proposed after World War I, in order to hold accountable the men who planned that war. But only a few, and those trials of underlings, were held. The movement came to nothing. During the late war, however, on October 25, 1941, President Roosevelt and Prime

Minister Churchill made simultaneous statements with respect to the inhuman acts committed by the Nazis, and Churchill declared that retribution for these crimes must take its place among the major purposes of the war. At a conference held in London on January 13, 1942, nine European governments, Belgium, Czechoslovakia, France, Greece, Luxemburg, the Netherlands, Norway, Poland and Yugoslavia, took note of the declaration of President Roosevelt and Prime Minister Churchill, and declared that they placed among their principal war aims the punishment, through the channel of organized justice, of those guilty and responsible for the war crimes. Soviet Russia and China acceded to this declaration.

To this end, the four great powers, after Germany had been conquered, agreed upon a charter for an international military tribunal which was to try those charged with major world crimes. The charter defined the crimes over which the court has jurisdiction, and before the trials nineteen other nations adhered to the charter. But the crimes defined had all long previously been condemned by international law. Among the crimes defined was that of "Crimes against peace. Namely, planning, preparation, initiation, or waging of a war of aggression or a war in violation of international treaties, agreements, or assurances, or participation in a common plan or conspiracy for the accomplishment of any of the foregoing." The defendants were indicted, therefore, and found guilty, not only for their countless acts in violation of the rules and customs of war, but for planning, preparing, initiat-

ing and waging wars of aggression which were also wars in violation of international treaties.

The fairness of the trials after the era of political murder and drumhead execution of the past six years is a great contribution to the rehabilitation of standards of judicial conduct throughout the world. This was accomplished in face of the fact that judges speaking three different languages, accustomed to systems as diverse as the English and the Russian, were compelled to create their own rules of procedure. Their success in doing this may rightly give us hope for international co-operation along many other lines in the future. We may properly be proud that under the leadership of distinguished Americans, Mr. Justice Jackson, Judge Francis Biddle, and Judge John J. Parker, as well as Lord Justice Geoffrey Lawrence, president of the Tribunal; M. Donnedieu de Vabres, long a professor of international law at the University of Paris, and General Nikitchenko, the Russian representative, and other outstanding jurists who participated in the trials, such an atmosphere of impartiality was created that many of the accused stated that the trial was fair.

All of the accused received a copy of the indictment thirty days before the trial. They had counsel of their own choice, paid for under arrangements made by the military court. What might be called a defense organization was set up to secure for the accused the documents they needed and to have them translated into English, Russian, French and German. Unless copies of docu-

ments relied on by the prosecution were furnished to the accused, or were actually read in their presence, they were not considered in evidence.

We are indebted to one of Judge Parker's scholarly addresses for the description of the earphone system which made certain that the accused would understand all testimony and every statement against them, regardless of the barrier of language.

"Every person in the court room was provided with earphones and a dial upon which he could indicate the language that he desired to hear. Microphones were so placed that every word spoken by witnesses, counsel or the court was carried to a battery of interpreters, who translated it into the four languages of the Tribunal, so that each person in the court room heard through the earphones the translation that he desired. A Russian lawyer would thus ask questions in Russian of a German witness who would reply in German; but the witness would hear the German translation of the question and the lawyer would hear the Russian translation of the answer, I would hear the English translation of the question and answer, the French judges would hear the French translation, and the Russian judges the Russian translation. Four court reporters made stenographic reports of the translations in each of the four languages; and, in addition, there was mechanical recording by both electric wire and wax disc devices of everything that was said in the court room."

The accused, in every instance, were allowed to take the stand and testify,

and also to make statements not under oath. When we contrast all of this procedure with the things that were done in Nazi Germany under the guise of judicial trial, we realize that the very atmosphere of Nuremberg must have come like a cleansing wind sweeping away the corruption of judicial process which had gone on in Germany for the preceding decade.

IV

The record of the trials is a mine of information. The authentic history which it gives of the crimes shown to have been committed on such an unprecedented scale should have enormous moral effect. In the volumes already printed, one can read the callous proposal of a Nazi official that 100 Jewish bankers and lawyers in Paris be executed because the attempts on the lives of members of the German armed forces were continuing. In sober itemized reports we visualize the looting of ancient libraries and art museums, private and public. It is told how on trains returning to the Ukraine with enfeebled and sick laborers, who had been attracted to Germany by offers of well paid war work men and women were maltreated, babies born on the train being thrown out of the windows. It is revealed that of 3,500,000 prisoners of war, all but 600,000 were dead. The formal order is detailed, stating that fliers and parachutists landing in Germany are to be "arrested or liquidated." The abolition of the trade unions and Masonic orders, and the decrees abolishing teaching of religion are here fully authenticated, to

be read by coming generations. Here can be read the decisions under which leading trade unionists, and other, humbler citizens whose only crime was that they were opposed to war, such as the "Bibel forscher," were ordered to be taken into protective custody in the concentration camps.

Detailed accounts are given of the decision to use inmates of concentration camps for experiments to determine the effects of high altitude flights upon the human body. The official in charge reports that he assumes complete responsibility for securing "asocial individuals and criminals who deserve only to die" for these purposes. Of course countless inmates of the concentration camps were political prisoners and not, in the ordinary sense of the word, criminals at all. Pastor Niemoeller was such an inmate. For the purpose of the experiments the subjects were immersed in freezing water. When the brain stem and back of the head were also chilled, fatalities occurred, and when a certain temperature was reached, "the experimental subjects died invariably."

It is reported that so many Jews suicided at Buchenwald that a notice was reiterated through the loud-speaker telling each Jew who intended to hang himself to put a piece of paper in his pocket with his name on it so that the record might show just who had taken his own life.

The statement of the official who was Commandant of Auschwitz from May 1, 1940, until December 1, 1943, is given. This man also testified at the trial. He estimates in the statement "that at

least 2,500,000 victims were executed and exterminated there by gassing and burning, and at least another half million succumbed to starvation and disease making a total dead of about 3,000,000. This figure represents about 70% or 80% of all persons sent to Auschwitz as prisoners, the remainder having been selected and used for slave labor in the concentration camp industries. Included among the executed and burnt were approximately 20,000 Russian prisoners of war. . . . The remainder of the total number of victims included about 100,000 German Jews, and great numbers of citizens, mostly Jewish from Holland, France, Belgium, Poland, Hungary, Czechoslovakia, Greece, or other countries. We executed about 400,000 Hungarian Jews alone at Auschwitz in the summer of 1944."

He continues:

"The 'final solution' of the Jewish question meant the complete extermination of all Jews in Europe. I was ordered to establish extermination facilities at Auschwitz in June, 1941. At that time, there were already in the general government three other extermination camps: Belzek, Treblinka, and Wolzek. . . . I visited Treblinka to find out how they carried out their extermination. The Camp Commandant at Treblinka told me that he had liquidated 80,000 in the course of one-half year. He was principally concerned with liquidating all the Jews from the Warsaw ghetto. He used monoxide gas and I did not think that his methods were very efficient. So when I set up the extermination building at Auschwitz, I used

Cyclon B, which was a crystallized prussic acid which we dropped into the death chamber from a small opening. It took from 3 to 15 minutes to kill the people in the death chamber depending upon climatic conditions. We knew when the people were dead because their screaming stopped. We usually waited about one-half hour before we opened the door and removed the bodies. After the bodies were removed our special commandos took off the rings and extracted the gold from the teeth of the corpses.

"Another improvement we made over Treblinka was that we built our gas chambers to accommodate 2,000 people at one time, whereas at Treblinka their 10 gas chambers only accommodated 200 people each. The way we selected our victims was as follows: we had two SS doctors on duty at Auschwitz to examine the incoming transports of prisoners. The prisoners would be marched by one of the doctors who would make spot decisions as they walked by. Those who were fit for work were sent into the Camp. Others were sent immediately to the extermination plants. Children of tender years were invariably exterminated since by reason of their youth they were unable to work. Still another improvement we made over Treblinka was that at Treblinka the victims almost always knew that they were to be exterminated and at Auschwitz we endeavored to fool the victims into thinking that they were to go through a delousing process. Of course, frequently they realized our true intentions and we sometimes had riots and difficulties due to that fact. Very frequently women would

hide their children under the clothes but of course when we found them we would send the children to be exterminated. We were required to carry out these exterminations in secrecy but of course the foul and nauseating stench from the continuous burning of bodies permeated the entire area and all of the people living in the surrounding communities knew that exterminations were going on at Auschwitz.

"We received from time to time special prisoners from the local Gestapo office. The SS doctors killed such prisoners by injections of benzine. Doctors had orders to write ordinary death certificates and could put down any reason at all for the cause of death.

"From time to time we conducted medical experiments on women inmates, including sterilization and experiments relating to cancer. Most of the people who died under these experiments had already been condemned to death by the Gestapo."

These are an infinitesimally few of the highlights revealed by the record of the Nuremberg trials as to the inhumanities practiced in connection with this war.

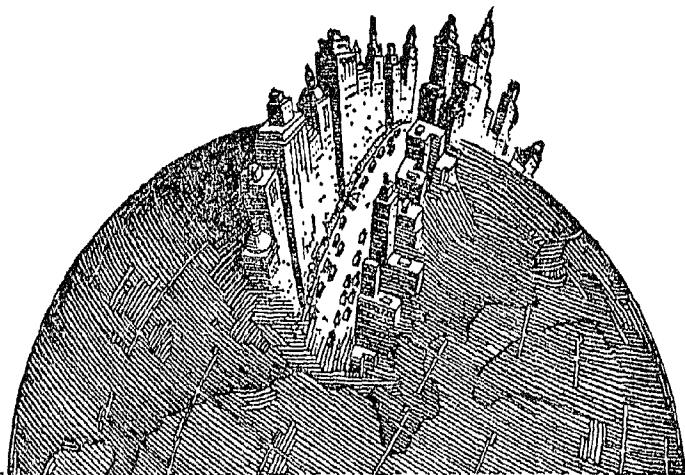
Surely the introduction of these authentic documents under the orderly processes of trial, with the right of the accused to challenge them in cross-examination, is not only an advantage to future students of the period, but also a warning to high malefactors of state.

V

But the incomparable achievement of

the trials is that they constitute the implementation of the Briand-Kellogg Pact. This is a mighty advance on what seemed the almost insurmountable path of substituting law for war. The law against war was enforced at Nuremberg. It held accountable the high statesmen who instituted the war. And this is, at bottom, the basic purpose of criminal law—to hold men accountable for their evil deeds. Can any one doubt that the deliberate plotting and instituting of world war was of all their evil deeds the most terrible? As stated by the Nuremberg Tribunal, "To initiate a war of aggression is not only an international crime; it is the supreme international crime, differing from other war crimes only in that it contains within itself the accumulated evil of the whole."

"Woe unto the world because of offenses," quoted Lincoln in the Second Inaugural, "for it must needs be that offenses come; but woe to that man by whom the offense cometh!" The men by whom the offenses of the last war came were tried at Nuremberg. And again we repeat Lincoln's quotation and paraphrase his prophetic words: "Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. And if God willed that the war should continue" until the aggressor countries were completely broken, and the men by whom the offense came should finally suffer the highest penalty known to the law, then, "as was said three thousand years ago, The judgments of the Lord are true and righteous altogether."



A Sonnet Sequence for UNESCO

HENRY W. HOLMES

I

If scoffers choose to mock our innocence
 (Knowingly smiling while their hearts are grey
 And fears creep in their veins) shall this delay
Or bind us with their wisps of thin pretence?

We know the plot is vast, the stage immense,
 And half-obscure the meaning of the play;
 But wisdom follows from no sham array
Of facts unshadowed by their consequence.

The scoffers have two words to tell the tale—
 Yesterday's science and the status quo;
We venture with the flood, and if we fail,
 Spread wing where greater winds begin to blow.
There is a deep the scoffers can not sail,
 There is a play whose lines they do not know.

II

We are not comradeless—a little band
Shut in with its own dreams, scheming, confused,
Or measuring life with rods the ancients used,
Lest God, grown old, should cease to bless the land.

Unnumbered thousands, dead or voiceless, stand
Close, speak clear, plead, shout: and we?—Bemused
If we failed to listen! Faith that was faith abused,
Gifts long denied, work deep in their demand.

Others have heard it. The great of the world have heard,
Charted a course, set generous plans in train;
But they are nearer whose quick hearts were stirred
Long since, or now, to work with hand and brain
Helping the dispossessed to undergird
New towers of hope across the common plain.

III

The end, though it constrain us, is a peak
Hidden in clouds, and forests bar the way.
No matter: there's direction. Every day
Leads up from the lands we leave to the levels we seek.

Carnage, obscene as maggots' breeding, weak
As idiots' laughter, reeks from the lower clay:
Its shrines are rubble; men forget to pray;
Hunt faggots; die; the worms alone are sleek.

Peace might be ours, like light upon the hills,
Persuasive beauty, splendor delicate
As leafing woodlands. Our divergent wills
Might weave one living texture, intricate,
Yet seen and shared. No separate cause fulfills
High destiny; but one—mankind's—is great.
Paris,
October, 1946.

Vacation Salvage

DOROTHY LEE RICHARDSON



This remembrance will abide;
Clamming the flats at the ebb of tide;

Click of shells as the hours pass;
Sighing whirr of wind in grass—

Grass grey-green on a blue-grey sky,
Flowing in dance as the wind goes by;

Pungent stench of the earth turned free;
Sharp clean smell of the clean salt sea;

Rotten things that our spears disclose;
Blue mud oozing through our toes;

This will be treasure in days to come.
I have hugged it close. I will take it home.

Secondary Education in China During the War and Since

CHU YOU-HSIEN*

I. *Introduction*

China's modern educational system has been overhauled three times; viz., in 1902 it was born and promulgated and in the following year revised and put into effect; in 1912 when China became a republic, it was revised to shorten the length of the entire school system from 21 to 18 years and to emphasize education of the citizenry and of women; and in 1922 it was re-organized into what has been called the 6:3:3 system (elementary school 6 years, junior and senior middle schools each 3 years), further shortening the school system to 16 years and emphasizing adaptation to individual differences in youths and the democratic spirit. Prior to 1922 China's school system was under the influence of Japan, but since then it has been strongly influenced by the United States. The scientific study of education has also followed this influence. The school system differs from those in Western countries in that it has no religious connection, for apart from mission schools originally founded by foreign missionaries, the school system is above religious differences. It stands in contrast to the double-

track tradition in England and France where there are preparatory schools or classes for the privileged classes, for the Chinese system has always been a single unified one.

Although there have been but three overhauls of the school system as a whole, the part relative to secondary education has sustained more frequent and drastic changes during the period 1902-45. The length of study in the middle school was changed from 4 years to 5 years and finally to 3 years in the junior middle school and 3 years in the senior middle school. The curriculum was one time organized into general, vocational, teacher-training, etc., departments with the elective system but now permits differentiation only into arts and science towards the end of the course. Subjects and curriculum standards have been changed as many as 10 times. The question of emphasis on liberal or vocational education in the senior middle school, the amalgamation of normal schools and vocational schools with, or separation from, middle schools, the amount of foreign language study, the relative emphasis on colloquial and classical language study, the degree of importance of military training of boys and household arts training of girls, the question of amount and placement of study in the social sciences, natural sciences, the arts, physical training, and

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manual work, and the problem of revising the total weekly study load have all become central issues in educational discussion. The violent changes in China's political, economic, social and cultural life of the last 40 or 50 years have on all sides greatly influenced education. Within these several decades, China has had to speed through a 200- to 300-year process from the European Renaissance, through the Industrial Revolution to the Atomic Age. Amidst the consequent violent changes, secondary education has tried to adjust itself to the needs of the times at the expense of stability.

As mentioned above, the modern school system was born in 1902, but modern schools dated back to 1862 when a foreign language school was established in Peking. From 1862 to 1897 a series of modern schools were established by the government mostly to train technical, military and language personnel. The first middle school was Cheng-meng Academy in Shanghai founded in 1878, the first vocational school was the Sericultural School at Kao-an, Kiangsi, established in 1896, and the first normal school was the Normal Department of Nan-yang Academy in Shanghai, opened also in 1896. As for mission schools, the American Presbyterian Mission founded a school in Macao in 1885 which became the antecedent of present-day Lingnan University, and in 1888 the American Methodist Mission established Hui-wen Academy in Peking which later joined a union that became present-day Yenching University. Private schools were at first each

a rule unto itself, but since 1902, they have gradually come into the orbit of the national school system.

While the above gives the historical background of modern education in China, the rest of the present article will relate how secondary education struggled through eight war years from 1937-45. In China the term "secondary education" includes three types of schools with parallel standing: the middle school, the normal school and the vocational school.

II. *Wartime Educational Objectives and Organization*

With the outbreak of total resistance war in July 1937, conscription went into effect, but owing to large resources in manpower, teachers and students in secondary schools were allowed to postpone their military service, and so school work could continue normally. But advantage was taken of the opportunity to correct the shortcomings of peacetime education. In the Wartime Educational Program promulgated in 1938 by the Ministry of Education it was stated, "The value of wartime education is to work out fundamental remedies of the defects of peace-time education." The latter were in the opinion of the Ministry: (1) One-sided emphasis on knowledge and the neglect of character training, (2) distortion of the educational implications of athletics and the oversight of its function towards personal health and national defense, and (3) the barrier between school studies and real life in society. To remedy these defects, the Wartime Educational Program declared the following policies:

- (a) Equal emphasis on character, knowledge, and health;
- (b) Combination of educational and military training;
- (c) Equal emphasis on agricultural and industrial needs;
- (d) Merging of political and educational aims;
- (e) Close co-ordination of family and school education;
- (f) Application of the scientific method to the study of our heritage of literature, history, philosophy, and arts with the idea of fundamentally reviving them in order to establish our self-confidence;
- (g) Rapid development of the natural sciences according to our needs in order to meet the exigencies of national defense and of the production of wealth;
- (h) Systematic development of the social sciences in an effort to absorb what is good in other countries to remedy our defects and fill our gaps by a judicious adoption of social principles and a creative origination of social system to fit our national situation; and
- (i) The aims of each grade of schools in the educational system must be made absolutely clear, and the geographical distribution absolutely equalized; compulsory education must be carried out according to the program; and the relationships between family education and social education must be co-ordinated according to a well-laid plan.

As to international co-operation in education, it is implied in the statement of national aims of education and so is not mentioned in the above policies.

Such was the wartime policies applied

to education as a whole. The traditional twofold function of the middle school, namely, the training of middle-grade personnel for various vocations and preparation for advanced study, was revised in the case of hsien-established middle schools (mostly of junior middle school grade) towards greater emphasis on the former, because of a realization that local self-government in the *hsien* was the starting point of national reconstruction and that the middle schools on that level should definitely train personnel to man various local reconstructional enterprises. Accordingly, foreign language study was regarded as a waste of time for the purpose. So it was made an elective. (However, in 1945 it returned to the curriculum as required subject.)

Senior middle schools are, with few exceptions, either provincial or private. Those established by the provincial government should aim to train middle-grade personnel to meet the needs of local self-government and reconstruction on the provincial level as well as to prepare a minority of the students for college. Accordingly, in 1942 the Ministry of Education permitted the provincial senior middle schools to offer courses on local self-government and occupational management, in addition to an already existing differentiation into arts and science. However, very few schools actually offered these courses.

The emphasis on training for local self-government and reconstruction in both junior and senior middle schools was the result of a correlation between secondary education and the Local Self-

Government Program promulgated by the Executive Yuan in October 1941, and this was an example of one of the wartime educational principles, namely, "The aims of education shall be consistent with the aims of politics."

Chinese colleges and universities have always complained of the low standard attained by middle school graduates, as evidenced by the very low percentage of admission in college entrance examinations. In 1939 there were 64,285 middle school graduates, of whom 20,006 tried the joint entrance examinations given by government universities. Only 5,371 were admitted, representing about one-twelfth of the number of middle school graduates. If in the past senior middle schools with emphasis on preparation for college still failed to attain a satisfactory standard, then middle schools now charged with the new function of training personnel for reconstructional work certainly fall farther short of college entrance standards. So in 1940, the Ministry of Education promulgated a set of regulations for the establishment on an experimental basis of a type of six-year middle school, not divided into junior and senior, for the express purpose of preparing gifted students for higher institutions. This type of middle school savored of the Lycée in France in selecting ability, emphasizing foreign language study and basic subjects, and gave scholarships and maintenance grants to all of its students. Hence, the appearance of this type of middle school, together with the new shift of emphasis on training for reconstruction work and local self-government in ordinary middle

schools, became the two chief changes in middle school aims and organization during the war.

III. *Curriculum and Guidance*

The middle school curriculum standards were first drafted in 1928 and went through four revisions in subsequent years. After the war broke out, a fifth revision was made in 1940, based on the Wartime Educational Policies enumerated above. In this revision wartime social service and manual labor service were correlated with the curriculum, the amount of time allotted to science study was increased, military training of senior middle school boys and training in nursing and household arts for girls were emphasized, the total weekly study load was decreased from 33 to 31 hours, and finally, middle schools were instructed to carry on extra-mural social education work, using students as teachers, in order to extend educational opportunities to the citizenry. As for six-year middle schools, the curriculum emphasized the study of Chinese, English, Mathematics, Natural and Social Sciences, with no differentiation into arts and science. This curriculum was on a trial basis. In conformity with middle school curriculum standards national textbooks were prepared and published for use in the entire country in order to insure uniformity in standard.

Owing to the fact that the overthrow of the Imperial Government in 1911, the Nationalist Revolution in 1926 and the influx of Western Ethics and learning resulted in the collapse or undermining of the traditional ethics and

philosophy of life of the past, the thinking and moral standards of youths were in a state of confusion. The principles of student guidance, like the new educational system as a whole, lacked a rich tradition to fall back on. Following the establishment of the National Government in 1926, an effort was made to reformulate the principles of student guidance, to set up a new ethical ideal and to develop the ability of self-government in students, with a change of policy from negative control to positive guidance. However, adolescent students, strongly emotional and highly sensitive, were often dissatisfied with existing conditions and so not infrequently staged student strikes or otherwise caused trouble. After the outbreak of the war in 1937, masses of students evacuated from cities to rural areas, faced loss of family contacts and physical hardships in primitive living conditions, and unrest among students was natural. So in 1938 the Ministry of Education ordered the adoption of the tutorial guidance system whereby each teacher became responsible for the guidance of a definite number of students. Throughout eight years of war there was steady progress in student group life, manual work habits, and the spirit of wartime service.

IV. *Teacher Training*

In China higher normal education antedated general higher education. Educational administrators have always given great weight to teacher training, for it is realized that the teacher is in the final analysis responsible for the

actual work of education and is an important factor in determining educational success or failure. So during the war serious attention was given to the matter of the training and professional advancement of secondary school teachers. The chief measures taken were as follows:

1. Establishment of Teachers Colleges. In 1939 the Ministry of Education issued a set of regulations for the establishment and organization of teachers colleges, providing a five-year professional training course for prospective secondary school teachers. Besides reorganizing colleges of education in universities into this new type of teachers colleges, the Ministry of Education established in 1939 in Hunan the first independent national teachers college and appointed Dr. Liao Shih-chang, an expert in secondary education, as its president. Since then a number of teachers colleges have been opened in various provinces, making up the present total of 11 in the entire country. Apart from training new teachers, these colleges are also charged with the function of supervising the work of secondary schools in their respective areas and providing opportunities for professional advancement for their teachers. In 1945 the Ministry announced that, as a parallel program to that of teachers colleges, public or private universities might establish departments of education to share the responsibility for the professional training of teachers.

2. Certification and Registration of Teachers. Regulations for the certification of secondary school teachers were

promulgated in 1934 and continued in force during the war period.

3. Encouragement and Advancement of Teachers. Encouragement included the issue of commendation certificates and the provision of retirement pension, while professional advancement referred to teachers summer conferences and short refresher courses, conducted by provincial commissioners of education in conjunction with teachers colleges.

In spite of these efforts on the part of the educational authorities, a serious shortage in teachers was widely prevalent, because of the fact that an increasing number of teachers was compelled to leave the profession by economic difficulties caused by wartime inflation. Statistics for the year 1938 showed that 19 per cent of secondary school teachers had not had any college or professional training. So in 1944 the Minister of Education reported to the People's Political Council, saying "As various enterprises develop, the demand for talent will increase and will further draw away teachers from the work of teaching. Unless we can find some way to stabilize the situation, the loss of teachers and the difficulty in making replacements will become more and more serious with the inevitable tendency towards a lowering of quality."

V. Administrative Reforms

1. Creating a Ministerial Department on Secondary Education. The provinces had always been responsible for the conduct of Secondary Education under the superintendence of the Department of General Education in the Ministry. Since

the outbreak of the war, the work of relief of teachers and students from the war-torn provinces placed great responsibilities on the Ministry. So in 1940, the Department of General Education was split up into two departments, one on Citizens Elementary Education and the other on Secondary Education. The latter had three subdivisions severally in charge of middle schools, normal schools and vocational schools.

2. Mapping out Secondary School Areas. Pre-war secondary schools were mostly concentrated in provincial capitals and cities along communication lines. Undeveloped regions suffered from cultural retardation and did not enjoy equal opportunity in education. To correct this defect, the Ministry required in 1935 the provinces to establish normal schools by areas. During the war the westward migration of large numbers of schools from the northern and coastal provinces further emphasized this need. So in 1938, the Ministry ordered that each province be divided, on the basis of communication, economic ability, cultural level, and population, into a number of middle school areas, normal school areas, and vocational school areas, and that these three types of schools be evenly distributed in their respective areas in order to avoid lopsided cultural development. The order was immediately carried out in the provinces of Szechuan, Yunnan, Kwangsi, Kweichow, Shensi, Kansu, Ninghsia, and Chinghai, and by 1940 it had also been put into effect by the provinces of Kuangsu, Chekiang, Anhwei, Kiangsi, Fukien, Kwangtung, Hunan, Honan, and Hupei.

VI. *Secondary Schools for Girls*

Foreign missions were the first to open secondary schools for Chinese girls. In 1824 an English woman, Miss Grant established at Singapore the first school for overseas Chinese girls. The year 1942 saw the establishment of the first Chinese girls school at Ningpo by Miss Aldersey of the Society for Promoting Female Education in the East. A series of private middle schools for girls followed. In 1907 the Imperial Government opened elementary and normal schools for girls but had no intention to establish middle schools for them. The inauguration of the Republic of China in 1912 witnessed the abolition of the double-track educational system for the two sexes and the promulgation of regulations for the establishment of middle, normal and vocational schools for girls. However, girls middle schools were slow in making their appearance. There were only eight such schools under governmental management; private schools were more numerous. Equality in educational opportunity between the sexes was among the party platform of the Kuomintang. Following the setting up of the National Government at Nanking in 1927, middle schools for girls multiplied rapidly. In 1933 the number of public and officially recognized private secondary schools for girls reached a total of 544, with a total enrolment of 107,064 girls. Compared with the situation 14 years earlier, the number of schools increased 17-fold and the enrolment 56 times. The greatest progress was made in Szechuan, Shanghai, Liaoning, Kiangsu, Kwangtung,

Chekiang, and Peiping.

In a total war against aggression, women and men had to work shoulder to shoulder. The 1938 War and Reconstruction Program stipulated that women should be trained for social work to help the war effort. Throughout eight war years countless women joined various kinds of war work and nursing and even participated in guerrilla fighting. Secondary schools for girls multiplied and co-education in middle schools became very common. Statistics for 1943 showed a total of 192,071 girls enrolled in secondary schools, an increase of 85,000 over the number of a decade before. Of the 1943 total, 150,805, or 78.5 per cent were middle school students; 27,887, or 14.5 per cent, were normal school students; and only 7 per cent were vocational school students, indicating a state of underdevelopment of girls vocational education. However, the growth in secondary education for girls in the midst of war must be counted as a happy phenomenon.

VII. *Normal Schools*

Inasmuch as normal schools have the single aim of training elementary school teachers, they have been spared some of the violent changes to which middle schools have been subject. The first Chinese normal school was the normal department of Nanyang Academy, established in 1897. The 1902 school system placed normal and middle schools in parallel positions. Owing to the rapid extension of elementary education forever demanding more teachers, the "simplified normal school" and elementary

school teachers institutes sprang into existence. At the time of the adoption of the 6:3:3 system in 1922, the normal school was at once incorporated into the comprehensive senior middle school as an elective group. However, this arrangement did not last long; normal schools one after another recovered their independence. Following the inauguration of the National Government, more serious efforts were made at the extension of popular education, and the rural normal education movement appeared as a new force in teacher training.

to reconstruct education and s the spirit of devoted life-for Normal school students shall cation as a central instrumer forward local political, social and cultural reconstruction wo to meet the needs of Governr cation, Economic Support, D Public Health." It is too e praise the effects of this propo of spirit in normal schools.

Following is a table sh various types of normal sc recent statistics:

Types	Length in Course of Study	Admission Standard	Statistic
			No. of Sc
Normal Schools	3 yrs.	Graduation from Jun. Mid. Sch.	137
Rural Normal Schools	3 yrs.	Graduation from Jun. Mid. Sch.	22
Simplified Normal Schools	4 yrs.	Graduation from 6-yr. Ele. Sch.	183
Simplified Rural Normal Schools	4 yrs.	Graduation from 6-yr. Ele. Sch.	120

In 1939 the National Government promulgated a set of regulations standardizing the organization of the *hsien* government and its substructure. In the following year a local self-government program and a citizens elementary education plan were announced with a view to developing local self-government and local reconstruction work. Since citizens elementary schools included both children's and adults' departments, normal school students had to prepare themselves not only for the teaching of children but also for the education of adults. A regulation reads: "Normal schools shall have an interlocking relationship with society, creating an environment for 'learning by doing' to the end that their students shall have the resolution

In addition to the above middle schools and normal s conduct the following: (1) garten course of 2 or 3 yea junior middle school gradu ing kindergarten teachers; (1) fied normal course of one : professional training to jun school graduates; (3) a spe course of one year giving 1 training to senior middle vocational school graduates; cial subjects normal course open to junior middle schoo training them to become full ers in such special subjects music, etc. in elementary sc All students enrolled schools or courses were ex

fees and giving maintenance grants. As a rule, such schools and courses were conducted by the provinces and the *hsien*, but the Ministry of Education did establish 12 national normal schools, located in Yunnan, Chinghai, Kansu, Sikong, etc., to meet the need for teachers in frontier provinces and overseas.

VIII. Vocational Schools

Under foreign pressure, China adopted a modern political program and a modern system of education. Towards the end of the Ching Dynasty there was great admiration of Western technical education, and so vocational schools antedated general middle schools. However, these schools were mostly of a military and technical nature. Though in the 1902 school system industrial schools were placed in a co-ordinate position with middle schools, the former did not develop, because China had not yet gone through an industrial revolution and productive processes had not yet been made scientific. Nevertheless vocational education received considerable promotion in governmental as well as lay circles. Vocational schools were two grades, corresponding to junior and senior middle schools. In 1933 the Ministry of Education ordered that in the apportionment of secondary education funds by the provinces vocational schools shall not receive less than 35 per cent.

The War-time Educational Program promulgated in 1938 had rich implications in "production education." To remedy the traditional lack of correlation between vocational schools and local reconstructional and industrial enter-

prises, there was a plan to effect a "reconstruction-education unity" with a view to correlating reconstruction and education. This represented a new tendency.

Junior vocational schools were generally established by the *hsien*, meeting the needs of *hsien* reconstruction and productive enterprises. They might conduct short-term vocational training courses and/or vocational continuation schools, giving young people of agricultural labor and business background an opportunity to receive technical training as well as civic knowledge. In 1938 was issued a set regulations for the establishment of junior vocational schools by the *hsien* and the city.

Senior vocational schools admitted junior middle school graduates. Their curricula were to be based upon the needs of several *hsien* or one province and aimed to train middle-grade technical personnel in agriculture, industry and commerce. The length of study varied according to the vocation studied. To meet the needs of an expanding movement in local self-government and reconstruction, two measures were adopted, as follows: (1) a type of 5-year industrial school was created, admitting junior middle school graduates, and aiming to train local industrial technical personnel; (2) various short-term courses were designed for the vocational training of youngsters between the ages of 17 and 22, who had graduated from middle schools.

Curriculum standards for various grades of vocational schools have been formulated and published since 1940 and up to the time of the present writing,

there have been 55 curricula and syllabi in agriculture, 13 in industries, and 8 in commerce.

Statistics for vocational education in the year 1943 follow.

Types of School	No. of Schools	Enrolment
Senior Vocational Schools	225	30,631
Agricultural	65	7,446
Industrial	56	10,907
Commercial	33	6,026
Navigational	3	394
Medical	60	4,938
Home-making	2	125
Others	6	795
Junior Vocational Schools	237	37,298
Agricultural	105	16,661
Industrial	76	11,910
Commercial	28	4,936
Navigational	1	57
Medical	2	415
Home-making	18	2,494
Others	7	825

The above statistics showed a condition of under-development in vocational education. In view of the impending industrial reconstruction on a nation-wide basis, there is a long way to go.

IX. *Relief of Teachers and Students and National Middle Schools*

Following the outbreak of the war, such large cities as Peiping, Tientsin, Shanghai and Nanking, one after another fell to the enemy. Up to 1939, 1,407 or 42 per cent of the nation's 3,330 secondary schools, found themselves in war areas, and 247,000, or 43 per cent of all secondary school students (572,000), were thrown out of school. As the war areas expanded, the number of refugee teachers and students increased. Their relief became a major task for the central educational authority.

National middle schools were created by the Ministry to absorb refugee teachers and students to enable them to carry on their work of teaching and study. During the four years 1937-40, 6,200 secondary school teachers and 52,160 students were assigned to these and other middle schools, the students receiving all-expense maintenance grants. In 1940 funds for educational relief amounted to \$5,200,000 Chinese national currency and student maintenance grants in national middle schools amounted to \$900,000. During the war the scope of public-supported education expanded, the state assuming the burden of adolescent education and thereby equalizing educational opportunities. This became a hopeful sign in China's educational development.

Regulations for the establishment of national middle schools were first announced in 1938. The number of such schools in 1941 was 24 and by 1943 the number of national secondary schools, embracing normal, vocational and middle schools, had rapidly grown to 99 with a total enrolment of 51,634. Following victory in 1945, the Educational Rehabilitation Conference called by the Ministry decided that with the exception of those in frontier provinces or overseas or attached to teachers colleges or universities, all national secondary schools be turned over to the provinces at the end of the academic year, reverting to the established principle of provincial administration of secondary education. It was further decided that all elementary and secondary schools in recovered areas be kept open.

*X. Difficulties and Accomplishments
of Wartime Education*

The above gives a picture of how secondary education struggled under very trying circumstances through eight years of war. It remains to appraise its accomplishments and recall its difficulties.

1. Before the war China's schools were excessively concentrated in big cities and coastal provinces. The north-western and southwestern provinces were left far behind culturally. War compelled a mass migration of schools and population to the western interior provinces, resulting in a raising of the cultural level of these areas.

2. After the initial shock delivered by the war, the Central Government became stabilized in 1938 and secondary education had a chance of development. In the year before hostilities there were 3,264 secondary schools enrolling 627,246 students. There was a slump in the initial war period, but by 1942 the figures had surpassed pre-war statistics, and in 1943 the number of secondary schools was 3,453, representing an increase of 189 over the pre-war figure, and the enrolment was 1,101,087, almost doubling the pre-war enrolment. The most rapid progress was made by middle schools. In view of the fact that eight years of war had witnessed extensive destruction of communication and cultural institutions, the quantitative development of secondary education must be counted as a noteworthy accomplishment.

3. In the year before the war the central government educational expendi-

tures took up 3.9 per cent of the total central government budget, occupying fourth place among the various kinds of expenditures. In 1941, four years after the outbreak of war, military expenditures occupied first place in the financial report of the central government and education second place, making up 7.5 per cent of the total. This indicated how much importance was given to educational work. Since students from war areas lost contact with their homes, the government came forward to assume the responsibility of educating the young, resulting in the equalization of educational opportunities and the establishment of the principle of state-support of education.

4. War heightened the feeling of patriotism. Education did its best to contribute to the war effort. In occupied areas middle school students were among underground workers against the enemy, and cases of loyal sacrifices were not infrequent. In free China the number of middle school students enlisting in the army increased year by year. When the Government called on the educated youths to enlist in 1944, an army of a hundred thousand strong was raised within several months. Middle school students furnished the backbone of the "youth army."

5. To avoid enemy bombing schools moved from urban to rural areas, giving an educational opportunity to large numbers of rural children and youngsters. Primitive living conditions in the country forced the students to form habits of hard labor and self-denial.

China was the first to resist aggression

in World War II, and fought the longest. With the sea coast completely blockaded, communication lines destroyed, resources depleted, productive enterprises strangled, China went through greater hardships and sufferings than any of her allies. Under these circumstances the difficulties besetting secondary education can be imagined, Shortcoming born out of these difficulties were many.

a. Educational funds fell far short of the actual needs. Primitive equipment resulted in a loss of teaching efficiency.

b. Soaring commodity prices meant malnutrition for teachers and students. Sanitary conditions were poor and medical facilities inadequate, affecting unfavorably the health of youths.

c. Not able to endure economic pressure indefinitely many teachers left the profession for more lucrative occupations, resulting in a serious loss of good teachers as well as damage to the traditional respect paid to teachers.

d. Communication difficulties made it hard to enforce all government orders and so practice was not entirely consistent with plan. Post-war rehabilitation work

proved to be no easier.

In short, the past eight years have seen a quantitative development of secondary education in China but not a corresponding rise in its quality. This deserves serious consideration. Now half a year has elapsed since Japan's surrender; communications have not yet been fully restored. The work of educational rehabilitation is multitudinous. How can secondary education gain in both quantity and quality? How can vocational education be promoted to facilitate the industrialization of China? How should the young be educated in the long enemy-occupied territories of Taiwan and Manchuria? How can the educational momentum given by the war to the interior provinces and the northwest and southwest be continued? All of these and others are important problems demanding ever increasing effort.

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Surveys are one of the accepted means of solving a problem, but the greatest likelihood of solution comes from the perception of a single person, aided if necessary by research assistants. Often a solution follows immediately upon a clearcut statement of the problem. Such definition is usually the product of one man's penetrating analysis. A moment's reflection will confirm this view. Wisdom, understanding, common sense—which are the active ingredients of any useful survey or definition of a problem—are in their most perceptive form attributes of the individual.—ANNUAL REPORT, CARNEGIE CORPORATION OF NEW YORK, 1946.

A Growing Problem in Elementary Education

E. J. ASHBAUGH

I

MANKIND got along for untold centuries before it devised a written language. Many more centuries passed before it was thought desirable that many should be able to read that written language. In fact, it was not until the Reformation placed the responsibility directly upon each individual to interpret the will of God as found in the scriptures for his own salvation that it became imperative that the large majority, if not all, should be able to read.

The first elementary schools set up in western Europe were reading schools and the first teachers concerned themselves only with that art. Of course spelling was taught, because it was believed that one could not learn to read until he learned to spell; but other areas of knowledge were of little concern except as they might incidentally furnish reading material. Writing came in as a means of communication and record making. Arithmetic also came in early as a practical subject which would enable individuals to make certain computations and safeguard themselves from the errors or dishonesty of others. Thus the three R's made the early curriculum. Eventually, grammar came in on the plea that it was needed to enable one to use his language correctly. History came in as a necessary means of good citizenship; geography, because people should

know something about the rest of the world; physiology, because one should know something of his own body; nature study, chiefly plants and animals, to acquaint the child with the life about him. At a still later period, music and art came in as additional means of self-expression and personal enjoyment; industrial arts, for the education of the hands and home economics to prepare girls to be home makers.

All of these additions to the curriculum for the elementary school child likewise meant additions to the knowledges which the elementary teacher should have in order that she might teach these things to children. Moreover, a little more than a century ago, we decided that elementary teachers should be taught something of how to teach. And teaching was thought of as primarily the imparting of knowledge or the stimulating of learning and the teacher's chief job was to see that learning had taken place. The length of time for the preparation of elementary teachers gradually increased as we added to the fields in which she must be prepared, though at the present time, under the extreme shortage of teachers, we have tended to slide back to a very brief period of preparation.

Some years ago, the State Department of Education in Ohio developed a general pattern for the training of elementary teachers which called for the

areas and semester hours of work indicated below:

Art	6 hours
English	15 hours
Health and Physical Educ.	6 hours
Music	6 hours
Practical Arts	3 hours
Science	8 hours
Social Studies	24 hours
Professional work (including psychology, principles, school management, methods, and student teaching)	24 hours
Electives	28 to 32 hours

Twelve of these electives were to be "untrammeled" electives which meant that each individual student might select twelve hours of work from anything which her institution offered and have it accredited toward her preparation for elementary teaching. Anything she might desire, from Sanskrit to the love life of insects, might be elected if the school offered it. This was justified on the basis that such freedom would be a means of wholesome development of the teacher's personality, and hence would be of more value in the preparation of an excellent teacher than anything which might be required even though it were much more closely related to the life and needs of little children.

Sometime ago, a state wide committee was set up for the study of pre-service training of teachers. I chance to be chairman of that committee. In order to ascertain what the superintendents think regarding the training program, I sent this tabulation to approximately half of the county, village, and city superintendents of the state asking them to in-

dicate whether there should be more or less in either of these fields or if the situation was satisfactory as now offered. A very large proportion of the group indicated that there should be more work in all fields except social studies, professional work and electives.

One superintendent expressed it thus: "We have said that every elementary teacher must do the whole job for all of the children of her room. This means that every elementary teacher ought to be able to teach music, art, physical education, health, elementary science and so on for the special fields as well as the basic subjects such as reading and arithmetic. I find, however, that even newly graduated teachers from Ohio teacher-training institutions are seldom adequately prepared in every field of elementary instruction. Inasmuch as the compensation of elementary teachers is more and more placing them on an equal footing with secondary teachers, it is my firm conviction that they should be adequately prepared to teach every subject of the elementary curriculum."

Please note that he is stressing instruction in "every subject of the elementary curriculum." More knowledge is needed by the teacher that she may impart more knowledge to her pupils.

The real significance of their feeling regarding the elementary teacher training program, however, came out in reply to the following questions: "Are there other fields or types of training which should be brought into the pre-service training program? If so, what would you suggest?" More than fifty different statements were turned in on

this point. In general, they fall into a few classifications.

(1) Much greater amount of time and attention in the training of teachers should be given to a knowledge of the child, his character, his individual differences, his physical, mental, social and emotional growth, his mental health and the special needs of bright children, dull children, slow learners, cripples, etc., should all have greater stress.

(2) Much more time and greater emphasis should be placed on the education of prospective teachers in human relations. Relations with children, fellow teachers, school administrators, patrons of the school, the community in general, all need greater emphasis.

(3) A considerable number of additional areas not necessarily implied in the pattern now in use were suggested for content or teaching material, such as: aeronautics, the Bible, current events, conservation, first aid, school law, philosophy, speech, and science. These are but illustrative of the wide variety of knowledges desired.

(4) A greater emphasis on the theory and the mastery of techniques, such as: various reading methods, operation of visual aids, practice in handling problem cases, program making, education of atypical children, guidance, etc. Strange to say, no one suggested consumer education, making the budget or organizing associations of various types.

(5) The development of personality traits in which apparently superintendents find teachers weak. These include specifically: independence, loyalty, manners, trustworthiness, etc.

II

Under the direction of the philosophy of elementary education so tritely expressed in the slogan, "Educate the whole child," it is evident that superintendents without due consideration to what is involved in the preparation of such, want the elementary teacher to know the child, mentally, morally, socially, physically to a far greater degree than ever before. One wonders if it would not take a thoroughly trained, experienced psychologist and psychiatrist to really qualify. Perhaps experience as a mother in raising some half-dozen children at least through adolescence might give a great deal of the knowledge of children which seems to be so greatly desired.

Again, to have an individual who knows and is experienced in human relations to the extent that is asked for means a trained, experienced, social worker. This would require years of preparation quite equal to that necessary for a competent psychologist indicated above or for even a cursory view of all the fields of knowledge already referred to.

To have command of the content and materials for use in teaching children which is asked for would mean a wider range of information than the most enthusiastic advocate of general education ever envisages. It is true that foreign language is conspicuously absent, but all the sciences, including astronomy, meteorology, and navigation seem wanted. A knowledge of nutrition, first-aid, and kindred areas equal to or better than that of a trained nurse is certainly im-

plied in this request. Mastery of the techniques of teaching in their relationship to all of the fields of knowledge and all the varieties of children would be necessary to meet the desires of these administrators.

Manifestly, the administrators and the public have been led to want and to expect the impossible. Neither four years nor twice four years could give the breadth of knowledge and experience necessary for developing the skills and abilities desired. Yet all of these things are expected to varying degrees by school officials and patrons alike, of the beginning teacher who has lived only twenty to twenty-two years and has spent a very large proportion of that time within the schoolroom. Our industrial civilization, our philosophy of home life and child labor, our theory of child training, involving a minimum of inhibitions and frustrations, a theory that children should develop in terms of their own wishes and interests have all combined to make our youth of twenty to twenty-two almost wholly lacking in the type of social experiences with responsibility which we expect the teacher to meet successfully when she comes into a community.

The typical beginning elementary teacher is an only child or has one brother or sister, frequently much older than herself, which means that her experience with children has been almost wholly with children of her own age. She is now removed eight or twelve years or more from close contact with children of the age which she will attempt to teach except as that contact has

been provided during her teacher training period. It is because of this fact that a great many are arguing for an ever-increasing amount of contact between the student preparing to teach and elementary children. This, of necessity, must take time which cannot be given to even primary contact with, to say nothing of mastery of, this tremendous range of teaching materials which we expect the teacher to have.

Is it not time for someone to call a halt to this ever-increasing demand for more and more varied knowledge, for more and more varied skills and abilities on the part of the elementary teachers? Someone whose position commands the attention of administrators and teacher training officials alike; someone whose experience and whose voiced ideas concerning the education of elementary teachers has been so sane, so realistic that both administrators and teacher training officials will give earnest heed to what is said. The present demands of scholastic competency in almost all fields of knowledge, the insistence upon practical efficiency in such varied areas as psychology, social welfare, health, nutrition, nursing, etc., all sum up to a manifest impossibility of the attainment of a product of which we have a right to be proud. That our present graduates of teacher training institutions have a bit of acquaintance in a great variety of fields, that they are as emotionally stable, as socially adaptable, as willing to undertake the task as they are is a great compliment to the young people themselves and to the efforts of the teacher

(Continued on page 427)

Assignment for Life

JEFFERY SMITH

AT THE end of some of the courses I teach I give what I call an assignment for life. I do this for a number of reasons. It is partly a way of making up for all the things the course should have been but was not. It is partly a way of delivering my own mimeographed commencement addresses and distributing honorary degrees to authors and artists to whom I owe respect or for whom I have affection. It is also a confession of faith in ideas and values as powerful rivals to bridge and golf.

Alumni may not believe it, but it is difficult for the ordinary college teacher to believe that they exist, except as ghosts who return on occasion seeking to drink the blood of the still living, and failing that to haunt the world into which they were born as freshmen and in which they died usually at the age of four—with degrees for obituary, cap and gown for winding sheet, and for the funeral oration a commencement address loudly heralding a future life in which the orator himself has only a dim belief and of which the pall bearers (those methuselahs of the campus world, the faculty) have a positive scepticism. My final assignment, therefore, serves as a tenuous confession of faith in the future life of the students who pass swiftly and brightly through my classes.

Here, then, is the assignment as I gave it to my summer class of 1946. To fulfil it requires no tuition, earns no grades nor credits, and is definitely not

required. If you, as an innocent bystander wish to take it upon yourself, you are welcome to it, and let the books fall where they may.

ASSIGNMENT FOR LIFE

The final assignment for this course is to look and listen and read and think to the end of your days. The suggestions which follow are not confined to the subject of the course, as I suspect that you are more interested in life in general than you have been in the subject of my lectures. The suggestions are highly personal. The books and art works mentioned are not the hundred best, but simply some of the many that I have found interesting and that I think you may find worth looking into. Nor does this assignment offer, in the words of one book digest company "an expert selection" which you may forthwith adopt "without worry or effort" and which will "banish forever those embarrassed apologies for having missed the important books your friends are discussing." What I say represents my personal experience, to be supplemented and corrected by the experience of others, and transmuted into your own. What the assignment requires, therefore, is not a study of the works mentioned, but of those which you ferret out for yourselves and for one reason or another make your own.

I mention fiction first, because I have found fiction the form of literature

closest to life. Among contemporaries Koestler interests me most. A graduate of some of Europe's worst concentration camps, his mind is focussed on the most pressing human issues of our time. These are presented with vivid intensity in his novels *Darkness At Noon* and *Arrival and Departure* and in his book of essays, *The Yogi and the Commissar*. Another man of both thought and action, Ignace Silone, brings to his novels of the underground the spirit of an early Christian. His novels are *Bread and Wine*, *Fontammarra* and *The Seed Beneath The Snow*. Malraux, a Frenchman and veteran of the Spanish curtain raiser to World War II, has made China the setting of *Man's Fate*, but it is the fate and hope of all mankind that is the theme of this novel of revolution, as it is of his *Days of Wrath*. Turning to the United States, Richard Wright's *Native Son* is more than a story of race; it is a powerful fusion of social, economic, psychological and moral forces as they bear down upon a single human being. Thomas Wolfe gives a different but no less authentic glimpse of the life of our continent. His words are excessive as was his thirst for life, but his grasp on life, especially in *Look Homeward Angel*, is sure. Aldous Huxley's highly intellectual journey from ethical naturalism in *Point Counter Point* to mysticism in *Time Must Have A Stop* is interesting to follow. His *Brave New World* gives us a terrifying glimpse of a world of the future in which the mechanistic tendency of today is carried to its logical conclusions. Thomas Mann's *Magic Mountain*, though rooted in the past, is possibly

the greatest novel of the twentieth century to date.

For me the greatest novelist of all time is Dostoevski, and his greatest novel, *The Brothers Karamazov*. Its chapter called "The Grand Inquisitor" is itself one of the great short stories of the world. If you think you believe in humanity or if you call yourself a Christian, put yourself to the test by trying to answer the question which it raises and which each must answer for himself. When the latest detective story fails to grip you, try Dostoevski's *Crime And Punishment*, a psychological detective story in which the hero matches wits with his own soul. In *Don Quixote* Cervantes has brought to life an idealist even more real than he is fantastic, and one whose strength, dignity and compassion are so much greater than his folly that they outlast our laughter. Though years have passed since I read them, I still recall the emotional impact of Emily Brontë's *Wuthering Heights*, the sense of brooding fate in Hardy's *Tess of the d'Urbervilles*, and the ethical compulsion of Conrad's *Lord Jim*.

If you find most contemporary drama a bit insipid, go back to Aeschylus' *Prometheus Bound* or his trilogy *Agamemnon*, *The Choëphoroi* and *The Eumenides*; Sophocles' *Oedipus The King* or *Antigone*; and Euripides' *The Trojan Women* (war) or the *Bacchae*. I like all of Chekov and am partial to Shaw's *Saint Joan*. Even though Shakespeare has been spoiled for you in school, try him again. Bear with him when he botches the plot or makes tedious puns. There is no one in English who ever

approaches the magic of his language, the keen edge of his intellect, the profusion of his imagination, and the depth of his hold on human nature. Read *Hamlet*, *The Tempest*, *Henry IV*, I and II, and don't miss a chance to see his plays come to life on stage or screen.

To like poetry you do not need to like all poetry. Start a private anthology of the poems you really like, and learn some of them to recite out loud in the shower or when driving at night on lonely roads. Make it loose leaf so you can discard the poems you outgrow. The poetry you studied in school was top heavy with the Nineteenth Century. Branch out and sample many kinds—Helen Waddell's translations of *Mediaeval Latin Lyrics*, John Donne, Dante's *Divine Comedy* (and don't stop in Hell however much at home there you may feel). But remember, the best poetry in English is in Shakespeare's plays and sonnets.

Among contemporary poets T. S. Eliot—a poet's poet, a minor poet, and a minor prophet—is perhaps the most interesting, and certainly the most influential. Like complex music, his work cannot be fully grasped on first or for that matter twentieth reading. Give *The Waste Land* a chance to sink in, so that, when the salesman grips your hand, you will find yourself thinking,

He, the young man carbuncular, arrives,
A small house agent's clerk, with one bold
stare,

One of the low on whom assurance sits
As a silk hat on a Bradford millionaire.

Then you will know whether you want
to go on to *The Hollow Men*, *Ash*

Wednesday and the *Four Quartets*. If you find Eliot spiritually constipated you may prefer Robinson Jeffers, though he sometimes suffers from the opposite affliction. I have found some of his shorter poems—*Point Pinos* and *Point Lobos*, *Continent's End*—deeply moving.

A G.I. in the Pacific recently remarked, "Socrates was all right, but until they start giving them hemlock the fellows who teach philosophy today will just be nice boys." You will find what it can mean to believe that "the unexamined life is not worth living," in the trial and death of Socrates, dramatically told in Plato's dialogues, *The Apology*, *Crito* and *Phaedo*. His *Republic* is perhaps the best mind-opener in philosophy. Test whatever belief in democracy you may have against his ideal of a totalitarian state and of the aristocracy of intellect. Among contemporary philosophers who write most interestingly are Whitehead, Santayana, Russell and John Dewey.

Religion and sex, I am told, are the two subjects in which undergraduates are really most interested, and well they may be, for it is in connection with religion in man's relations with the world and with sex in his personal relations, that his basest betrayals and highest realizations have occurred.

If you are interested in religion, go to the heart of it. For Christianity, read the Gospels. They, like Shakespeare, have been ruined for most people by the ways in which they are presented. Put aside your prejudices and with all the imagination and intelligence you possess

read them for the matchless human drama which they unfold. You can read any two of them in the time you would take to see a double bill at the local theatre. For Eastern religions *The Bible of the World* provides authentic source material, as does Huxley's *The Perennial Philosophy* for Eastern and Western mysticism. William James' *Varieties of Religious Experience* remains a fascinating classic in the psychology of religion, and for a modern prophet one may turn to the writings of Reinhold Niebuhr.

Though referring only to religious love, Paul gives in the thirteenth chapter of I Corinthians what is to my mind the best brief account of the supreme importance and spiritual qualities of personal love. Theodore Reick's *Psychology of Sex Relations* is a straight forward contemporary discussion of the subject.

Much academic psychology, I am convinced, is part of an elaborate but unconscious flight from human nature. There is a type of psychology, however, which attempts as systematically as the material permits to sound the depths of human consciousness, and which has as its practical counterpart the growing field of psychiatry. Freud, the founding father, is well represented in *The Basic Works of Freud*. Jung, who accepts Freud's method and basic concept of the unconscious, and unlike many who do, acknowledges it, offers a more constructive account of the psyche in *Psychological Types* and *Modern Man in Search of his Soul*. Among the many current variations on Freud's theme are Karen Horney's *Self-Analysis*.

In the year two of the atomic age we

must turn to every source of power and understanding that we can find. It is said that the problem of the atomic bomb is not so much military as political. We may go further and say that it is not so much political as human. Only a revolution in human attitudes—a fissioning of the human mind and heart, releasing their nuclear energies in chain reactions that kindle all men everywhere—can cope with the new world problem. For primers on the subject read the State Department Committee's *Report on the Control of Atomic Energy*, and also *One World or None* and John Hersey's account of *Hiroshima* which first appeared in *The New Yorker*.

Perhaps the central economic-political problem of our time is to reconcile freedom and security. If democracy, communism and fascism represent three basic tendencies one might well read Mill's essay on *Liberty*, *The Communist Manifesto*, and Spengler's *Decline of the West*. I mention Spengler not because he advocates fascism, but because his profound belief in the inevitable decline of Western Culture provides a soil congenial to "caesarism" or fascism of the subtlest and most persuasive type. Professional historians are apt to dismiss this brilliant and influential thinker with a shrug, but he, like Plato, provides a difficult test for those who are moved by his profound and often unshakeable analogies, but who refuse to accept his denial of their most ultimate ideals.

There are worlds of thought and feeling and experience to be discovered in architecture, painting, music and the other arts. The most important and

costly work of art you are likely to buy is a home, and once bought you will have to live in it. Learn to understand the architectural revolution that is taking place today as a part of the new world of industry and science, and learn to distinguish the lasting principles of modern architecture from the slick mannerisms of imitative "modernistic" architecture. Develop a sound foundation for your personal taste by studying critical works such as *Tomorrow's House* and magazines such as the *Architectural Forum* instead of falling into the arms of *Home and Garden*. Above all learn to read and criticize floor plans.

You can no more see a painting at first glance than you can understand the theory of relativity by looking for a moment at Einstein's classic formula. You may not like Picasso, but do not imagine that you have judged his paintings until you have seen them not only

with your eyes but with your feelings, your imagination and your understanding. Try all kinds of paintings, and live with those you like as long as you continue to like them. I like Cezanne, El Greco and Giotto best, but you may start (though I do not think you will end) by preferring Van Gogh or Gauguin.

He that hath ears, let him hear. Only by listening to music again and again, and by trying all kinds, can you develop your own real taste. My taste runs to Bach and Beethoven, Gregorian chants, Hindemith and the Kentucky Folk Songs sung by John Jacob Niles, but my first loves were Debussy and Brahms. *The Oxford Companion to Music* is a mine of sound information, and the writings of critics such as Schweitzer on Bach and Tovey on Beethoven, and the many excellent biographies of musicians, both aid the hearing of music and are intrinsically enjoyable.

There is no experience alternative to that of good art. The experiences offered by bad art are not of the same sort. The world is not full of people who get out of The Monarch of the Glen what you get out of Tintoretto, any more than it is full of people who get drunk on water.—C. S. LEWIS

For the Makers

SARAH HAMMOND KELLY



Others who wept their passing in such words
As echo down the years, have given us
Phrases to voice our sorrow, and we cry
"O, weep for Adonais, he is dead!"
"The lute is broken," "Ended is the song,"
"The makers are not spared," "The abhorred shears
Have slit the thin spun life," while we forget
The answers that they found to grief and fear.
The voice of Adonais is not stilled,
Nor can it be until all music dies.
Each poet lives in his remembered lines,
And each succeeding singer shares with him
The heritage of beauty yet unspent.

O, never mourn the makers until time
Has silenced the last echo of their song!

Literature of the Southwest

EMMA MELLOU CAMPBELL

I

THERE is so much of legend, adventure, and romance in the Southwest that it is often called the Land of Enchantment. Four hundred years ago (1540) into that part of the Spanish Empire that we call Texas, Oklahoma, Arizona and New Mexico marched the Coronado Expedition, seeking the Seven Cities of Cibola, whose turrets and domes were said to be covered with gold and whose doors were studded with turquoise.

The days of the Spanish Conquistadores have gone, but the enchantment lingers. Probably no other region has so influenced its writers; its literature glows with local color. The spirit of Spanish adventure and romance has provided the theme and given color to the histories, the romances and poetry produced in such number that Santa Fe vies with New York as a center of literary effort. In this, the oldest capital city in North America—Santa Fe was founded in 1609—there has always been a colony of writers. The Old Palace, for nearly three centuries the official residence of the Spanish and Mexican governors, houses assembled manuscripts and relics of priceless value, that are consulted by writers from all parts of the world.

Adolf Bandelier, the acknowledged archeologist and ethnologist of the Southwest, excavated the Cliff Dwellings and the communal houses of the Indians in the Rito de los Frijoles near

Santa Fe, and tried to reproduce the life of those ancient people in a story entitled *The Delight Makers*.

But the authors who put New Mexico on the literary map are Mary Austin and Charles Fletcher Lummis. Mary Austin (1868-1934) was born and educated in Illinois, but she spent most of her life in California and New Mexico. Since her first book, *Land of Little Rain*, she has been known as the interpreter of the Southwest Desert and the Indian, native to it. In her *One Smoke Stories* the meditative elders relate tales, each one as deft, as finished in itself as a ceremonial cigarette. Or if not a tale, then a clean round-out of the speaker's experience in this Spanish-Mexican-American country.

Charles Fletcher Lummis (1859-1928), originated the slogan "See America First" and taking his own advice, he tramped across the continent from the Atlantic to the Pacific, recording his experiences in *A Tramp Across the Continent*. At first Lummis worked in the Los Angeles Public Library and edited a magazine, but the desert and the mountains of New Mexico had so enchanted him that he returned to live with the Indians in their pueblos and to write: *Mesa, Canyon and Pueblo, Land of Poco Tiempo, Spanish Pioneers, The Enchanted Burro*, and many other stories, all delightful reading. Of the burro, Lummis said, "The burro is slow, but more sure than the End. Without

him civilization would have died out in the land of sun, silence and adobe."

Among the poets who linger in Santa Fe is Witter Bynner, a well-known interpreter of the atmosphere of the Southwest, eg. in *Jade Mountain, Eden Tree*. He touched up his contemporary writers, in a book of epigrams, entitled, *Pins for Wings*. Haniel Long, who was, earlier, an instructor in the Carnegie Institute of Technology in Pittsburgh, Pennsylvania, now lives in Santa Fe and writes both prose and poetry. His latest book is *Pinon Country*, one of a series of books on the less known regions of our country. Pinon Country is New Mexico. One of Haniel Long's earlier books, *Interlinear to Cabeza de Vaca* contains a passage that is so applicable to the experiences of many of our soldiers in desert lands that I quote it,

"Possibly the capacity to survive depends upon courage of spirit to accept one's fate. Possibly, also, danger can be a real benefit to the physical man. Cabeza de Vaca was remarkably flexible; he had what seems unlimited courage, unlimited strength. To him life, itself, was not different from hardship and danger. Life was these things, and they are what made life good."

One of the latest books to come out of the Southwest is Ernie Pyle's *Brave Men*, for it was at his home in Albuquerque, New Mexico, that this correspondent whose column had run in 310 newspapers, put his reports into book form. While Ernie Pyle was on the Sicilian Front, he lived for awhile with the 120th Engineers the bulk of whom were a part of the old New Mexico outfit, most of whom were lost on Bataan. He said, "It was good to find somebody

who had lived within sight of my own picket fence on the Mesa. A large percentage of the battalion spoke Spanish. Their folks occasionally sent them cans of chili and peppers, and then they had a minor feast."

II

In December 1863, New Mexico was cut in two and the western half was organized as Arizona. Erna Fergusson in *Our Southwest* published in 1940, calls all the region acquired from Mexico, "Uncle Sam's Southwest" because of the part the United States Army took in guarding the Border, in protecting the settlers, and in subduing the warlike tribes. Her book is an authentic, readable history of the region.

Two subjects have occupied the literary men of Arizona—the Indians, and the Missionaries. Frank C. Lockwood, a professor in the University of Arizona at Tucson, has told thrilling tales of both Indians and Missionaries in his "Pioneer Days in Arizona." He said:

"The soldier and the padre marched side by side, the one on horseback; the other on foot; the one in burnished armor; with sword and helmet; the other in a rough gray robe, bare-headed, carrying the crucifix. But the zeal of the priest ever outran the greed of the cavalier."

Frank C. Lockwood tells the story of "Old Bill Williams" for whom the station on the Santa Fe Railroad Main Line to the Grand Canyon is named. It is an interesting story of this old trapper, half truth, half mystery. He is said to have been a Methodist preacher in Missouri before he became a trapper in Arizona, where in 1849, his dead body

was found in an old camp, high up in the mountains.

There are any number of stories about Billy, the Kid, and other thrilling tales of the Wild West type.

Clarence Buddington Kelland whose short stories are published in the *Saturday Evening Post*, has written the story of *Old Tucson* that was made into a popular movie some years ago.

Sharlot Hall lives in Prescott and has expressed her feeling for the Southwest in a volume of poems, *Cactus and Pine* published in 1910. She is a gallant woman, worthy of a monument to Arizona. Then there are many attempts to describe the Grand Canyon of Arizona. One of the most beautiful is by William Allen White. There is Honore Willsie's story of *The Enchanted Canyon*, and Willa Cather's *Song of the Lark*, both by authors who do not live in Arizona but have felt the spell of its enchantment. J. B. Priestley, the English novelist, playwright, and critic, spent some time in Arizona to obtain local color. In his *Midnight on the Desert* he wrote:

"In the silence, slowly picking my way, I thought about this Arizona Country. The new World! It seemed to me the oldest country I had ever seen, the real antique land, first cousin to the moon. Brown, bony, sapless like an old man's hand, it offers a broad view of what is happening in the solar system with no particular reference to Man. But it has a magnificent routine. The early mornings in winter are cold, very fresh and pure. Then under the burning noons, the red cardinals and the bluebirds flash among the cottonwoods as if nature had turned outrageously symbolic. The afternoons are simply so much sunshine and aromatic air. But at sunset the land throws up pink summits and saw-toothed

ridges of amethyst, and there are miracles of fire in the sky. Night uncovers two million more stars than you had ever seen before, and the planets are not points but globes."

III

Here is Mr. Priestley's comment on Nevada:

"Anybody who is under the impression that the world is becoming too crowded should move into Nevada. Except Boulder Dam. And it is worth traveling weeks to see."

Oklahoma was organized as a territory in 1890 and was admitted to the Union in 1907 as the 46th state. Over night Oklahoma became the most cosmopolitan section of the United States. Every country, every state were represented in the army that entered and took possession of the land that had belonged to the Indians. The Panhandle of Oklahoma sought, unsuccessfully, to organize a separate state called "Cimarron." This attempt is the subject of a novel by Edna Ferber and of a moving picture, both called *Cimarron*, neither very acceptable to the people of Oklahoma.

In Oklahoma there are many talented men and women who take great pride in writing about the history and the people of their state. W. S. Campbell, under the nom-de-plume "Stanley Vestal" has written the classic of the region, *The Old Santa Fe Trail*. Some of his other books are: *Sitting Bull*, *Kit Carson* and *Dobe Walls*. Another popular Oklahoma writer, Marquis James, won the Pulitzer Prize for biography in 1938, with his *Andrew Jackson*. Angie Dobo is the winner of the 1944 Alfred A.

Knopf Fellowship in History for her *Prairie City*, the story of a typical Oklahoma town. Will Rogers, a descendant of the Cherokee Indians, was born in Oologah, Oklahoma, and was a cow-puncher before he became a star in the Ziegfield Follies and in the cinema. He is the author of seven books of homely philosophy.

"Oklahoma" the biggest hit on Broadway, came out of the Southwest. It is a musical version of *Green Grow the Lilacs*, a play by Lynn Riggs, who grew up in Oklahoma and whose play presents the lusty flavor of the plains in the days of the early settlers. The title comes from one of the many songs of Curly McCain, the cowboy, "Green grow the lilacs, all sparkling with dew." The Theatre Guild staged the play in 1939, but it ran for only five weeks. Then in 1943, the Theatre Guild presented the musical play by Richard Rodgers and Oscar Hammerstein first entitled *The Cherokee Strip*, but when the play opened on Broadway, it was known as "Oklahoma" and was received as an enchanting musical show, singing the American spirit, showing the American landscape, and receiving the Pulitzer Award.

IV

Of the days when Texas was a part of the Spanish Empire, Herbert E. Bolton has written *Spanish Explorers in the Southwest* and *Spanish Borderland*. Both books treat of the explorations of the Spanish Conquistadores. Josiah Gregg, in his *Commerce on the Prairies* (1844) has a good account of life on the plains of Texas in the early days. Frank Dobie,

who is the prime mover in the Texas Folk-Lore Society, has written: *The Road to San Jacinto*, *Apache Gold and Yaqui Silver* and *Coronado's Children*. This last named book recounts the vain search of many men for the lost mines of the Southwest. For those who like to read about Texas Cowboys, there are *Cattle Brands*, and *Log of the Cowboy* by Andy Adama, *Riders of the Rio Grande* by Glenn Balch, *Saddle Songs and Riders of the Stars* by Herbert Knibbs. *Cow Country*, *Cowboys*, *North and South* and *Lone Cowboy* all by Will James, the writer and illustrator of Montana.

The Sea of Grass is a recent book by Conrad Richter. It is a short but powerful story of pioneer days in Texas when Jim Brewster ruled over an empire of grass and cattle. In those days the scarcest article in the territory was a woman, and when Lutie Cameron came from St. Louis to marry Colonel Brewster, she created a sensation.

Life in Texas has furnished the theme for a good many writers who were not native to the Lone Star State, but who lingered there for a time. The romantic Irishman, Mayne Reid, used a Texas legend for the subject of his *Headless Horseman*. William Sidney Porter, known as O. Henry, drifted into Texas from his home in North Carolina in 1882. He lived on a ranch where he worked as a bookkeeper, and in Austin where he worked in a bank. Many of his short stories have a Texas background. Some of Katherine Anne Porter's short stories in *Pale Horse*, *Pale Rider* and *Flowering Judas* have Texas settings.

No account of the literature of the

Southwest would be complete without mention of the cowboy songs. A very fine collection has been made by John A. Lomax of the University of Texas, and dedicated to Theodore Roosevelt who, in a letter of appreciation to Professor Lomax, said:

"You have done a work emphatically worth doing, and one which should appeal to the people of all our country, yet particularly to the people of the West and Southwest."

For a time "Home on the Range" was the most popular song on the air. A negro saloon keeper in San Antonio gave the music to Oscar J. Fox who

published this song after it had remained quite unnoticed for many years in Cowboy Songs.

Even to read about the Southwest casts a spell on those who have seen the purple mountain tops, the desert sands on which yuccas hold up their stalks of white flowers, called the "candles of the Lord," have looked up the canyons filled with the autumn gold of the aspen trees, have visited the pueblos, enjoyed the fiestas, the rodeos, the ranches—the Grand Canyon marvelous beyond description, the Death Valley—all these the writers of the Southwest have used to enchant their readers.

A GROWING PROBLEM IN ELEMENTARY EDUCATION

(Continued from page 416)

training institutions. I question seriously as to whether it is any compliment to those who develop the philosophy of education which calls for such an extensive program of both knowledge and skill. Is it not entirely feasible to conceive of an educational system which can furnish to the elementary teacher the supplementary services of welfare workers, physicians, psychologists, psychiatrists, nurses, nutritionists, etc., and thereby make available for the education of children a better program than we can possibly have by endeavoring to get the elementary teacher to function in all

these areas? Of course, such a program would cost more money. Most certainly, the various individuals and their efforts would need to be closely correlated into the common learning problem situation. But, if we have not the intelligence and wisdom to devise such a procedure and the public has not the understanding to provide for it financially, as I see it, we are headed for an ever-increasing degree of superficiality and a continuing dearth of good elementary teachers because the most intelligent young people will not undertake the impossible task which is demanded of them.

It is not the man who has too little, but the man who craves more, that is poor.—SENECA



Places

ELIZABETH UTTERBACK

Samarkand and Hongkong,
Rangoon and Singapore,
Distance has been vanquished,
Till they're neighbors—right next door.

I wish I could believe that,
But they still seem far to me,
And the world looks mighty big and wide
From the hills of Tennessee!

The train roars down the valley,
And the planes fly thro' the air,
And I have the strangest longing
Just to follow anywhere!

Bangkok and Istanbul,
Calcutta and Shanghai,
I say them while I'm shelling peas,
Or hanging clothes to dry.

I've been to Nashville once or twice,
When the State Fair was on,
And we went to Lookout Mountain—
That's as far as I have gone.

But those strange, exotic places
That I know I'll never see,
I voyage there within myself,
And live vicariously!

Baghdad and Lebanon,
Baku and Mandalay,
They sing a song within my heart,
Throughout the work-filled day!

The Educational Philosophy of John Dewey

"Changing the Self in Emotion and Idea"

J. B. SHOUSE

I

EXISTENCE as precarious is the essential idea in Dewey's philosophy. The very nature of life is a struggle for security in an indifferent, unstable world. Man's perception of this fact has led to two distinct modes of seeking certainty. One of these modes is an adjustment of self toward the powers or forces which control all things; the other is the more immediate pursuit of mastery over environment through the exercise of one's own resources. The second is "the method of changing the world through action, as the other is the method of changing the self in emotion and idea."¹ A former paper (EDUCATIONAL FORUM, January, 1947) was concerned with "changing the world through action" as it relates to education. The present article undertakes to examine Dewey's treatment of education from the angle of changing the self.

These two aspects of living should not (it seems to this writer) be regarded as mutually exclusive or as independent of one another. Change of self is a condition of becoming competent to control; changes wrought in the world condition changes in self. The emphasis is different in the two cases, however.

¹ *The Quest for Certainty*, p. 3. New York: Minton, Balch & Co., 1929.

First of all it should be noted that, whichever of the two modes of adjustment may be considered, the objective of education, in the Dewey scheme of thought, is security or certainty of position. Stated negatively, it definitely is not the development of self or personality. With that qualification, we can see, in the two great historic modes of man's struggle for existence, bases for two phases of education. It is not asserted that Dewey himself lets two types of education flow forth from his premise. He has expanded only one type of education. Insofar as "the method of changing the self" is to be regarded in educational theory, it is entirely incidental to "the method of changing the world through action." The latter is the superior way of promoting security, and is therefore to be the dominant factor affecting education.

In reading educational literature one is prone to assume that terms are used in the manner of the man of the street. When one reads philosophy, however, he must note carefully the connotations of terms as they are employed by the writer he is following. A simple word like "self" may mean quite different things to different philosophers. It follows that when a philosophical writer, Dewey for example, writes about education, one

does well to ask whether terms are used with everyday meanings; particularly when that writer professes, as does Dewey, to regard his total philosophy and his educational theory as one, does it become advisable to inquire into his use of key words.

II

Does Dewey employ the term "self" in the unsophisticated manner? Hardly. Yet it should be pointed out at once that he is as far from a materialistic as from a completely spiritualistic conception of the self. The very existence of a rich "mythology" of the soul, self, mind is ground for believing that there must be something (although not some thing) fundamental toward which such terms point, but that is not at all to say that the common, everyday ideas about the self are the proper direction for the pointing. To illustrate:

Some bodies have soul as some conspicuously have fragrance, color, and solidity. To make this statement is to call attention to properties that characterize these bodies, not to import a mysterious non-natural entity or force. . . . But the idiomatic non-doctrinal use of the word soul retains a sense of the realities concerned. To say emphatically of a particular person that he has soul or a great soul is not to utter a platitude, applicable generally to all human beings. It expresses the conviction that the man or woman in question has in marked degree qualities of sensitive, rich and coordinated participation in all the situations of life. Thus works of art, music, poetry, painting, architecture have soul,

while others are dead, mechanical.²

The vague and mysterious properties assigned to mind and matter, the very conceptions of mind and matter in traditional thought, are ghosts walking underground. . . . Nothing but unfamiliarity stands in the way of thinking of both mind and matter as different characters of natural events, in which matter expresses their sequential order, and mind the order of their meanings in their logical connections and dependencies.³

The idea that matter, life and mind represent separate kinds of Being is a doctrine that springs, as so many philosophic errors have sprung, from a substantiation of eventual functions.⁴

That last sentence epitomizes a Dewey point of view that is relevant: We observe nature or experience functioning in a particular manner; to account for it we hypothesize a special something which is supposed to perform the function; the name of the function becomes attached to the hypothetical something; we thus get myths, animisms, personifications, souls, minds, selves, gods, all unnecessarily. Now apply this to the self in particular. See the situation in the words of a competent commentator:

In particular it is the self, with which Dewey had such deep concern in 1886, that he is now bent on ruling out of court. . . . There are concrete attitudes, habits, desires, ideas and ignorance; but there is no ego behind these states. . . . By 1894, then, we see that Dewey has repudiated completely both the shadow and substance of soul psychology. He will have nothing more to do with an active self, as knower or as effective agent in will; nor does he see any need for the passive self, preserved by Calkins, as the unique ground of experience. To be aware of oneself is merely a part of the total circuit of awareness.

² *Experience and Nature*, pp. 293-94. Chicago: Open Court Publishing Co., 1926.

³ *Ibid.*, p. 74.

⁴ *Ibid.*, p. 261.

. . . No need to postulate a substantive person as carrier and locus of a circuit.⁵

In comments on Allport's statement (just quoted), Dewey has uttered the following reiterations of his position:

I am obliged to admit what he says about the absence of an adequate theory of personality. In a desire to cut loose from the influence of older "spiritualized" theories about the nature of the unity and stability of the personal self (regarded as a peculiar kind of substantial stuff), I failed to show how natural conditions provide for integrated and potentially equilibrated personality patterns.⁶

. . . this section of my discussion was occasioned by the need for advancing some theory of the phenomena ordinarily called mental or psychological in which the "self," "subject," "mind," "knower," is *not* (as I have held it is not) an original separate entity set over against objects and the world.⁷

It follows from all this, of course, that when Dewey talks of changing the self he in no wise means development or re-direction of any kind of spiritual entity. He is asking, rather, a reorganization of some complex form of reaction which is itself one of the forms into which experience has been molded, and to which the word "self" has become attached. This is tantamount to saying, as we so often hear, that education is a continuous reconstruction of experience; education is experience which will function as changed self, as well as experience which

will function in action to control the world. We proceed on the assumption that, for Dewey, the self is simply a form in which experience functions. With such definition of the nature of the self, there is, of course, no compelling reason for regarding development of self as the ultimate objective of education. Educationally considered, personality has been dethroned.

III

The method of changing the self in emotion and idea is most explicitly operative within the field of appreciation, which includes religious feeling. Inasmuch as Dewey has himself referred to this method as having to do with "an attempt to propitiate the powers which environ him (man) and determine his destiny,"⁸ a reference to religious rites, no apology is needed for now directing attention to Dewey's analysis of the religious attitude. This he has worked out in a monograph entitled *A Common Faith*.⁹

Dewey would prefer not to speak of religion, finding nothing common to the many religions of men to justify a summing of them all under the general term "religion." There are religions; they are all concrete and specific and various. To Dewey the significance of a religion is in a set of beliefs; he finds no belief common to all religions, and hence balks at the generic term. It is possible to generalize about the religious attitude, however. It may be expressed or experienced in relation to a religion, but is not inherent in that religion. That is, the religious attitude is not exclusively the attendant of religions; it may appear in

⁵ Allport, G. W., in P. A. Schilpp, editor, *The Philosophy of John Dewey*, pp. 268-69. Evanston: Northwestern University, 1939.

⁶ *Ibid.*, pp. 555-56.

⁷ *Ibid.*, p. 586.

⁸ *The Quest for Certainty*, p. 3.

⁹ New Haven: Yale University Press, 1934.

anyone's relation to any type of activity.

The changes in self that constitute the type of adjustment which Dewey is willing to call the religious attitude are

. . . inclusive and deep seated. They relate not to this and that want in relation to this and that condition of our surroundings, but pertain to our being in its entirety. Because of their scope, this modification of ourselves is enduring. It lasts through any amount of vicissitude of circumstances, internal and external. There is a composing and harmonizing of the various elements of our being such that, in spite of changes in the special conditions that surround us, these conditions are also arranged, settled, in relation to us. This attitude includes a note of submission. But it is voluntary, not externally imposed; and as voluntary it is something more than a mere Stoical resolution to endure unperturbed throughout the buffetings of fortune. It is more outgoing, more ready and glad, than the latter attitude, and it is more active than the former.¹⁰

Any activity pursued in behalf of an ideal and against obstacles and in spite of threats of personal loss because of conviction of its general and enduring values is religious in quality.¹¹

The attitude taken is often that of men living in an indifferent and hostile world and issuing blasts of defiance. A religious attitude, however, needs the sense of a connection of man, in the way of both dependence and support, with the enveloping world that the imagination feels is a universe. Use of the words "God" and "divine" to convey the union of actual with ideal may protect man from a sense of isolation and from consequent despair or defiance.¹²

Incorporated into these three quoted statements are three characteristics of the

religious attitude, stated now in reverse order: (1) it fosters a sense of our dependence upon, and of our essential unity with, the rest of the universe; (2) it takes cognizance of ideal ends, and supports action in their behalf; (3) it contributes to the permanent structure of the self. These three could jointly be regarded as something in the nature of a denial, or at least a qualification, of Dewey's basic concept of the instability, uncertainty, changefulness, indifference of the world. For they suggest a character of oneness for the universe, a continuity of purpose in the affairs of the world, a self that is more than a temporary form of functioning experience. The total movement of the description veers off toward the idealistic conception of existence in a manner and to a degree not always found in Dewey's utterances. Furthermore, the complaisance manifested in suggesting that "God" is a useful term condones, or appears to condone, the personalization of a situation which Dewey has insisted is impersonal.

The values in the attitude that Dewey denominates "religious" are evident, most assuredly, to those who cannot be satisfied with the restriction of the term to those values. It is pertinent to point out that Dewey would extend the religious experience, as defined by himself, to "ever wider numbers"; there is a continuing necessity of "changing the self in emotion and idea." Some have failed to take much note of this appreciation. That is because Dewey has laid so much more emphasis on "the method of changing the world through action." The latter method appears to Dewey to have

¹⁰ *A Common Faith*, pp. 16-17.

¹¹ *Ibid.*, p. 27.

¹² *Ibid.*, p. 53.

suffered from an historic depreciation, and he is knight-errant to the idea of its restoration to rightful place. In so doing he depreciates religion, reducing it from one of the two great modes of adjustment to the position of a quality in experience.

Because the religious experience is a quality which may be realized in any kind of activity (as Dewey sees it), it follows that the development of religious consciousness may take place in any educative situation. It involves no beliefs, no dogmas. It is a perception of the soul element in the events of everyday experience, the arousing of the soul element in the self, soul and self as already defined.

Does the development of this religious consciousness serve instrumental functions, or is the religious quality in experience an end in itself? By Dewey's own statement, it was originally held that appeals to world-governing powers might serve the function of furthering security. He has discarded particular religious performances, but retained the instrumental idea in respect to religious feeling. But its instrumental value is so low as to justify its subordination to action as means to security.

IV

This thought can be made clearer by changing the direction of inquiry, holding to the main topic, however. In one passage Dewey has linked together arithmetic and poetry. The passage is rele-

vant to our present theme.

It is as true of arithmetic as it is of poetry that in some place and at some time it ought to be a good to be appreciated on its own account—just an enjoyable experience, in short. If it is not, then when the time and place come for it to be used as a means or an instrumentality, it will be in just that much handicapped.¹³

If we take something which seems to be at the opposite pole (from science), like poetry, the same sort of statement applies. It may be that, at the present time, its chief value is the contribution it makes to the enjoyment of leisure. But that may represent a degenerate condition rather than anything necessary. . . . In any case it may be said that an education which does not succeed in making poetry a resource in the business of life as well as in its leisure, has something the matter with it—or else the poetry is artificial poetry.¹⁴

It may be questioned whether some of the present pedagogical interest in the matter of values of studies is not either excessive or else too narrow. . . . At other times, the reaction against useless lumber seems to have gone to the extent of supposing that no subject or topic should be taught unless some quite definite future utility can be pointed out by those making the course of study or by the pupil himself, unmindful of the fact that life is its own excuse for being.¹⁵

These sentences leave one just a trifle confused. The issue does not seem to have been fully resolved. One gains the impression that, while poetry, representative of the great arts, can be justified in terms of its contribution to life, yet, after all, that is a secondary purpose in poetry, a somewhat immature purpose, the real or primary value of poetry consisting in its instrumental uses; in other words, in its applicability to action. Dewey's stature has not been increased by such ut-

¹³ *Democracy and Education*, p. 281. New York: The Macmillan Co., 1916.

¹⁴ *Ibid.*, p. 282.

¹⁵ *Ibid.*, pp. 284-85.

terances. He seems to abandon his major contention that the reality of present existence is the only reality there is, and to be looking, inconsistently and unpragmatically, for a suspected value to be realized in future times, some far off happy day when we learn how to estimate the practical goods implicit in fine arts. In other words, fine arts should someday become practical arts. Dewey's philosophy does not adequately care for the fact of the fine arts; the attempt to bring them into subjection to that philosophy is not eminently successful.

V

Apply these statements to the problem of religion. It is a fair inference that the religious experience (in the Dewey sense) offers a satisfaction that has some worth in its own right. But that is not its true function. The religious experience must serve practical purposes, in other and more direct ways than those of inner satisfaction. The self is not accorded such status as justifies our regarding self-satisfaction as an important objective. Security against the uncertain winds of existence is the real objective of whatever effort we make, and such security is not materially furthered by the fine arts, so far as we can now see. That is equally true of religion.

In Dewey's further treatment of art some of the characteristics of religion appear. For example, art is not a specialized kind of experience which can be best pro-

moted by isolating it from the general run of events. Art for art's sake is a part of the "compartmental conception of the fine arts." Dewey desires

... to indicate that theories of art which isolate art and its appreciation by placing them in a realm of their own, disconnected from other modes of experience, are not inherent in the subject matter, but arise because of specifiable extraneous conditions.¹⁶

... art is a strain in experience rather than an activity in itself.¹⁷

There is, furthermore, in aesthetic experience that relation between actuality and ideality already noted as fundamental in the religious attitude.

In art as experience, actuality and possibility of ideality, the old and the new, objective material and personal response, the individual and the universal, surface and depth, sense and meaning, are integrated in an experience in which they are all transfigured from the significance that belongs to them when isolated in reflection.¹⁸

After all, even though "spiritual" and "material" are separated and set in opposition to one another, there must be conditions through which the ideal is capable of embodiment and realization—and this is all, fundamentally, that "matter" signifies. . . . While art is best proof of a realized, and therefore realizable, union of material and ideal, there are. . . .¹⁹

There are these similarities between the religious consciousness and the art experience, but it would be quite erroneous to suspect that Dewey identifies the one with the other. Certain differentiations of treatment need to be noted.

In respect to art consciousness, Dewey gives attention to the artist, the worker who so orders the actual, the material, as to suggest the ideal. In the case of the religious attitude, one might expect to

¹⁶ *Art as Experience*, p. 10. New York: Minton, Balch & Co., 1934.

¹⁷ *Ibid.*, p. 300.

¹⁸ *Ibid.*, p. 297.

¹⁹ *Ibid.*, p. 27.

find interpolation of priest or evangelist as counterpart of artist. However, Dewey makes no study of the one who, in respect to religious emotions, succeeds in embodying the ideal in the actual in such expert manner as to assist the layman in his pursuit of the experience.

Furthermore, Dewey makes definite use of the word "art" as a general term to refer to art products. Grant that the art experience can be aroused by a great variety of situations, nevertheless there are certain specific products which earn the designation "works of art." Were one to parallel this in the field of the religious attitude, one would anticipate recognition of particular orderings of the material to embody or suggest the ideal in such wise as to facilitate oncoming of the religious attitude. That is, there would easily be discoverable settings or rites distinctively provocative of the religious moment in experience. Dewey overlooks this whole picture of the deliberate inducement of the religious attitude, while aware of it in the case of the art experience.

In his original description of "the method of changing the self in emotion and idea," Dewey related it to attempts to propitiate controlling powers, and expanded it to point out a relationship between certain types of behavior or treatment of materials (which may be called sacrifices, worship, rites, ceremonies) on the one hand, and, on the other hand, certain inner experiences of submissiveness, dependence, adoration, and the like. That is, he recognizes the historic fact that religious attitudes have been regarded as related to certain forms of

overt behavior and to certain concrete situations. In his own more sophisticated view the religious attitude is seen to be the concomitant of any kind of activity, apparently no more closely associated with acts of worship, or with institutions designed to facilitate worship, than with other acts or other institutions.

Dewey notes the service of the artist's product in the form of music, painting, sculpture, architecture, in connection with the inception of a religious feeling, but the religious feeling is always in an incidental position as merely a flare in the course of activity having some other intention. Were he to admit that there are specific kinds of situations which are characteristically competent to arouse the religious attitude, these situations controllable by human agents (priests and evangelists), then he must recognize an objective aspect of the religious consciousness in addition to its quality as inner experience. This all issues from the interpretation of "God" as name for a quality in life rather than for a spiritual being.

VI

If it should seem that too much attention has been given to the topic of religion in this phase of the discussion of education, it must be realized that that results from Dewey's direct reference to it as one of two commonly recognized modes of seeking security. We have endeavored to consider religion as a phase of the whole problem of appreciation. Reason has been found for thinking that Dewey subordinates religious consciousness to appreciation of fine arts in general. And the whole area of fine arts is

incidental to the area of ways of acting through the medium of practical arts. That is because there is no objective beyond self-protection against the uncertainties of the natural world, no objective of life, no objective of education.

Art is primarily a form of action, action directed toward security. Dewey's treatment of poetry, for example, supports this assertion. There is, consequently, no need to demand an educative process in relation to art that will differ materially from the activity type of education in general. Dewey would doubtless agree with Herbert Muller:

Watch the individual scientist and the individual artist at work, and they look more alike than either is like any other worker. The artist, too, is a ceaseless experimenter, and his artistry is as rigorous a discipline as a scientific inquiry. The whole process of genuine creation is an enquiry, a constant exploration, trial, and reconstruction of possibilities.²⁰

When it comes to appreciation of a religious type Dewey has so dissociated it from any particular kind of activity

as to make it clear that incidence of the religious feeling is largely fortuitous, and that education for it is still more remotely a by-product of education for action than in the case of art appreciation.

This failure of Dewey to take advantage of the opportunity he made for himself to become the apostle of an improved method of educating for appreciation is hard to comprehend. To believe that all education is of one type is to generalize with a vengeance. Retribution takes the form of our consciousness of the limited character of his philosophy of education.

Pestalozzi in his day sponsored the "object method" of teaching, ushering in a new era. Herbart rendered great service in analyzing the process of assimilating ideas. Objective psychologists have made great strides in portraying the mechanics of habit formation. Dewey has added the best-to-date application of the scientific method to the whole field of problem-solving. It still remains for some great innovator to deal competently with the appreciative reactions. Dewey has missed his own cue.

²⁰ Yale Review, vol. XXXI, December, 1941, p. 281.

All of us who have anything to do with government know that the best administrative arrangements are futile unless they are supported by an underlying foundation of beliefs and principles held in common with the people. These common values can only come from education in its broadest sense. If we are to have a world community, we must search out and develop the ideas we hold in common with others.

—ASSISTANT SECRETARY OF STATE WILLIAM BENTON

Shall We Discard Grammar?

WILSON O. CLOUGH

I

SHALL we abandon the time-honored study of grammar? Grammar, we are told, though it was one of the ancient trivium, has suffered a sea-change, and in America is no longer a subject of prime importance. As a "formal" study, it is a dull routine, tangential to the problem of good speech and good writing, a matter of memorizing traditional categories without present significance and arbitrary rules without practical residue in the student's learning. Speech and language, we are reminded, are subject to laws of evolution, a kind of "wave of the future" that no body of teachers or handbooks can stay; and hence grammar is a pathetic King Canute vainly waving a useless wand and muttering old wives' imprecations against the tide.

The critics of grammar propose everything from its total abandonment to its retention as an advanced subject for a few specialists. The most popular phrasing of the attack, however, has been that we should give up "formal grammar," and teach "functional" language, since we speak not by the book of rules but by the habits acquired in social intercourse and in everyday, practical communication. One will search far, it is true, for a completely satisfactory definition of this difference, or for a textbook which clearly discriminates between the two approaches. Nevertheless, it is this verbal distinction which has carried most weight in the revaluation of the place of

grammar in the past two decades.

College freshmen often approach grammar with misgivings and irrational fears like nothing so much as those unresolved anxieties which are the business of psychoanalysts. Floating fears of failure appear to settle upon and cluster about the subject of grammar, until for many it looms as the one horrendous obstacle to academic achievement and its economic rewards. The fact that many of these same students are discovered later to have similar difficulties with other sciences does not seem at the moment a relevant observation. The point is that grammar frightens them, and is difficult for them; ergo, let us abandon it. Yet, curiously enough, grammar is at once regarded as a subject which they "should" have had in grade and high school, and yet one which is an unfair requirement for a college degree.

Assuming that these students fears have about them something of the irrational, it would follow that we should look for causes not understood by the victim of the fear. Two major causes may be suggested: (1) the student suffered in early childhood from a too rigorous insistence on arbitrary rules, not comprehended then by the child, and therefore assumed to be still incomprehensible; and (2) the student does not possess, or did not possess at that earlier date, sufficient analytic, classifying and abstracting ability to appreciate how "rules" are arrived at, or

how they might have a useful bearing on his daily speech needs.

Every human being likes to know what he is doing and why; for purely aimless or purely routine activity is unsettling and irritating. Unfortunately, there are teachers of grammar who make it appear just that kind of activity. Here are the exercises and the rules in the book. Just memorize them, and don't ask why. Here are some artificial and meaningless sentences from which to select examples. Play the game or you won't get the reward. Yet the imaginative child may attack these feeble shadows of meaningful sentences as he would reading in his reader, as symbols of some action of some significance in some plot. "John threw the ball to James." "Henry ran to the house on the corner." Each new fragment of plot demands a tiny act of visualisation or imagery, a sketch of dramatization, that is each time dissipated by its inconsequence and its irrelevancy to its real function, which is to serve as an illustration of a "rule." Unable to grasp the generalizing purpose behind the exercise, the child may end by being bewildered and frustrated. He has expended intellectual energy; that he knows. And he is tired as a consequence of the effort; but the reward escapes him.

Add to this bewilderment the teacher's frequent irritability at the child's apparent lack of interest in this performance, and you have the stage well set for a conditioning toward dislike of the whole subject. We may, from our adult vantage point, see that a part of the teacher's irritability arises from an abso-

lutist approach to grammar; for, like any other absolute too soon accepted, grammatical absolutes are a source of irritation when a fluid world and a fluid language will not conform to the minutiae of the rulings. Many a grade school and high school teacher is unhappy about grammar because, deep down, she is aware that if she departed too far from the routine exercises, she, too, would be at a loss for a rational explanation. But we cannot expect the child to understand this dual attack upon his complacency; nor must we wonder if the total end result is far from satisfactory.

Again, we touch cautiously upon the often unadmitted fact that a certain percentage of children may never or may but slowly reach past the concrete to the abstractions imposed by such subjects as algebra or grammar. Give to college freshmen a list of 100 words for definition, the first half of a purely concrete nature, the second half of purely abstract words. The differences between students on the first level will be slight (aside from unfamiliar occupational terms); but on the second level, students may range from the five to ninety-five percent success. Nor is this astonishing. High school algebra is not likely to meet with much understanding from a child of eight or ten, for the abstract x and y demand a kind of maturation not yet accomplished. But this is no reason for abandoning algebra and geometry in toto, nor even for abandoning the present infiltrations of algebra, geometry, physics or chemistry into the grade school level on terms which the immature child may hope to grasp and enjoy.

Some more sensitive pedagogical nerve may be touched by the further assertion that the inability of many a teen-age child to reach the level of scientific abstraction, classification and generalization, or of a profitable use of inductive techniques, is no reason for abandoning the high school or college curriculum in the sciences or in mathematics. We must perforce recognize differences in ability, and the fact that the higher levels of intellectual activity are not within the reach of all. We must, in a complex, machine-age society, seek out those who can go on to adult skills and comprehensions, nor can we afford the waste of retarding the superior. The same arguments would seem to apply to the analysis and examination of language.

II

However, the above is not so much an argument in favor of grammar as a consideration of some of the attacks upon grammar. We may summarize by saying that bad teaching in the early grades may have conditioned the college freshman against grammar, and that limited ability to handle analysis and classification may handicap the slower student in grammar as in mathematics or the natural sciences. Neither of these conclusions is proof that grammar should be studied, but only a recognition of some weak links in the proposal that grammar should be abandoned because it may be dull or forbidding or difficult for many students. Certainly, if we could find its usefulness and a better presentation of its content, grammar might still serve us in the needful processess of education.

Grammar is the science of the elements of language, words and groups of words, their inflections, their syntactical relations, and their functions. It is not, *per se*, more difficult nor more easy than any other science which classifies its elements into some systematic terminology for better examination. Like geology, it may study faint remnants of the distant past, or it may examine living processes. Like botany, it may give us broad terms or minute subdivisions. Like chemistry, it may employ arbitrarily chosen symbols for efficiency, and so get beyond the understanding of the casual observer. In short, grammar happens to be a science of the phenomena of speech, rather than one of the phenomena of rocks or plants or chemical behavior. It is, therefore, just as legitimate a study as any other, either in simplified terms for the tyro, or in complex terms for the specialist. Like physics or chemistry, it has a claim for at least some attention from all who consider themselves in some degree educated. Again, like any other area of study, questions may be raised as to how early in the educational program it may appear, how best it may be presented, or how intensively it shall be pursued in the college curriculum.

Grammar, however, has about it a special utilitarian flavor. We all speak and write. For this reason, it may seem imperative to many persons that some knowledge of speech and its habits should be a part of everyone's equipment, since speech is both a measure of social standing and a tool for practical action. We know that a child's habits of speech are formed early, and are

difficult to change, once the pattern is set. We worry about this, pedagogically and socially, and feel that so important a fact should merit special attention from parents, from the earliest grades, and from the college teacher. Thus the problem, once admitted, becomes now one of how best to attack it.

Since frequent contact with good language is the first and best means of acquiring language proficiency, it is sometimes said that such natural instruction is not grammar, *per se*; that is, it is not "formal" grammar. Neither, of course, can our chance keeping of household accounts be called "formal" mathematics, nor the farmer's daily toil "formal" ecology. For it is the systematization of such activities that we call science; and the method of organization and generalization that makes for formal study. One speaks without daily thought about grammar, it is true, just as one eats without necessarily being a skilled dietician. Yet to advance such obvious comment as an argument against the teaching of grammar seems a childlike performance. Unexamined habit in any area of activity is not to be confused with systematic skill or knowledge.

Thus "formal" grammar means no more than the study of grammar, as such: the study of how language behaves in action, how it is put together, how we indicate the necessary differentiations of singular and plural, of past, present and future, of subject and object, of essential statement and modifier. Why this kind of interest in living speech should not be useful, if not even imperative, seems hard to explain. Actually, of course, for-

mal grammar is that part of grammar which deals with form, inflection, morphology; and functional grammar is that part of grammar which deals with how words are used and how they are related for meaning; and the two are corollary. Form points the way to meaning, function or use; and use helps determine formal relationships. What is really meant, then, by the attack on "formal" grammar is a criticism of routine teaching without meaningful application to problems of everyday speech and writing. Grammar has a limited usefulness when it is perfunctory credit earning, or mere drill as an end. At best, it but supplements other attacks upon ineffective speech and immature language skills. But it does supply a technique for drill and for examination. It is to good speech what trackwork is to the runner, what laboratory drill is to the ambitious chemist, what hours at the scales are to the aspiring pianist.

A further reason for a renewed interest in grammar today lies in the neglect of the once familiar discipline of the study of ancient and modern languages. Students today avoid foreign languages. Many colleges will admit them without credits in language study, and others even permit them to emerge with degrees in specialized fields with this great gap in their intellectual experience. The argument that the few can "pick up" the language requirements in their graduate years is appalling to those who know how hard it is to impart any language feel to persons who have reached their third decade without language study. Despite the once popular

pronouncement that there is no "carry over" from one subject to another, no parent can watch his child progress through two to four years of Latin under a competent teacher without observing a definite maturing in language controls. The daily exercise of looking closely at words and sentences, at written expression, of examining words and phrases for meaning, of seeking meaningful content behind formal patterns, slowly but surely brings results in improved self-assurance in the area of language. Faced with a knotty problem of meaning, this student is less easily frightened off, less clumsy and less inarticulate than he would be had he avoided language work on the ground that he "didn't need it." This may be a small reward for the drudgery of language study, if drudgery it be; but it is a reward, and one not without its value.

The proposal is not, however, to restore the teaching of Latin to all; but to seek an equal value by some comparable language discipline. How shall we provide it? The answer is, by means of grammar; a grammar revitalized and made useful by a clear recognition of the part it may play in the whole educational process.

III

Grammar should first of all justify itself by making the student aware of his own daily language, and of the fundamental nature of language as an indispensable tool for all his future activities. It should also provide him with a basic terminology for profitable discussion about language. We may wish to over-

haul present grammatical terminology, but that does not imply dispensing with grammatical terms. It is true that English has inherited the terms of Latin grammar; but that does not render them all useless. There is, indeed, a very great advantage in a commonly accepted terminology among the great tongues of the earth, since no language can exist without similar speech relationships. Nor will comic-strip drawings, or cute pseudo-humorous substitutes do the trick in the long run; since they but force the child to relearn his terminology later on. If the child of eight or ten can grasp the term *noun* (and he can), why put him off with a baby-patter substitute?

The basic grammatical terminology, plus the English verb pattern, should be as familiar to high school and college students as the multiplication tables. Why not? How else can the teacher or the student make intelligent comment in English or in foreign language study on sentence structure, arrangement of words, style, position of modifiers, improvement of order, clarification of meaning? What other way is there except trusting to one's ear? The by-ear method is the resort of all good writers, but it is an acquisition dependent on childhood environment, the accident of birth, and the discipline of learning. One wonders, for example, how teachers without grammar go about corrective suggestion on such actual creations as the following: "By changing environment will change a person speech." "The people were tried to be drawn into the struggle." "It was understood the possibility

changes might be made was discussed." "In order to have ability to name things is to learn the definition of them." "The doctor visit one of his patience whom he had saved her life." "He was stating the fact that to watch people reading on the train but was just reading words and not expect to remember what he read."

Above all, we must plead for an open-minded attitude toward grammar and its teaching. As grammar teachers, we have most to fear from absolutist, dogmatically prescriptive grammar. Grammar is not an end; it is a tool. Its teaching must be approached in the spirit of a live, inductive curiosity about its phenomena. Spinster horror at minor peccadilloes is not helpful; nor is despair at the passing of old forms. If old forms give way to new, the basic need of successful communication remains and will force language to new grammatical distinctions. Position in English, for example, becomes more important as forms

fade; and it is instructive to note how the young student is bound by the "form" of position. As prepositional phrases supplanted old inflectional forms, so the noun as adjective now begins to supplant prepositional phrases. Old strong verbs give way to regularized forms right before our eyes. These and similar observations but remind us that language is a living thing, and worthy of all the study which we can give it.

Let us retain grammar, then, not as a wearying routine for its own sake, but as a tool for discriminating and fruitful comment on our living speech. The tool must be kept sharp and accurate, but it must also be made flexible and adaptable to a range of uses. The need for grammar as one of the basic tools of education is not less today, but greater than ever before, for communication looms as a primary need in a world struggling to be born anew.

Science falls far short of its responsibility if its socially relevant findings remain in language which is unintelligible or even uninteresting to the doers of the community. It is intellectual snobbishness for writers of the sciences to be inconsiderate of this fact. Of course it is not the obligation of every social scientist to be intelligible to every literate person. The goal is satisfied when the writer has made an honest and conscious effort to convey his thought to those anxious to learn and ready to apply what he has discovered.—ANNUAL REPORT, CARNEGIE CORPORATION OF NEW YORK, 1946

A College Christian Council in a Small College

LYLE H. JOHNSON

I

EASTERN OREGON COLLEGE was originally established in 1929 to prepare elementary teachers, but, with the addition of various other curricula during the years, the students represent a variety of professional interests. An enrollment of 623 students in the fall term, 1946, is divided among two-year semi-professional curricula in Secretarial Science, Radio-Electric Service, Merchandising, Medical-Dental Assistants, Lower Division or Junior College work, and Teacher Education. During normal years there are usually a few more women than men, but, due to a large enrollment of veterans, the men now outnumber women about four to three.

Five years ago on this campus a new and rather unique organization was born. It had long been the feeling of President Roben J. Maaske that there was a definite place for a representative student religious organization which would include all religious faiths and denominations. This organization would of necessity have to be one which would have a very broad religious outlook; one which could not be criticized by any religious body and could operate successfully on the campus of a state-supported institution.

A committee meeting was therefore called by the president. The committee was composed of representatives from the local ministerial association, the stu-

dent body, and the faculty. Since this small college, located in a community of approximately 9,000 population plays a prominent part in community affairs, it was thought that the Christian organization should not only lead the religious activities on the campus but should also be helpful to the various churches of the community in furthering their programs. The local La Grande ministerial council was therefore consulted concerning its organization.

As a result of this meeting a College Christian Council was organized to sponsor all religious activities on the campus. The Council is composed of student representatives from each religious denomination represented in the student body. In order that the denominational representative shall more nearly represent the number of students enrolled from a given church, one representative is appointed for each twenty students enrolled from a church denomination with a maximum of three representatives from one denomination. In addition to the denominational representatives, one representative is elected from the local ministerial association, the student body president acts as an ex-officio member, and a faculty adviser works with the group. A president, vice-president, and secretary-treasurer are elected by the Council. The Council soon found a definite place for itself in extra-curricular activities on the campus.

II

Each year a religious conference is held to which outstanding religious leaders of the Northwest are invited as leaders and consultants. These conferences are usually held over a three-day period. A theme is selected which will have a genuine appeal to college students. An opening assembly the first day serves as a rally meeting in which the main speaker develops the general theme to create interest and enthusiasm for the meetings to follow. Special music is furnished by the college a cappella choir and music ensembles. During the afternoon, discussion groups on selected topics are scheduled and more specialized phases of the general theme are developed.

The following morning the discussion group leaders present their findings and conclusions at a forum assembly, and opportunity is allowed for general discussion, usually by a panel, and also from the floor.

The special speakers at the conference are invited to dinner at the various living groups on the campus and round table discussions are held after the dinner hour. Opportunity is also given for individual conferences of students with the religious leaders.

In addition to the annual conference, the Council sponsors a Thanksgiving college assembly program when one of the local ministers is invited to address the students. Special music is provided by the college choir and hymns are sung by the students. On Easter morning each year the Council sponsors an Easter sunrise service in one of the local churches to which all young people of

the entire community are invited.

To help make new students feel at home on the campus, officers of the Council are present during the Freshman orientation period held for several days prior to the opening of the college in the fall. New students are shown around the campus and on one evening a bonfire is held when singing and fun are in order.

The Council also sponsors throughout the year a "Go to Church on Sunday" policy. Ministers of the local churches are furnished the names of students who have indicated a preference for their church so that they may contact the students personally and invite them to participate in the church activities. Students are definitely encouraged to attend the local church of their choice. The group maintains a special book shelf in the college library where interesting religious books are displayed. The books are changed from week to week, and it has been noted that there is an increased reading interest because of the display. Also available to the various churches of the city are several student music ensembles ready to provide special religious music for church services. A committee of the Council acts as a clearing house for this service.

Members of the Council last year felt that the religious program on the campus should be expanded so that a greater number of students could actively participate. An all-inclusive College Christian Fellowship was therefore organized with membership open to all interested students. Members of the Council serve as the executive committee for the Fellowship. Once or twice

monthly firesides are held in one of the dormitories. These firesides are made as informal as possible, the program is usually opened with the singing of the ever popular songs and moving toward the more devotional type of music. Various ministers of La Grande are invited to assist by presenting a devotional talk. Students enjoy hearing these ministers and the procedure allows the pastors an opportunity to meet the student religious leaders on the campus.

A week-end retreat into the near-by mountains is held for the purpose of planning activities and all interested students are invited to attend. The local ministerial association, at the request of the Fellowship, supplies a minister to teach a course in The Bible which is usually well attended by college students although no college credit is awarded.

III

During the years the Council has been organized, there have been a few problems which have arisen. Usually these problems have been concerned with differences in religious philosophy—literal versus liberal viewpoints—or with questions involving a tolerant attitude on the part of individual students.

These problems may be illustrated by the case of Mary Brooks who was president of the Council coming from a very fundamental religious denomination. Mary came into the faculty adviser's office one day last year to announce that it would be necessary either for her to resign or for certain members of the Council to resign. She stated that since Gertrude Smith smoked it was absolutely impossible for her to work on the

same Council with her. The adviser tried to point out that it would be very difficult to call Gertrude in and ask for her resignation because she smoked and to show that the harm done Gertrude by such action would be hard to justify. He tried to make clear that when students came from entirely different home and religious backgrounds, some measure of tolerance is required on the part of both students if the organization is to function smoothly. Mary finally saw the point and agreed to remain as president of the group. However, a month later because her conscience would not let her condone smoking, she resigned as president but remained as an active worker in the religious program of the Council.

There have also been occasions when some ministers in the city have questioned certain matters of policy, but by and large, the co-operation on the part of the ministers has been excellent and it has been due to this co-operation and a wholesome mutual understanding of the work to be accomplished, that the entire program has been able to function successfully.

Interest in religion on the part of the student body has gradually increased during the past few years due in large part to the activities and program of the College Christian Council and the Christian Fellowship. It is the belief of these students and others that there is a definite and continuing place for its work on the college campus. The type of student organization experimented with now for several years at this institution seems to offer a fairly desirable pattern for similar state-supported institutions elsewhere.



America . . . 1947

HAZEL SNELL SCHREIBER

America, born of infinite ideals,
Beloved land, your very soil
Enriched with pilgrims' blood
And the sweat of sturdy builders;
Your wealth grown from the ring
Of the woodsman's axe,
And aching fingers of women
In simple homespun;
Courageous ones who crossed the plains
Through burning desert wastes
And trackless mountain steep;
Tillers of the soil who wrought
Beauty to plantations of the South;
Rugged miners, fighting loneliness,
In search of golden treasure;
Your sons, fallen on fields of honor,
Wringing from the hearts of women
Brave tears in sacrifice.

America, confused and burdened,
Rise like the Phoenix
From the embers of unrest,
Find rebirth in the sacred ideals
Of your forefathers who toiled and prayed;
America, holding the hopes of a universe,
Fill the larders of the world with bread,
Give every hearthside the assurance of peace!

“Unless a Schoolmaster Sings”

CHARLES F. ARROWOOD

IT WAS a drowsy afternoon in June. The little, one-teacher school, far back in the North Carolina mountains, had just settled to work after the noon recess, when six-year-old Ralph began to giggle. He tried to stifle the laugh, clamping his hand over his mouth and looking apprehensively at the teacher, but the more he tried to hold himself in check the more uncontrollable his laughter and his embarrassment became.

Teacher and pupils looked his way, and he laughed the more. The teacher left the class he was hearing and walked to where the little boy was sitting. He spoke to the other children, “What’s the matter with Ralph?” he asked.

Ralph’s eight-year-old cousin, Clyde, who had been watching the whole affair with stern disapproval answered, “There’s nothing the matter with him. He’s simply found a tee-hee’s nest with haw-haw eggs in it.”

When the young teacher heard of the tee-hee’s nest, he, too, saw it, and clapped his hands to his slender waist, threw back his head and laughed with all his might. Clyde’s stern face relaxed, and he laughed. Seeing this, Ralph gave way to his mirth—and lying flat on the bench on which he had been sitting he rolled and roared with joy.

At this all the pupils saw the tee-hee’s nest. Haw-haw eggs hatched out and titters and gaffaws filled the air. Little

girls’ laughs and big boys’ laughs flew about the room and out through the windows and across woods and fields. Everyone was happy and at ease; and after the laughs had all flown away they went back to work again and were happy and at ease then, too.

Lucky teacher and lucky children! Happy the school where the tee-hee’s nest is discovered and the haw-haws fly away with all that makes authority fearful and work a burden.

The tee-hee, whose other names are mirth and fun, is known only to persons who have active imaginations which are seasoned by good will and good humor, and they see this pleasant creature only at such times as their imaginations play at the games called wits. The imagination has other concerns in addition to mirth. It touches human relations with respect, sympathy, and love; to simple sensations, it adds perception of beauty, and to awareness of nature it adds curiosity and wonder; it invests our concern with human conduct with appreciation of order, justice, and goodness; and it transforms our bafflement before the depth of the universe and of the human spirit into devotion and reverence.

This activity of feeling and of intellect by which experience is heightened and enriched makes, of men and women, friends, citizens, lawgivers, explorers, builders, artists, poets, worshippers, prophets, and saints. When they are these things, they are truly, and in the

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highest sense, men and women.

Now the activities by which people are so transformed that they become better and braver and less helpless are the central and special concern of the school and university. Physical plant and equipment, dollars spent, programs and routine activities and even storing minds with fact and equipping them with proficiencies exist so that human consciousness may be heightened and people made aware of sound and color and relations and a multitude of other matters, tangible and intangible. And that, having become aware, they may hunger and thirst after truth and beauty and goodness; and hungering and thirsting, they may aspire; and aspiring, that they may accomplish; and that, as they accom-

lish, they may attain a humanity which continually becomes richer and stronger.

Long ago, people found that they could heighten their own consciousness and refine their understanding of themselves and of every thing by dancing and by telling stories and singing songs—by releasing the imagination through the forms which music, and tales and poetry and the dance supply. Long before history began, songs of arms of and men quickened and deepened insights; and as imagination and feeling had play and took on form, there was increase of human good. It is ever so! Well did Luther say, "Unless a schoolmaster sings I think little of him." Play in childhood and art in maturity are most educative things.

These Hours

ANNA LOUISE BARNEY

When we are old and, drowsing by the fire,
Nod and awake, and nod again, and sigh,
Watching the embers of some flaming hope
Vanish in powder, thin and gray, and dry
As August-dust, oh, Phoenix-like, these hours
Will stir anew, will lift their damasked wings,
Blazing again with sunrises we shared,
Perfumed again with bloom from all our Springs.

Cutting Education's Gordian Knot

FREDERICK RAND ROGERS

I

MORE than any other institution save that of the state itself," observed Henry Suzzallo¹ in 1909, "the school has power to modify the social order." This was, remember, before the Atomic Age was conceived, before World War II had even been imagined, before European dictatorships had demonstrated the power of education to transform a whole people. Long before. . . . Even so, this challenging aphorism was absurdly old hat; for twenty-four centuries before, Plato had insisted "Of all the offices of state this (the Director of Education) is greatest." Classic wisdom went even further. Recognizing the supreme potential of such an official the celebrated Socratic disciple sought rigidly to bind the Director of any state's educational system to the will of its electorate by advising "As far as possible, the law ought to leave nothing to him but to explain everything, that he may be an interpreter and tutor to others."

With the first of these principles contemporary schoolmen will readily agree: "Of course education is the greatest force in civilization; it is even the *sine qua non* of civilized life!" they will rightly proclaim. But these same schoolmen will almost certainly explode

against the proposition that they should be rigidly bound by state or national laws to teach whatever, or by such-and-such a method. "*Leave education to the educators,*" is a prime tenet of their professional faith. Indeed, so diligently have American pedagogues labored to free themselves from outside control that today they, rather than school trustees, determine the very aims, if any, toward which they strive.

There must be something very wrong here, which ought profoundly to disturb legislators intent on performing any lasting service for their state or nation: what price their labor for laws and customs which may be negated by the teachings of a militantly independent hierarchy of educationists? To put the question positively: since schools can transform society, is it not a prime responsibility of society's legislators—society's statesmen—to determine the *direction* of such changes?

Now, ultimate power to control American public education resides in our forty-eight state legislative bodies, any one of which may, by legislative act or constitutional amendment, determine every detail of educational objectives and management for the tax-supported schools and colleges of its own commonwealth. But should American legislatures exercise such control? Are not American schools doing "as well as can be expected?" Would not any considerable modification of present management invite such uneasiness within the teach-

¹ Sometime President of the University of Washington and of the Carnegie Foundation for the Advancement of Teaching, etc., etc., in his introduction to John Dewey's "Moral Principles of Education," Houghton Mifflin Company.

ing profession as greatly to impair its present efficiency? Might not schools be thus "thrown into politics:" become the prey of "grasping politicians" whose mouths would fairly drip for the spoils of such control?

Possibly; but to leave public education solely to educationists, today, guarantees a steadily increasing national weakness, which plays into the very hands of enemies abroad.

Are then the public schools of this nation deficient? More specifically, were the revelations of the Carnegie Foundation's "Bulletin Number Twenty-Nine," sub-title *The Student and His Knowledge*, true—that gross inefficiency is rampant in our colleges? A Bulletin, moreover, prepared by university men, utilizing accepted techniques of investigation, based on research which took ten years to complete and cost three millions of dollars and which has never been refuted—or even noticed—in the nine years since its publication? Was Professor-emeritus Franklin Bobbitt (University of Chicago) right in his castigations twice published recently in *School and Society*—one of the most respected American journals of pedagogical opinion—that fifty percent of American education is fraudulent . . . that another twenty-five percent is largely ineffective . . . that neither pedagogues nor public give a damn?

Fortunately, our thesis need not rest on such evidence or opinion, no matter how authoritative. For the reader may discover the truth himself by performing a simple experiment: by separately interrogating ten teachers, or ten prin-

cipals, or ten deans of education, or ten university presidents on "the aims of American education" or even of their own institutions, or their own teaching; and in the course of this research witness some or all of these phenomena: instant embarrassment and inability quickly to formulate a coherent statement; the final production of formulae either in part or in whole virtually impossible to translate into action or to check against practice; profound disagreements between the several statements of various pedagogues interrogated, even within any single institution; conflicts in aims claimed for any particular institution as manifested in actual teaching, as for instance between those of its athletic department, intent upon forcing students to humiliate opponents in neighboring schools and those of its sociology department, striving after universal harmony or brotherly love in the same students.

For the fact is that American schoolmen, not unlike other men the world over, are prone to disagree with their fellows, even those within their own bailiwick. As a distinguished American educationist wrote recently to this reporter: "Can you imagine any two leaders in American education agreeing on *anything at all?*" Or, as the Englishman, Maxwell Garnett, summed up an inquiry into educational aims in the past and present (in his brilliant *Education and World Citizenship*, Cambridge University Press, 1921) "When the discussion is of education," Garnett concluded, "disagreement concerning first principles is the rule rather than the exception. . . .

Indeed, the most easily observable characteristic of English education at the present time is perhaps its aimlessness." Or consider the statement of twelve distinguished Harvard professors in their otherwise cautious *General Education in a Free Society* (1945) "This then, or something like this, is the present state: an enormous variety of aim and method among colleges as a whole and much the same variety on a smaller scale within any one college . . . *We are faced with a diversity of education which . . . works against the good of society . . .*" (Italics ours)

But when pedagogues disagree on aims, any other agreement between them must be an incident to induce the gods to guffaw—as when bankers and robbers might agree on the best way to induce depositors to increase their deposits.

How, then, should legislators in any great city or state proceed to rationalize and render reasonably efficient the public education they control? Of course their determining move will be the selection of a chief executive—a State Commissioner of Education or City Superintendent of Schools. But should they choose for this high office a professional pedagogue—one who, by long association and training, belongs to the upper crust of the hierarchy of American schoolmen, *therefore* unaccustomed to act primarily in terms of clear-cut and coherent educational aims? One who, moreover, is almost certain to sympathize with teachers rather than citizens, with "academic freedom" rather than duty to state or city, with (in the main) things pedagogical as they are rather than as they

ought to be? The question answers itself. Such men, qualified by long experience for high administrative positions within any great school system, are today disqualified *therefore* for that great leadership which the crucial emergencies of "Atomic Age" times demand.

III

Who, then, should be chosen? Plato long since provided the clue: *seek the greatest man in the state*: some patriot whose moral and administrative leadership of men has already won him the acclaim of his people. For New York, the name of Alfred E. Smith instantly leaps to mind. Or Charles Evans Hughes. Or Franklin D. Roosevelt or Thomas Dewey. Any of these statesmen might have given the schools of New York city or state such new life and vitality, such high purpose and astonishing efficiency, as would instantly galvanize the entire nation, first to attention and then to emulation. Similarly for other states and cities: what is needed today are the executive habits of bold and sweeping conception and fearless will to venture grandly: for the highest stakes.

But no State Board of Regents (or City Board of Education) would, by even so brilliant a stroke as the appointment to the Commissionership or superintendency of a national figure in executive statesmanship, cut the Gordian knot which today ties American education to "fraudulent policies" and "gross inefficiency." They would only be inviting an Alexander to do the job.

Let us imagine how such a man might behave, by following perhaps the first

few strokes of his mighty sword. We shall designate him simply as the "Director."

Stroke One

Director: Gentlemen of the Board: I am at your service! What aims shall I strive after? What objectives shall I pursue? What virtues shall I seek to develop in the youth of your great Commonwealth?

Chairman: Ahem. (He glances about the table but receives no help. The other Regents or Board members look uncomfortable. After an embarrassing pause he resumes.) But Director, this is after all your province. Educational principles, aims, techniques: these are pedagogical details. Our function is to consider broad problems of policy. Besides, I believe you will find a general statement of the aims of education somewhere in our publications. Seems to me our various Division Directors are forever getting out their own.

Director: Great Country, man! If I were Manager of a bank and you were its Board Chairman, would you display so little interest in dividends? What problem is greater than aims—what policy does not subserve objectives? Does this Board take its cues from "various Division Directors?"

Chairman: My dear Sir, our Department specialists and our teacher-training colleges are hired to busy themselves with syllabi, aims, and that sort of thing.

Director: Pardon me, Chairman, but may I ask—who employs and discharges these specialists? To whom are they responsible? To themselves? To each other? Or to this Board?

Chairman: To this Board, of course.

Director: They are, to all intents, employees of this Board, eh? At least, subordinates of this Board?

Chairman: Why yes,

Director: Then, Sir, I propose that we act on that elementary fact. The aims of education for this state must come from this Board, acting as Trustee for the people of this state. I propose to instruct your Department specialists and your teacher-training faculties concerning the intellectual accomplishments and character-traits *you* propose to develop in the youth of this state, and to hold these employees of the state responsible for preparing teachers so to teach.

A Trustee: You propose, Director, that *we Board Members* set up such, ah—character-traits?

Director: Who else? I cannot function at all until somebody provides aims: defines the goals toward which I shall strive. Nor, Sir, will I consent to receive marching orders from my subordinates.

Chairman: Perhaps, old man, you will give us some hint concerning how to proceed? You know—no Director before you ever bothered us with this problem.

Director: Yes, I know. . . . Well then, considering that even today we are preparing children for life twenty to fifty years hence, perhaps we should begin by attempting to foresee the most likely future they must live in—say up to A.D. 2000.

Chairman: Good Lord. . . . But you are right. If I may speak for the Board, your position is unassailable. With your help we will prepare our aims—and define them as specifically as language and

our views of the future needs of men permit. Shall we get down to business?

Stroke Two

Chairman: Governor, and members of the bi-partisan legislative committee you have graciously been invited into this confidential meeting with our new Director of Education and myself. We come on the gravest business—the future happiness and safety of our state and nation. . . . During the past week of intense and soul-searching effort, my Board has agreed upon certain definite characteristics and scholastic abilities for inculcation in the children of our state through the ministrations of the public schools and colleges of this great commonwealth. Indeed, we first strove to foresee the most likely future of our state and nation up to the year 2000 A.D. We then deduced the human characteristics, knowledge and skills necessary to men and women who must cope with such a future. These we then translated into objectives for teachers to strive after in the characters of their pupils, which we propose to submit for your approval in a moment.

Our reason for calling on you at this time is to secure your understanding, approval and support of our endeavor to render this state's schools and colleges most helpful to the people. In fact, to achieve this support our Board is ready to modify its objectives wherever any radical differences of conviction exist between us and the state legislature. For in the end you and we must see eye-to-eye—reinforce each other.

Director: Remember, Governor, that

the Regents are, by appointment and intent, the representatives of the Legislature: *they act for you*. Therefore, it is eminently proper for them to consult you on matters of basic policy.

Chairman: You must know, too, Governor, the influence various persons may exert on public opinion—through parents, alumni and others. The Board and myself anticipate no concerted effort to circumvent us. But we would forestall the very possibility of any disgruntled pedagogue, or any local school board member, or any vested interest which may believe itself attacked, setting up a hue and cry over such red herrings, for instance, as “academic freedom” or “local control of schools.”

Director: Moreover, Governor, and gentlemen of this committee, we hope you and the Legislature will support us in a determined effort to multiply the efficiency of public education in our state by perhaps ten-fold. And at once! Just to illustrate the strength of our convictions and the road we mean to travel and not to mince matters, we want, broadly speaking, every public schoolman's salary doubled—and at once!

Governor: Whew!

Chairman: Precisely. When you hear our plans, Governor and legislators, I venture you will call it a good bargain—for the state.

Governor: Well, Chancellor, let's hear your objectives.

Stroke Three

Chairman: Members of the State Education Department: my felicitations and respects! You have been called to-

gether to meet your new Director, and to learn from him the will and desires of our cherished state as formulated by its Board of Regents. Remember that he speaks for us, and that we have taken pains to assure ourselves of legislative support for our plans. Gentlemen: your new Director!

Director: Chairman and gentlemen: We have much to do. Permit me to begin by promising you that, for the current fiscal year, your present duties—also your salaries, titles and other perquisites—remain. May I point out, too, what you all do know: that you are already one of the largest, best-paid and best-supported state education departments in this nation, if not in the world.

Nevertheless, to your present duties and prerequisites will be added new duties and new salaries. Concerning the latter, each of you will shortly receive approximately double your present stipend, which will continue throughout the current fiscal year, though of course numerous adjustments will be made to correct various present minor improprieties. I see smiles of pleasure here and there. The graver faces express deeper insight, gentlemen. For you will more than earn the increments. Let me explain briefly, merely touching lightly on three peaks.

First, in accordance with a very definite set of aims and objectives for our public schools and colleges, the Department itself is being—indeed has been—completely reorganized by the Board. It remains for me to delegate responsibilities. I need only add that whoever fails within the year to embrace his new

functions satisfactorily will doubtless prefer to find a niche for himself elsewhere, perhaps in one of our colleges, perhaps elsewhere. I mean by this statement to be perfectly clear and fair to all. A certain amount of gossip, even intrigue, permeates every organization of men: I know this Department has its full share. *I mean to stamp it out at once.*

For, gentlemen, you are the right-hand servants of both God and your country in this sovereign state. If you fail, or even lag, your derelictions will affect millions of children, not only now but during every day of their lives.

An Assistant Commissioner: A question, please? Will you back us in efforts to enforce the Board's dictates?

Director: Thank you, Sir. Let me now say before you all that for me to fail to support you to the limit of my powers in the performance of assigned duties is good cause for you to appeal to the Board over my head.

(Here the group could not restrain an impulse to applaud. It died away as quickly as it had begun.)

Director: I see my order of announcements must be revised. Let it stand that my first point is the requirement of absolute loyalty and obedience to the will of the Board as expressed in its statement of objectives and my interpretations thereof.

My second point, then, is to sketch our reorganization. You are all aware that this Department is scandalously top-heavy with business executives, whose duties are to distribute state monies, interpret laws, advise field executives,

issue teaching certificates, conduct research, print Bulletins, even act as personnel officers within the Department, until God knows how anyone could ferret out true state education policy as it relates to children. These functions of course will remain, though distributed somewhat differently than at present. But over and above these, my chief lieutenants will be three Associate Directors, who will constitute my cabinet and share intimately with each other and with me all problems and confidences. Each of the three will be responsible to me for the development of one great division or phase of citizenship. I mean Associate Directors for Physical Development, Mental Development, Spiritual Development.

You know how it is today, gentlemen. We spend vast sums on school medical inspection, nursing and psychiatric services, health teaching, physical education and athletics in this state. But the sum-total result is a disgrace to this Department and a betrayal of our nation. For, as you well know, our state suffers from steadily increasing physical and mental deficiency in our citizenry: in spite of all our health-conservation services, over forty percent of our youth—those most recently under educational guidance—were found unfit to bear arms in their country's most dire need. *This trend must be reversed.* Again, we spend vast sums in endeavors to teach children how to read, write, figure, and so on. But the college graduates of this state are not, on the average, as well informed as are high school graduates in European schools. *This condition must be reme-*

died. Again, we talk a great game of social development, spiritual freedom, brotherhood of man. But our children learn little of courtesy and less of obedience; and regard charity and faith as fit for bumpkins rather than sophisticates. In fact, license is the watchword today, gentlemen, to the degree that juvenile delinquency has become almost uncontrollable, disregard for law the rule, and bitter social and industrial conflicts between men the norm of conduct throughout the nation. *Encouragement of these practices must give way to their opposites!*

Moreover, gentlemen, our Board of Regents is determined to make a clean sweep of us all if we do not produce in the terms I have barely hinted at.

A Voice: But suppose teachers are taught in teacher-training schools to let children do largely as they please. Suppose teachers are taught in such training schools even to do as *they* please? Suppose the Regent's rules are thus sabotaged?

Director: Your Board is aware of this possibility, nay common practice. You, Sir, have anticipated my third point—that you in this Department, under God and the state Legislature, will be fully empowered to cope with such hypothetical subversiveness. For this Department's functions will include the preparation of examinations for teachers' certificates, the conduct of such examinations, the evaluation of replies, the award of certificates to teach, observation of the behavior of teachers in service, revocation of the certificates of teachers who fail to perform as this Department

wills. And when I say "teachers" I mean to include supervisors, principals, superintendents.

But, gentlemen, such examinations constitute an upper-story of our educational edifice. The ground-floor, so to speak, is composed of tests and examinations to be given the pupils and students of this state, annually or oftener, to determine their progress in the virtues and qualities indicated by our Regents' objectives. The construction and administration of such tests will be your prime and continuing function from now on; though I suspect you will want to utilize the research facilities of the entire state toward this end.

A Voice: But all this will render us into little despots. Where is there any freedom for teachers or pupils in such a scheme? It is indoctrination to the nth degree!

Director: Whoever dislikes our rules is at liberty to seek employment elsewhere. As for the indoctrination of children, I am glad the question was raised at once. For the implied danger is a hobgoblin—a bit of sophistry become an article of faith in the minds of fearful and uncritical men.

Indeed, Sir, and I hope every man present will remember forevermore what I must now aver: *all education is indoctrination*. We prescribe, to begin with—which is to say we force upon children—English as the language of instruction, and thereby almost absolutely indoctrinate our children to the Western way of life rather than the Eastern: even to Christianity rather than Mohammedanism, Buddhism or Confucianism.

I need not add other examples; they are legion. Let pedagogues who fear to indoctrinate pupils teach elsewhere; our state has no funds to spare for the support of such livers or for the confusion of the souls of our citizens.

A Voice: What, then, O Director, are to be the aims of this Department? May we have something definite—a few details?

Director: Pray bear with me a moment, gentlemen. . . . (He is visibly moved.) You have asked, a servant of this state's Future, to see your Regents' blueprint for the character of its citizens up to the year 2000! Please forgive me if I betray a certain emotion. . . . For this is the most exalted moment of my life. . . . Here then, gentlemen: I will display it for you!

(At this, the Director unrolls a large chart on which are listed, under three headings, and separately for each sex, the Regents' physical, mental, and social-spiritual objectives of public education—and their *anathematä*. And, as the members of the Department study this first authoritative blueprint of educational objectives ever spread before them, they perceive sounds—as of music—in fact, very like the strains of a Lohengrin Prelude. . . .)

Stroke Four

Director: Presidents of our state colleges and universities: greetings! I have arranged this meeting to expedite a renaissance in the conduct of education in this state. You will agree it is long overdue. Perhaps you will more quickly grasp the situation when I tell you that the Governor and leaders of both parties

in the Legislature have agreed to double—at once—the salaries of public schoolmen throughout the state. In return, our state officials and the Board of Regents—and myself—expect your absolute loyalty as a matter of course. We also expect you to double your efforts, and more than double the work of your faculties.

A President: My loyalty, Sir, is to truth. I speak also for my faculty!

Others: Hear, hear!

Directors: The present issue is not truth or falsehood, but the will of the people as expressed by their representatives. You—and I—are *their servants*. Any American is free at any time to speak his mind as a citizen. *But not in state-supported classrooms.* Moreover, I take it that your conduct—and mine, and the behavior of every employee of this Department—must exemplify, as far as possible *and everywhere and always*, the peculiarities of character and scholarship our legislators pay us to represent. Otherwise we are mere sounding brass. Do I have any resignations? . . .

A President: What are the aims of education we are to minister unto, Director?

Director: Bravo! my dear President. I suspect this is the first time in this august assembly-room that such a question has been asked in such a tone by anyone! We will come to these in due course. First, however, let me indicate the task before your faculties: they will earn every cent of their doubled salaries. For the Regents have voted, as of today, to disregard virtually all evidences of scholarship and technical competence

recorded by teacher-training institutions. Instead, we will grant certificates to teach on evidence of abilities and characters as demonstrated in written and oral examinations conducted by state department officials. We will, of course, rely heavily on your faculties for testimonials to candidates' characters; but woe betide any college whose instructors, over a period of years, recommend men and women who fail to live up to such testimonials. . . .

You will perceive at once the implications of this long-overdue innovation. For your faculties must, now and henceforth, teach according to principles laid down by this Department. Moreover, we in the Department will have, in our own examination records made by your graduates, rather complete evidence of the efficiency of every instructor in your institutions.

A President: But Director, this provision may conduce to such rigidity of instruction as will destroy both our faculties' initiative and the freedom of our students' minds.

Director: Let us not forget, President, that the granting of certificates to practice their professions on evidence secured directly by the certifying agency is the rule in law and medicine. It seems to the Board infinitely more necessary in education, the proper conduct of which is the state's—and the nation's—prime bulwark of preservation.

A President: Quite. But it may also lead to tyranny: the enthronement in the State Education Department of a power greater than that of the state itself.

Director: That, my dear President, is

a contingency not forgotten by others. I serve on sufferance; Regents serve for limited terms; the Legislature controls us all by controlling the appointment of Regents, as well as year by year controlling the purse-strings. Pray calm yourself. Besides, when we come to the revelation of our Regents' aims, all your fears may vanish. The point now is that for teachers to qualify in our state, beginning next September, they must exhibit at least rudimentary abilities *and intent* in conformity with both the aims of education as our Regents define them and the methods this State Education Department approves.

Nor will any present certificates be renewed without proof of steadily higher degrees of such virtues and scholarship. This means that we plan to conduct our own summer-school courses for teachers—on your campuses—for the next five years. Also we will examine every present teacher in service every year for five years; nor will we hesitate to disqualify at once whoever fails to meet our reasonable but steadily more difficult requirements year by year. Moreover, I am assured by the state's attorney-general that we may cancel the certificate of any teacher now serving if he or she fails to pass any examination we may administer at any time we may choose to require it.

On the other hand, gentlemen, while from now on we shall be very demanding of teachers, the best of them will love us for it. Indeed, the Regents anticipate such a flood of applications for teaching positions in this state as will render your work for the next decade

chiefly that of choosing for admission the best teachers the nation affords, and re-training them for the kind of service our Regents require.

A President: How soon, Sir, may we see those objectives and how soon may we commence labor on their achievement in the characters of your Presidents?

Director: *Salutem!* To answer your second question first, I have already arranged for you to begin work with our state department officials tomorrow. And here are the objectives. . . .

Stroke Five

"I call this convocation to order!" It was the Chairman speaking, in the State Education Department's auditorium. On the stage at the right where his fellow-Regents, together with the Director of Education and his three Associate Directors. At the left was the state's Governor, supported by his bi-partisan Emergency Committee on Education.

Chairman: His Excellency, the Governor!

Governor: Honorable Chairman, Regents and Directors of Education, Members of the Emergency Legislative Committee on Education, members of the State Education Department, Superintendents of Schools of this great state, and all others present:

We have assembled here today to participate in the first public step towards a new concept of citizenship, which will be outlined presently by your new Director of Education. My part in these proceedings is soon told. I am here—as are my colleagues whom you see

on this platform—to assure you that we support the new regime in the State Education Department with all our hearts and judgment; moreover, with ample funds to implement our Regents' program. In fact, I can reveal to you now that a confidential poll of the Legislature last night guarantees, almost without a dissenting voice, funds approximately to double the salaries of virtually every public school man in this state, beginning almost immediately. . . .

Now, my friends, this is not a gift. In fact, we in the Capitol believe we are driving a good, even a hard, bargain. For, as your Director will shortly reveal, we expect very much more than double the service teachers have thus far given. Some may even break under the strain, and will wish to secure future employment elsewhere. But the new upgrading of salaries will continue, if necessary, until this State can command and secure such training of its young citizens as will assure their reaching maturity fully prepared—and able—and eager—to serve themselves and our glorious state far beyond my powers today to estimate for you.

Chairman: Thank you, Governor. For my part, and speaking for my fellow-Regents, the clue to our great purpose and enthusiasm may be found in the objectives to which we today publicly ascribe. If the present schoolmen of this state cannot achieve them reasonably well in the personalities of their pupils and students, we are determined to find others who will. Indeed, if in the long run your Director fails, we will find another Director who may perchance

succeed. On the other hand, and to forestall any other hypotheses, rest assured of this: if failure is recorded, you will go before your Director.

These, gentlemen, are strong words. But the times call for strong men and bold actions. The world has suddenly become very dangerous to live in; in education lies our greatest hope of strength and character and wisdom to survive as a free people! Consequently, pusillanimity has no place in our lexicon; nor will it be tolerated in the behavior of our employees, among whom you city and village superintendents of schools are our chief officers in the field: our chief representatives on the firing-line-of-battle with the recalcitrant synapses of your pupils. Without further ado I am proud to present your former Governor, your present Chief: the Director of Education.

Director: Chancellor, Governor, gentlemen, gentlemen. . . . This is the most difficult moment in a life of sin! I greet you: fellow-sufferers all. For I suspect each of you is wondering how to talk to his local Board of Education back home. "The King is dead," you must be thinking, "long live the King;" that is to say, "Local control is gone—long live state control. . . . But how are we going to explain *that* one to our local Boards?"

You are wondering, methinks, if anything at all is left for local boards to do. The fact is, *very much more than ever before*. The State Education Department is only giving you more definite sailing orders, more specific ports to steer for, more competent sailors to

handle your classrooms, more detailed charts by which to mark your progress.

We are also, as the Governor has just revealed, providing you with money to pay for increased competence. We will also help you measure your progress, discover the weaknesses in your local ships-of-state, help you plug holes in their hulls, and keep close watch over their cargoes—the most precious freight ever carried by any ships-of-state!

But if any man slyly whispers to you, "The State Education Department has become autocratic, a despot among men," I adjure you to remind him that you and I—and all the others who receive their salaries and authorities from the Department—act on the orders of a Board of Regents which has taken every pains to represent the sovereign people of this state. . . .

And now, gentlemen, you must be consumed with curiosity to know the identity of our new objectives for the youth of our beloved commonwealth. Let me reassure you, for the moment, simply by naming two: obedience and courtesy. I mention these here and now for two reasons. First, because they are prerequisites to all higher social development, even to any rational spirituality. Indeed, they are essential prerequisites to internal harmony in these United States: prime bulwarks against anarchy and rampant selfishness. Men must learn to obey others before they can rule even themselves. And all respect for personality, whether of man or God, rests upon the firm foundation of courtesy between man and man; but even more: between senior and junior. But

the foundation for courtesy is obedience.

To be specific, gentlemen, the Regents will require these two virtues in *at least* the overt behavior of every pupil of whatever age, therefore of every teacher as a matter of course. *Therefore of every superintendent.*

The second reason for mentioning these particular lowly but essential virtues is because, in the modern hurly-burly of life, they have been neglected, then forgotten and, in some quarters, even denied. This, as you must know, is the sure road to tyranny, which your Regents are determined to checkmate. Already many American schoolmen preach and practice the supreme betrayal of youth: treating their pupils as equals, even fearing and flattering them, even pandering shamelessly to their immature impulses. But excess of liberty has as its inevitable fruit excess of slavery.

And now just one more crucial item before I unfurl for you the banner under which we are to sail together: the new standard we are raising "to which wise and honest men may aspire:" I mean, of course, the aims and objectives of our Program. The crucial item is this: *the construction of instruments to measure the success of your teachers' ministrations.* Already we have scales to measure certain academic accomplishments of pupils. These are good in a general, beginning way. But almost infinitely more important are instruments to measure physical vitality: the virtues of strength, endurance, courage, initiative, perseverance and others; instruments to measure mental powers: the virtues of logic,

reason, science, philosophy, truth; instruments to measure social-spiritual attainments: the virtues of good manners, sensitivity, courtesy, co-operation, beneficence, charity, faith, vision.

Indeed, gentlemen, at the conclusion of this morning meeting I hope you will form committees to undertake the development of such tests and scales; and immediately upon your return home set your local teachers to work devising and experimenting with such tests, not forgetting in all these moves to join your local efforts to these ends with those of State Department officials, who will be even more eager to help you than you may be to help them. I further hope you will shortly prevail upon the chairman of your local Boards of Education to attend a series of lecture-discussions to begin next month and lasting a full week—to which your Superintendents also are invited—designed to inform them in detail of the Regents' Program; and for each and every teacher to attend a similar series in January; and for all teachers and school executives to attend some State Department-conducted Summer School for six weeks.

I am further instructed by the Board of Regents to inform you that, begin-

² In a larger sense it is true don't you think that, when the professional employees of any social service *themselves* determine the aims and objectives of their organization, that instant marks the beginning of their organization's decline?

ning next fall, no teacher or public school administrator in this state may continue in office who fails to demonstrate standards of competency set by this Department in tests conducted by this Department. Such tests will necessarily be relatively rudimentary at first; by 1950 they will have helped us to discover and reward the best pedagogy and character this nation affords.

Very much more remains to be said and done. We will convene again this afternoon to pursue our Subject. For the present, as you leave the auditorium you will receive copies of "Regents' Aims and Objectives for the Education of Youth," together with the definitions of these objectives in the words of our illustrious Regents. These are, gentlemen, our sailing orders or, to change the figure, our professional *Commandments*—yours and mine.

In closing, permit me merely to call to your attention an observation the Regents have seen fit, in their wisdom, to attach to the "Commandments," more in the way of general advice and warning than instruction. Here it is, let me read it to you:

Ut rem in maius producam extendamque, nonne verum est, te iudice, cum procuratores cuiusvis ministerii socialis ipsi decernunt ea quae id ministerium petitorum et persecuturum est, eo tempore illud ministerium ad exitium prolabi incipere?^{2a}

Relatively small Government expenditures for health and education yield a high national dividend. It is more economical to prepare people to earn a decent living than to care for them through relief.

—PRESIDENT TRUMAN

The Perfect Lovers

RICHARD L. LOUGHLIN



The perfect lovers are not passion's pawns;
They function incident'ly through the flesh;
Their ecstasy is when their minds enmesh
Or picnic on the soul's refreshing lawns;
They live in godly fashion all their days;
They rendezvous in well-appointed hearts;
They keep an open house to all the arts;
They know the therapeutic strength of praise.
O, Angel, linger not on quivering lips
Nor nestle trusting on the heaving breast;
Deny the thermal touch its sightless will
Until, beyond the sense, the spirit grips;
Unless, despite the throb, the heart's at rest;
For, then, subjecting self ignites a thrill.

Afternoon of a Truant

MARGARET HAMILTON BROWN

THERE was a last minute scrambling for seats in the first-year high school class as the teacher entered. She was a small dark girl, hardly older than the students, but it was evident even from her walk that she meant business, and the children were quiet by the time she had reached her desk.

"You are anxious to read your compositions, I know," she said, smiling. "But we have a visitor with us today."

Twenty-five heads turned toward the back of the room where I was sitting.

"I think it would be nice, Carlos, if you would tell our guest what we are doing in class."

A tall thin boy in the second row stood up. He glanced shyly in my direction and then began talking in a low voice. He explained that the class was trying to figure out ways to earn money because they wanted to buy books. During the war they had had no books, and even now there were only six English texts for the class. For a moment he paused.

"If one is to help his country become better," he said finally, looking at me with grave brown eyes, "he must have much education—and so, we wrote compositions telling how to earn the money."

"Yes, that's right, Carlos, thank you. You may sit down." The teacher looked over their heads to me. "Today we are going to read and discuss some of these ideas."

Immediately a pretty girl with brown pigtails raised her hand and jumped up

to announce that she had discovered a Red Cross building where they wanted cleaning girls on weekends. A little boy said that he had been thinking it over, and if someone wanted to do shoe-shine work with him, he would lend half of his supplies until the new person got started and could pay him back. Another boy told about two new jobs that were open selling newspapers, and then other students followed with more suggestions. Soon there were heated discussions.

Watching it all, I couldn't help thinking of my school days. So many people were just the same: the chubby class clown waiting happily (when he stood up) for the snickers which he knew were coming; the bright girl pointing out in a high nasal voice the impracticality of some schemes; the boy at the back of the room half standing in his seat and waving his hand frantically for fear the period would end before he got a chance to tell his plan; and the teacher, seeing that everyone had a chance to speak and no one spoke too long.

Unfortunately the period did end before the discussion was finished, and the children started reluctantly for their next classes. I was considering whether or not to stay for the following hour when the teacher came over to me.

"You are most welcome to stay for this period," she said warmly, "but these students next are pupils from the country. They have not yet learned well

English, and so we speak mostly Tagalog at first." She smiled apologetically. "I am afraid you will not understand us. It is a great shame they do not teach English always in the country. Soon it will be everywhere in the Philippines I hope."

I thanked her and said that I thought it was wonderful so many people spoke English as did. I knew only "hello" and "thank you" in Tagalog. She smiled politely and asked me to say them for her, whereupon her eyes sparkled and she laughed a soft little laugh.

"You must come back again soon to visit us," she said. "Perhaps we can help you a little with Tagalog, and you will teach us much English."

I told her I would like to, and then, noticing that her class was almost filled with the new students, said I must be leaving. I had already stayed away from work too long.

As I was walking toward the main door of the building, Carlos came up to me.

"You will return to see us again soon, I hope?" he said.

I assured him that I would, very soon, and was again starting to leave when I noticed that he seemed as though he wanted to say something.

"Our teacher . . . she is very good, do you not think?"

"Yes," I said, "she is indeed."

He looked at me slowly, and began to shake his head. "There is much to do here in the Philippines. . . ."

"But you all have so many good ideas," I said. "When I return to America, after my Red Cross work here

is finished, I am going to tell the students there about your plans for working so that you can buy books."

For a moment he allowed himself a regular boyish grin of pleasure. Then, remembering his next class, he excused himself and hurried down the center aisle of the school.

I watched him step into a class across from the English teacher and sit next to a little girl in a faded tan dress. The students there were watching their professor tack a colored world map to the side wall of the building. It was the first picture in the school.

Suddenly I realized how different this high school was from any I had known. Here were eight classes working together in a single-roomed hall. They were separated from one another only by ropes tied between beams and by an occasional worn-out blackboard. The wooden walls and the rafters of the ceiling had no paint on them, and the whole building looked as though it might collapse at any moment. Of the floor all that remained were a few scattered cement patches in the dusty ground. The air of the building was saturated with dust kicked up by the children moving from one class to the next. Even in the dim light which the windows (broken and patched with yellow wrapping paper) let in, I could see it swirling in the air currents. But the children seemed unaware of it.

Standing in the doorway, I saw all of them at once: the students of the young English teacher leaning forward in their seats to hear the new English words as

(Continued on page 472)

Magna Carta Comes to the United States

JENNIE ESMOND WRIGHT

THE Lacock Abbey copy of the Magna Carta—over 700 years old—is now in the Library of Congress in Washington, D.C. Its seal is an impression of the great seal of Henry III.

After reposing seven centuries in Lacock Abbey, England, in 1944 it was given by Miss Matilda Talbot to the British Museum. By special act of Parliament it was loaned for two years to the Congressional Library being brought there by the Secretary of the British Museum.

On December 15, 1946, Lord Ivenchapel, British Ambassador, in a special program, delivered the Charter to Mr. Luther H. Evans, Librarian of Congress. Miss Talbot had come all the way from England to attend the ceremony. Dr. Roscoe Pound, of Harvard University, gave an address on "The Magna Carta and Constitutional Guarantees of Liberty."

King John, in 1215, was forced to sign the Charter. It was revised three times in the succeeding ten years.

The Lacock Magna Carta is the one which was re-affirmed by Henry III in 1225, and is now on England's statute books, the chief bulwark and defense of her people against arbitrary power and tyranny. It is regarded as the inspiration of our own Constitution and Declaration of Independence.

This is the only perfect copy of the

final revision of the Charter in existence. The one other similar copy is practically defaced by ink.

There are four copies of the Charter as it was written before revision. One, known as the Lincoln Cathedral Magna Carta, after being displayed at New York's World's Fair was, in 1940, brought to the Congressional Library. Then, because of the war, it was placed in the Bullion Depository at Fort Knox, Kentucky. In January, 1946, Lord Halifax returned it to the Lincoln Cathedral.

King John's 16 years of reckless and brutal tyranny had caused a national revolt. It was led by the powerful barons, who confederated to force him to give citizens justice, as the people had few legal rights. At their demand for a charter of reform King John angrily replied, "Why do they not ask for my kingdom? I will never grant such liberties as will make me a slave."

So the barons cast off their allegiance and took up arms against him. The King then asked what their demands were, and when told declared he would never grant them. He withdrew to Windsor Castle.

The barons marched against London which, in May, 1215, they entered without any tumult. John wanted to fight, but found he was nearly deserted. Much alarmed he pretended to make peace, and sent word to the barons to appoint

a day and place to arrange matters.

June 15 was decided upon and he issued to the barons a safe-conduct for them to meet him at Runnymede by the Thames River. The two factions encamped on the plain, and there was enacted one of the most significant episodes in human history, with the Archbishop of Canterbury acting as intermediary in the interest of stable government. Conferences were opened, the barons presenting their grievances and means of redress. Finally, for the return of their homage and fealty, the King affixed his seal to the immortal document, but with no intention of honoring its provisions.

To secure its execution John was compelled to surrender the city and Tower of London, to be held by the barons until he had completely executed the Charter.

Copies of it were sent to every district and ordered read publicly twice a year.

Among other things the document provided for habeas corpus, the right to trial by jury, uniform weights and measures, freedom of travel and freedom from unjust taxation. No free man was to be detained in prison, or deprived of his freehold, or outlawed, or banished, or in any way molested except by the lawful judgement of his peers and by the law of the land, the King himself being under the law. John appealed to the Pope, who issued an edict declaring Magna Carta "null and void," excommunicated the barons and suspended the Archbishop from office.

Soon the King repudiated the Charter

and open war broke out. Within a year he was defeated, fell sick and died. His son and several other successors confirmed the Charter. Runnymede is one of England's historic places, visited by many tourists. During a sight-seeing automobile trip in that country we came to a green meadow where the guide said:

"This is Runnymede, where King John signed Magna Carta. When the King had affixed to it his seal he smiled and spoke pleasantly to his lords about him, but as soon as he reached his own room he gave way to his anger, threw himself on the floor in a mad rage, gnashing his teeth and biting the rushes with which the floor was strewn." The guide pointed out the traditional spot where the signing occurred.

The importance of Magna Carta cannot easily be over estimated. It became a part of the heritage and inspiration of free men—the guarantee of liberty—the starting point of constitutional history of the English speaking race, for the Spirit of Freedom is ever the same, whether at Runnymede in 1215, or in our own time seven centuries later.

It is an evidence of the friendship between England and the United States that we are privileged to be hosts to this important visitor. Many people, including schools given time for the purpose, come to the Congressional Library to view three of the most important documents in the world, the Constitution of the United States, the Declaration of Independence, and our famous guest document, England's Magna Carta.

Cicero's Ideal State as Revealed in the *De Legibus*

NETTIE WYSOR

Not only literary tradition but logical sequence demanded that Cicero follow the *De Republica* with the *De Legibus*. Having proclaimed the ideal state to be the Rome of Scipio the Younger, it behooved him to bolster his position by a discussion of those legal enactments which had made the state what it was. He had showed in the *De Republica*, with imperfect success to be sure, that in her growth and development Rome had been mindful of that equilibrium of governmental principles which gives the fairest promise of stability; it remained to show in the *De Legibus* that, as in her general history Rome had maintained the fourth and best form of government, so in her laws specifically she had, as the ideal state, worked to the same end.

I

In the opening of the *De Legibus*, as in the companion treatise, Cicero strikes the same philosophical note in harking back to nature as the source of right and law. He defines law as the highest reason commanding what is right, forbidding what is wrong. In true Ciceronian fashion he wobbles over his terminology, first reversing Plato's dictum that law (*lex*) rests upon right (*jus*) and making justice or right rest upon law. He then reverses himself and says that he will use the term "law" in its popular mean-

ing which enjoins in writing either a command or a prohibition and asks his readers to consider *jus* before any written law or any established state.

With more or less careful logic he proceeds: Man is the only animal that shares reason with the gods; reason is right reason; right reason is law; therefore men and gods both participate in right and law. They must then be regarded as belonging to the same state; and, if one state is common to gods and men, men are related to the gods by ties of kinship. In the evolution of the race the soul, divinely begotten, was born. Since that stage in the development of mankind, there has been no race so barbarous that it has not reached out after God. Man has the same sort of virtue as God—virtue being nature perfected. Man is not endowed merely with a comely body and the senses to act as its messengers, but with the swift power of thought, which enables him to look upon the heavens as the home of his soul, so to speak. All men alike, in possession of this soul-fire, this faculty of reason, may, by taking nature as their guide, arrive at virtue. Only mistaken conceptions lead them astray. Reason that is given by nature is right reason, and right reason, commanding what is right, forbidding what is wrong, is law; therefore law is given by nature; and if law, then right also.

The next step in the discussion is prefaced by the remark that the object of this rendering unto nature the things that are hers is to strengthen and stabilize states and to make the people sound. For, he goes on, if punishment or the fear of it rather than conscience deters men from wrongdoing or if only personal interest prompts men to acts of kindness, then justice, or right, does not exist at all. Furthermore, if right is established by the votes of the people and the decrees of judges, it would be right to steal, to bear false witness, or to commit any other sin, provided only that the aforesaid votes and decrees approved it. If votes can thus change the nature of things and make right out of wrong, why can they not also make good out of evil? Pressing the argument forces us to see that we can distinguish a good law from a bad one only by the norm of nature; and if good and evil are judged by nature, they are principles of nature.

In like manner are things honorable and base to be judged. Variety of opinion, however, is disturbing. For example, to the Epicurean the trustworthiness of the senses is unimpeachable, the delight arising from them the highest good; whereas to another those things that seem different to different people—and not always the same to the same people—are deemed untrustworthy.

In our attitude toward truth we cannot be blinded by parents, poets, or the stage, bend us as they will when our years are tender. Right and every noble thing must be sought spontaneously—and in the scorn of consequence. All good men love right for its own sake. To seek

a reward for righteousness is in itself most unrighteous. A mind that does so is deformed. Indeed, if virtue is sought for other reasons, it must be that something else is better than virtue. Money perhaps? or honor? or health? or beauty? or pleasure? Nay, it is in scorning these very things that virtue is best seen. They are advantages, not good in themselves, just as their opposites are disadvantages and not evil in themselves.

Now as to learning how to live, wisdom, the mother of all good arts, not only teaches us all other things but teaches us to know ourselves. He who knows himself will do and think what is worthy of the gift of the gods. And when wisdom has interpreted all nature—what is short and fleeting and what is divine and eternal—its possessor becomes a citizen of the whole world. Thus wisdom and the love of wisdom (*philosophia*) bind us to fulfill the obligations resting upon us because of our kinship to the gods.

At this juncture, Atticus remarks that the discussion challenges universal attention. We must agree that it does. But in the commentary on the laws Cicero never transcends Rome. He exalts the fading mistress of the world as the home of jurisprudence. In her immortal selfhood she incorporates natural, canon, and civil law. But it is not Rome as she actually was that Cicero depicts; it is Rome the dear city of his dreams when, as a youth, without recommendation of ancestors, he had dared to look with unabashed, aspiring gaze upon the fasces and the curule chair. His love of Rome

and of the political party with which he had identified himself forced him back upon the philosophical principles discussed in the first book of *De Legibus*.

II

In the second book Cicero again emphasizes the nature of law as in its finality the reason of God. Before any laws were written the right reason of high Jove was the first law, commanding what was right, forbidding what was wrong. The sin of Tarquinius Sextus did not rest upon any written law but upon an inherent principle of right and wrong. The laws of men must aim at being in accord with the law of nature, which emanates from the eternal mind. A state without law is not a state; consequently, laws by which men live must be regarded, from the standpoint of utility, as of the utmost importance.

Before taking up the laws themselves, Cicero quotes Plato as saying that it belongs to the province of law to use persuasion as well as force and argues that, if citizens look upon the gods as the rulers of the world, knowing the thoughts and intents of man's heart and keeping a reckoning of their deeds, good and bad, they will have a right attitude toward being governed. No one would be so arrogant as to think that right reason lies in himself rather than in the divine mind, or that those things which he must use his highest reason to grasp—the courses of the stars, the succession of day and night, the seasons, the whole round of nature—are set in motion without reason. The distinction between God and nature is not precisely

drawn, but the drift of the argument is clear, based upon Stoic principles. The connection between such subtleties and the XII Tables, awaited the explanation of more sophisticated philosophers.

Passing on to the laws proper, Cicero devotes the latter part of Book II to the archaic enactments of the XII Tables concerning religion. Who, then, were the gods of the Romans? They are classified under three heads: First, the gods who had always been so regarded; second, heroes whose merits had exalted them to heaven; third, personified virtues—a theological conception which necessitated a multiplicity of priests and a burdensome ritual. The ritual, while it emphasized the letter of the law, often suggested as well real reverence and sincere belief. To take an example, the law reads: They shall come before the gods *caste*, and Cicero explains that the word *caste* refers primarily to the mind. No ritualistic ablutions could wash away a mental stain. God is pleased with righteousness. The parallelism with Hebrew thought is apparent. Again, in commenting on the law that shrines shall be raised to those virtues by which heroes become gods, Cicero says that such temples are erected in order that men may think of them as established in their hearts. As an example of a proper virtue to be set up as a divinity *Spes* is commended, since it is by expectation of good that one plucks up courage in times of uncertainty and doubt. Roman practicality has here its deepest interpretation, and, again, the Hebrew phrase suggests itself: "As a man thinketh in his heart, so is he."

Discussion of the laws and science of augury, laws regulating gifts to the gods, and laws about the manes is noteworthy. Cicero must have found little comfort here in turning from the living present to the dead past. The time had come when augurs thrust their tongues into their cheeks as a sinister acknowledgement of religious hocus-pocus. The bearing of the canon law upon the ideal state was fancied rather than real. Cicero could not stem the tide of corruption by noble disquisitions on the philosophy of true citizenship. The government had already become the football of party and faction; men whose ancestors, patrician in heart as well as in blood, had preserved the commonwealth by moderation were now going with the tide, seeking their own interests. The better class had become no better than the rest, and might had usurped the throne of right. If Cicero did not see the political situation as clearly as Julius Caesar did, he at least dimly saw it. There was a certain wistfulness in his voice, lifted up in the vain hope of stirring the consciences of his countrymen while yet there was time. He was doubtful of his own position and full of sorrow for his misgoverned country. But if his voice was wistful, and almost solitary, it was courageous and thoroughly Roman.

III

The introduction to the third book proclaims in praise of the civil law that the ideal government of the *De Republica*, illustrated in the Roman Republic of Scipio the Younger, can best be realized and maintained by the civil laws of

Rome. In the main, it is the Rome of his own lifetime whose laws Cicero is defending. Defining the magistrate as a speaking law and the law as a silent magistrate, he asserts that God, law, magistrates, and people are bound together by an inherent sense of authority on the one hand, and of obedience on the other. He then proceeds to the laws, and, as in the historical retrospect of the *De Republica*, so here the preponderance of authority is seen to be in favor of the patrician element, although there is, theoretically, a substantial showing of checks upon its power. Censors are to supervise the morals of the senate, tribunes are to safeguard the liberties of the people, senators are enjoined to be patterns of virtue, class privileges and bribery are prohibited, and the people are to elect magistrates and pass laws without restrictions. But the consuls are to have absolute power, unless in time of war they are superseded by a dictator; the decrees of the senate are to be imperative; and the votes of the people are to be cast *by an open system*. Patricians by a policy of intimidation could easily turn such a system to their own advantage.

Cicero discusses the tribunicial power at some length in a lively debate with Quintus, enlarging upon the ruthless methods of force and violence by which the peace of the state had been upset and commending the constitution of Sulla in that it had put a check upon the tribunes. At the same time he declares that the office of tribune had preserved the state from outbursts of the mob far more disastrous than the riots caused

by the ambitions of a Gracchus. All this pertains, not to the republic of Scipio but to the succeeding generation and to Cicero's own times. His main purpose, he says, is not primarily the examination of old laws but, with these as a basis, the making of better ones. This involves discussion of the senator as an example of virtuous living and the question of secret balloting. Cicero, be it said to his credit, had never held his peace on the corruption of the aristocracy, but he clings tenaciously to the idea that the reform of even a few of them would save the state; and the secret ballot would be no disadvantage to a nobility innocent of the giving of bribes!

Cicero's ideal state, then, turns out to be a very real one, real alas! in its decay, and Cicero, grown old in the service of the aristocratic party, pathetically endeavors to stand by it, in spite of the fact that a senate made up mainly of apathetic incompetents, dishonest grafters, ambitious schemers, and vain nincompoops had ceased to function and things were held together merely because, when the machinery of government is once set in motion, it tends to keep muddling along, whatever happens.

But the stern path of duty at the end of which ideal statesmen hope to find heaven lay untrodden, and Cicero's noble efforts to regenerate his countrymen ended in futility. His message is rather to the ages and need not be lost on the twentieth century. Had he read his own times more correctly, perhaps the ages would not have gained so much. Zielinski says he is one of those striking

figures whose life really begins at his death. Indeed, early Christian ethics is charged with the influence of Cicero. St. Augustine is said to have been converted by reading *Hortensius*, and St. Jerome found it impossible to stifle the cry of his heart, "Thou art not a Christian, thou art a Ciceronian." Later, it is the *De Senectute* in which world-worn Dante finds solace; and if the charm, romance, and haunting mystery of Vergil made him rather than Cicero the classical touchstone of the Middle Ages, it was partly because, as Sandy suggests in his *Harvard Lectures*, the Latin Fathers had so appropriated Cicero as to rob him of the prestige that rightly belonged to him.

The value of the *De Legibus*, as of the *De Republica*, lies in its moral aspect. The government and the party to which Cicero gave his talents and his life are gone with the wind, but his ethical teachings taken over by the Christian Church have so shaped modern political achievement that our best statesmen are in a very real sense Ciceronians.

IV

Cicero's detractors have said that he was a mere trimmer in politics, that his halting and hedging, his timidity and inconsistency, savor of insincerity. Perhaps he was a little tainted. Perhaps most of us are. But surely there is a better explanation of Cicero than this. In the first place, he was a man of letters. His political ideals had their origin in the character of his mind and in his Greek education. It was against Cicero's nature to be too sure of his ground. Vivacious

and imaginative before ever so stubborn an array of facts, he was an adept in changing his mind because his nimble spirit discerned so many different points of view. On the other hand, his moderation, which is at the heart of his political ideals, is "a candle to his merits." He hated extremes in an age of extremes. Witness his humaneness to slaves and provincials. It pained him that Romans should delight in the brutal exhibitions of the amphitheatre.

This same moderation, which made him the logical candidate for the consulship (63 B.C.), caused him to pursue a course that failed to satisfy the aristocrats, while his obsession that the goodness of the patricians of the elder time still clung to their descendants sufficiently to make their leadership the hope of the Republic made him quite as un-

acceptable to the democrats. The old regime, corrupt and incompetent, and revolution were alike monsters at the throats of his countrymen, and Cicero, standing between them, heeded by neither, is at once a pathetic and heroic figure. He did not see, as Julius Caesar saw, the necessity for a change of government; he saw only the infinite pity of the fall of the Republic. Like Cato in the *Pharsalia*, his cry was, "O Rome, I will not forsake thee until that I have held thee dead in my arms." We may wonder, as we follow him through the civil war, if his political ideals did not suffer a shock from which they could not have recovered, even had he escaped Antony's fatal list; but we can have no doubt that the patriotism of the great orator and his devotion to the Eternal City sustained him to the tragic end.

AFTERNOON OF A TRUANT

(Continued from page 464)

she pronounced them with an encouraging smile; more classes on both sides of the room behind her, children bending over their desks to write or getting up to recite; the girl next to Carlos raising her hand and standing up so that I could see the bright red sash she had tied gaily about her thin waist; Carlos still looking at the teacher's map, and—

I wondered—thinking of traveling to America someday? I wished I could see his face, but he was turned away, and I had to leave. It was getting late and they would be wondering at headquarters what had happened to me.

Softly I stole through the door and went quietly out into the Manila afternoon.

A Teacher Philosophizes

ISABELLE J. LEVI

SOME people believe that the war has produced a new psychological phenomenon, the overseas veteran. Books and periodicals describe the reactions of the ex-GI. There is a tendency to group all as a class and to prescribe the same general treatment for the entire group. If the millions of servicemen are psychologically alike, then the problems of American life are easy to solve. If all want permanent peace, a world organization, jobs, a desire to forget their war experiences, we may concentrate on these aims and try to reach them to the best of our ability. If the war has given to society a group with similar reactions to stimuli, these reactions may be controlled. Unfortunately for the optimist, there are as many different personalities among veterans as among non-veterans. The experiences of the war have affected the GI very differently. Now, months after discharge from the service, one has problems, one will never admit that any problems exist; one has learned much from experience, one has learned nothing; one has become tolerant of various races, creeds and beliefs, one who was tolerant has acquired prejudice.

A high school teacher comes into contact with hundreds of boys. Many of these, when discharged from the service, visit the high school from which they have graduated. A few case studies illustrate the effect or lack-of-effect of the war experiences on these boys.

CASE 1. Al was a football player who

left high school for a large out-of-town university. He received an athletic scholarship, but passed very few courses in two years. However, he played football and, as at high school, was a favorite with students and many teachers. He entered the army, served overseas, was discharged as a corporal. He married and is now playing football at the local university. He is preparing for football coaching. The five years of absence from his high school seem to have made practically no changes in the young man. His pleasant disposition, lack of polish, poor English, and generally low intelligence have not changed. Strange to say, he seems to be working very hard at his college work and is making good grades.

CASE 2. Richard was a slow, quiet boy who graduated in the lower half of his class. He prepared his assignments as directed, but seemed to have no interest in anything. His main characteristic was his honesty. Richard, on discharge from the navy, immediately secured a job suited to his ability. However, he has become much interested in politics; he hopes that the high schools are teaching adequately the advantages of democracy. On questioning, he explained that in many of the lonely hours on board ship, a group of sailors discussed world problems. Richard said, "You know I remembered much of my high school work and I was a leader of the discussion."

CASE 3. Will, a negro boy, was a bril-

liant scholar, of fine character, and an athlete. Will received a scholarship to the local university where he won letters in several sports in the two years before his enlistment. Because of his intelligence, he had been sought by a local negro organization and had joined it. His social and political activities then began to interfere with his studies, but he enlisted before much harm had been done. During his years of service, he won a basketball letter from the University of Florence, Italy, but did not rise in the service above the rank of sergeant. He is now back at the university. He has been awarded letters in three major sports and at the close of the football season was tapped for a national activities honor society. With one exception, Will is the only negro student in the United States in this organization. Will has dropped completely his former militant activities against race discriminations. The football team, of which he was the most valuable player, was invited to play at one of the Bowls in the South. Since Will could not play, a drive was started at the university to decline the invitation. Will personally went to the Vice-President's office and asked that the invitation be accepted, since "he did not wish to keep the other boys from playing the game."

CASE 4. Gene was an average student, of pleasing personality, honest, and helpful. He served in six campaigns and wrote rather regularly to several of his high school teachers. Upon his discharge, he got a job, and sold various articles to friends and teachers. After

several weeks when no goods appeared for which he had been paid, Gene was discovered to be working a money-getting racket. Many teachers and friends could not believe the truth until his mother, a poor hard-working widow, tried to make good his thefts.

CASE 5. At one of the city's large high schools, busses had been rented to take students to a ball game. The assistant principal of the school discovered several students who had cut classes, hiding in the busses. He ordered them back to their classes and assigned them to detention room. Imagine his surprise, when the driver of one of the busses soundly berated him, using this argument: "I'm a veteran; I fought in Europe and Asia to give these kids their freedom. Who are you to take it from them?"

From these cases, only a few from the great army of returned veterans, one may see that all ex-service men are not alike in what they have learned or in what they have not learned. Many of these young men would have behaved in the same way, regardless of service records. There is one danger in this post war period that we hoped the war would eliminate. Hate organizations appealing to the veterans are appearing. Some of these organizations rely on malice and prejudice for their programs. Name-calling is rearing its ugly head. Both majority and minority groups have become more conscious of discrimination. Let's hope a depression will not cause many veterans to join these discriminatory organizations.

Some Aspects of Perry's Theory of Value with Their Implications for Education

GALE E. JENSEN

THROUGH the efforts of such men as Galileo, Copernicus, Kepler, and Newton science was able to win its independence in that area having to do with physical phenomena. From a methodological standpoint, Galileo and his successors found values to be irrelevant to their work. As a result the realm of values continued under the domination of the church and the bifurcation of nature was perpetuated. But once having established its foundations and verified the assumption that the physical world could be viewed as an orderly one, the findings and conclusions of science brought about an undermining of the authority of the Church which eventually led to the belief that man was a rational being and that, therefore, a rational order of society based on human nature was possible. This along with increasing interests in an expanding commerce and new knowledge about other peoples resulting from commercial activities effected and continually widened a breach between temporal affairs and the eternal, transcendent values by which ecclesiastical authority had governed these temporal aspects of life. Cultural and social tensions arising from such conditions and aggravated by deplorable conditions among the lower classes eventually came to a climax as exemplified by the French Revolution.

Through the rebuilding of certain social institutions the cultural and social tensions characterized by the revolutionary spasms of the 18th and early 19th centuries were to some degree lessened. However, social re-unification was by no means completed. Toward this end the newly rising social sciences were of little aid for while they were based upon the principle of man's continuity with nature they stringently adhered to the mechanical concepts and the older and less adequate methods of the physical sciences, a practice which led to the exclusion of all value content from their subject matter. Thus, the problem of value, the seat of existing social conflict, continued to be excluded from objective, scientific study. In the meantime, before any universally accepted pattern of social values could be moulded, the investigations of the physical sciences increasingly stimulated by the problems of industry and commerce were being carried into new areas at an accelerated rate. The application of the findings of these sciences to industry and commerce brought about radical cultural changes in the form of power machinery and industrial and commercial organization. These changes in turn led to social arrangements which were not only often in conflict with the social values on which the revolutions of the

18th and 19th centuries were predicated, but wherein most of the long accumulated and established social behavior norms of Western culture proved inadequate. Gradually the general problem facing society shifted from that of gaining the minimum necessities for life to that of distributing adequate quantities of goods in a manner that would make possible for all the attainment of the envisioned ways of living. Under these conditions social conflict and tension became a relatively permanent rather than a temporary characteristic of Western society. And with the decline of Church authority and a corresponding increase in secular interests value theories reflecting the tenor of the times emerged. Some tended to emphasize the empirical aspect of value, some the rational. Some maintained a transcendent setting, others shifted to a naturalistic one. Some gave value a relative status, others conceived value in absolute terms.

Now when one desires to utilize theory as a means to intelligent practice and is at the same time confronted with a number of theories, there arises the problem of making a choice among them. That is, the question arises as to which one is valid. Ultimately, of course, the validation of any scientific theory rests upon the degree to which it is empirically verified through extensive testing. The rejection or acceptance of a theory on this basis, however, is no easy task and, therefore, may extend over a considerable period of time. But practical affairs cannot be brought to a halt until the validity of the theories in-

volved is determined. In the affairs of everyday living and practices decisions must be made. Thus, if theory is to be utilized for making intelligent decisions in connection with ever-rising practical problems, one often times is forced to rely primarily upon critical thought as the best available means for making a choice among theories. In endeavoring to make a choice among theories (1) one can evaluate the theories in terms of the extent to which their underlying assumptions agree with or are based upon the accepted findings of the various sciences; (2) one can endeavor to determine the possible fruitfulness of the various theories in terms of being able to make deductions from them; and (3) one can evaluate the implication of the theories for practice by determining the degree of agreement between such implications and empirically established practices. However, before critical analyses can be undertaken an endeavor must be made to set forth clear-cut restatements of the various theories in order to gain an adequate understanding of them; and if their implications for a particular practice are to be evaluated, such implications must be drawn. It is just such a function that this article is meant to serve for R. B. Perry's theory of value.

From the standpoint of the educational practitioner who endeavors to utilize theory certain aspects of a value theory are of fundamental importance. First, there is the question of how value arises. Second, there arises the problem of the role of thought in the valuation process, i.e., the function of thought in

the determination of the "better" and the reconstruction of values. Third, there is the important question relating to the way social conflicts are resolved. Fourth, there is the matter of the ultimate or highest good. These aspects of Perry's value theory along with their implications for education will be considered in turn.

I

Turning to the first aspect for consideration, that of how value arises (value in the generic sense), it may be said that Perry's theory is a naturalistic and relativistic one in that (1) it is based upon and (2) deals with value in terms relative to the motor-affective attitudes of an organism. This attitude he designates as "interest."¹ By his definition value is "that special character of an object which consists in the fact that interest is taken in it."² In other words, value arises or is conferred upon an object only in those situations in which interest is present. From this it is at once apparent that if one is to determine Perry's conception as to the nature of

value, it is first necessary to determine what he conceives the nature of interest to be.

Interest, as has been seen, is a motor-affective attitude. What, then, does Perry mean by motor-affective attitude? In its positive form, it is one of viewing something with *favor*, and therefore, to be *for* it and seek to *preserve* it. In its negative form, it is one of viewing something with *disfavor*, and, therefore, to *avoid* it and seek to *prevent* or *destroy* it. "It is to this all-pervasive characteristic of the motor-affective life, this *state, act, attitude* or *disposition of favor or disfavor*" that he purposes to designate as interest.³

Now to be *for* or *against* something denotes a tendency to do something or to act. Therefore, Perry emphasizes the motor aspect of attitudes. Apparently his concern with the affective aspect is only with its contribution to the impulse to act. Feelings, he points out, are not necessarily associated with interest in the way he defines the term. For feelings "denotes not only an attitude for and against, but also a state with an introspective content" of pleasure-pain.⁴ And this internal content can itself become the object of interest, i.e., the pleasure-pain feelings within the body can be sought or avoided for themselves.⁵ That these feelings may accompany interest is to be acknowledged, but they can not be regarded as the same as interest for to Perry it is the active, impulsive attitude that provides the constitutive principle of value.

Now while interest as the impulse to act does have a biological basis which is

¹ Perry, R. B. *General Theory of Value*. New York: Longmans, Green and Company, 1926. p. 27. "In discussing the definition of value, we shall be dealing constantly with the motor-affective life; that is to say, with instinct, desire, feeling, will and all their family of states, acts and attitudes. It is necessary therefore to have a term which may be used to refer to what is characteristic to this strain of life and mind, which shall be sufficiently comprehensive to embrace all of its varieties. . . . The term *interest* is most acceptable. . . ."

² *Ibid.*, p. 124.

³ *Ibid.*, p. 115.

⁴ *Ibid.*, p. 277.

⁵ For Perry's concepts concerning the nature of feeling see *Theory*, p. 276-93.

applicable to all forms of life,⁶ it is only at the human level that it gives rise to value.⁷ At this level interest is something more than purely impulsive tendencies to act for here there is present *consciously directed* tendencies or *selected* modes of action. This characteristic may perhaps be discovered to some extent in other forms of life,⁸ but it particularly marks or pervades the behavior of man. This feature so prominent in man Perry calls "propicience" (or foresight) which is the ability to anticipate something, to expect, to be guided in one's actions by what may be foreseen.⁹ The ability to anticipate, to

expect, to foresee being cognitive in nature, Perry, therefore, recognizes the intellect as a factor in the *interested act* and so asserts that interest cannot be considered apart from cognition.¹⁰ Thus, an interested response for Perry is one which "in the general sense is performance for the sake of its consequences, or performance determined by what the agent expects as a result of it."¹¹

Now an action or response undertaken by the organism must be initiated and so attention now turns to Perry's concept termed the "governing propensity." It is the governing propensity which affords the originating stimuli to action and as such is to be regarded as that phase or aspect of the motor-affective life which not only initiates the performance, but, also, determines the direction and kind of activity to be undertaken. In other words, it is that "determining tendency or 'general set' which is at any one time in control of the organism."¹² This "determining tendency" has at its basis some desire or need.

In partial summation it may now be said that interested (or purposive)¹³ action is always undertaken in the anticipation of certain consequences, i.e., in order to attain some object (or set of conditions). This object corresponds to some unfulfilled phase of the governing propensity. "*An act is interested in so far as its occurrence is due to the agreement between its accompanying expectation and the unfulfilled phases of a governing propensity.*"¹⁴ And so we may say at this point that the only way value can be ascribed to anything is for it to have been anticipated during a response

⁶ See Theory, Ch. VI.

⁷ *Ibid.*, p. 180. "The living organism provides the context of interest, but until mind appears we do not recognize that specific type or organic complexity which is peculiarly characteristic of human behavior, and whose diverse modes furnish the data of the sciences of value."

⁸ *Ibid.*, p. 177.

⁹ *Ibid.*, p. 180. "Although spontaneity, organization, individuality and adaptation [characteristics of an organism which constitute the biological basis of interest or the impulse to act] may serve to distinguish life in the broad sense, they do not adequately provide for its moral, economic, and cultural developments. That which is lacking in the strictly biological picture has been . . . termed 'propicience,' and consists in the capacity to act in the light of expectations." See, also, p. 192-3.

¹⁰ *Ibid.*, p. 182. "'Higher' or qualified forms of interest, such as design, self realization, the love of God, . . . imply something more than spontaneity, organization, tendency, and adaptation. . . . They clearly imply the capacity to form ideas, or to see the meaning of things and events, or to pass judgment, or to imagine ideals. . . ." See, also, p. 176-9.

¹¹ *Ibid.*, p. 235.

¹² *Ibid.*, p. 183-5. See, also, p. 203-4.

¹³ See, Theory, p. 209. See, also, p. 193. Purposive, anticipated (characteristics of interested behavior) behavior denotes intelligent action or behavior for intelligent behavior is acting with attempted foresight.

¹⁴ *Ibid.*, p. 183. See, also, p. 209-12.

the organism undertakes to satisfy some unfulfilled phase of a governing propensity. For an object to become anticipated is to say that value has arisen because to act with anticipation is to act with interest.

As was previously seen, in addition to the factor or element of interest there enters into every interested act or response an element of cognition, i.e., according to Perry, every interested response is composed of an act of interest and an act of cognition. Grammatically analyzed, both the act of interest and the act of cognition are divisible into an *index* and a *predicate*. In the case of cognition the index is that which is *judged about*,¹⁵ and in the case of interest the index is that of which something is desired. In cognition the predicate is that which is *judged about* the index,¹⁶ and in interest the predicate is that which is *desired* of the index. Now the struc-

ture of interest¹⁷ and cognition (judgment) may be said to be similar, the difference being that in the case of interest the bringing about or establishing of the predicate (that which is desired of the index) either does or does not fulfill the unfulfilled phase of the governing propensity.

As a means of furthering understanding, an analysis of cognition may be made apart from interest. In an interested response it was seen that one aspect of anticipation was *expectation*, i.e., the fulfillment of a desire (the unfulfilled phase of the governing propensity) was not only anticipated (in the sense of desired) but was also expected. It is around this factor of expectation that the act of cognition centers. Unlike interest, cognition is a disinterested act in that it is concerned only with determining whether that which is expected does or does not come about.¹⁸ This act of cognition Perry calls the "interest-judgment" and its function is that of "mediating" the act of interest,¹⁹ i.e., it mediates in the sense that it gets the individual ready to act in a certain way as a result of his *believing* that what is expected will take place. If what he believes will take place (1) actually does take place, the expectation may be said to be *fulfilled*, and (2) if it does not take place, the judgment or expectation provokes *surprise*.²⁰ Therefore, that which distinguishes an act of cognition from an act of interest is that the former may take place, independently of interest, but an act of interest must always contain an element of cognition, the mediating interest-judgment.²¹ In other

¹⁵ Perry terms this the "act of indication." See Theory, p. 329.

¹⁶ This is the act of predication. See Theory p. 329.

¹⁷ See Theory, p. 344.

¹⁸ For example, one may expect, judge, or believe something will or will not take place and yet not be 'interested in whether it does or does not.

¹⁹ *Ibid.*, p. 346. "This cognitive factor which is essential to interest as such, or which *mediates* the interest as a whole, may be termed an *interest-judgment*. . . ." The interest-judgment should not be confused with a judgment of value (or interest) for the latter to Perry is an *ex post facto* judgment which is concerned with determining whether interest did or did not exist in a particular situation. See, also, p. 362-5.

²⁰ *Ibid.*, p. 329.

²¹ See Theory, p. 349, "All interests are mediated by an interest-judgment," and p. 358, "It is true that he must be aware of the object of his interest in order that he shall be interested," and p. 285, "Every interested act has a reason, for every interest has at least one mediating judgment, namely, the interest-judgment."

words, while interest seeks and works to bring about the object which is desired, judgment is not concerned with bringing about the existence of the desired object, but merely with whether it will or not come into existence.²² And in the case of interest if what is desired (1) actually is brought about,²³ the interest may be said to be *satisfied*, and (2) if it is not brought about, the interest is said to be *disappointed*.²⁴

In Perry's theory, then, we see that in interested behavior that while cognition (judgment) must be present in order for value to arise, it is not the judgment but the *interest* (those motor-affective attitudes of favor or disfavor) that confers value upon some object.

II

In the discussion dealing with Perry's account of the rise of value we saw that while it is the interest that gives value to an object, the cognitive factor played an integral part, i.e., the interest-judgment "mediated" or governed an interested response in the sense that it attempted

to determine whether the interest would or would not be fulfilled. That interest and cognition were closely related, Perry admitted, but, nevertheless, he insisted that in a value situation the two are to be kept distinct from one another. Therefore, in considering Perry's thought as related to the aspect of the role of cognition in the valuation process and the two problems considered thereunder, this cleavage must be kept in mind.

Now the study of the *better*, which Perry terms the study of comparative value, is for him an entirely different subject from that of generic value.²⁵ The better is *more* in the sense of *more good* and the criterion of better, therefore, involves the meaning of good plus the meaning of more. More to Perry means greater in amount. To speak of an object as being better, then, means that an object has the characteristic of good in a greater amount than some other object. Thus, the standard of good is a quantitative one. However, it is not a quantitative standard in a numerical sense, i.e., one object cannot be considered as being so many more times as valuable as another. Rather, it means that values can be given an order or placed on a scale of preference.²⁶ This preference decides where an object will be placed in the scale of values for just as interest alone gives rise to value, it will be the amount of interest that determines the amount of value.²⁷

The standards by which Perry purposes to measure interests are "intensity," "preference," and "inclusiveness".²⁸ By intensity is meant the degree or amount of command an interest pos-

²² For Perry's example of this see Theory, p. 234-6.

²³ That is, if the unfulfilled phase of the governing propensity is fulfilled.

²⁴ *Ibid.*, p. 345.

²⁵ See Theory, p. 19-20, and p. 595-8.

²⁶ See Theory, p. 606-7. "When a subject knowing two pleasures takes the one and foregoes the other, he establishes between them the relation of 'preferred to,' or 'better than'; and by extending the range of comparison he may create among all the pleasures which he knows a comprehensive *order of preference* within which each pleasure has its determinate relations and intervals of superiority and inferiority to all the rest."

²⁷ *Ibid.*, p. 599. "It is the interest which confers value on the object, and it must also be the interest which confers the amount of the value."

²⁸ See Theory, p. 615 f.

essed over the physiological functions of the organism at a particular time.²⁹ By preference Perry means the choosing by an interest of one in particular of its various eligible objects rather than some other one.³⁰ And no matter what the intensity of the interest may be, this choice by an interest of one object over another confers "betterness" on the object chosen, for this choice denotes that the object possesses greater *fitness* for fulfilling the governing propensity. By inclusiveness is meant the number of interests satisfied by an object. For example, if an object satisfies more than one interest, it contains the value of the first interest plus the value of each of the others and in this sense is better than an object which satisfies but a single interest.³¹ The more interests satisfied by an object, the better the object is.

Perry considers these standards to be independently variable as they represent the measurement of different magnitudes and therefore, are not reducible to any one scale.³² However, if they are to be applied or used concurrently, there is an order in which this should be done. "Since intensity interferes with preference (for example, the intensely thirsty

man is less capable of distinguishing good from bad wine), and the exercise of preference interferes with the integration of interest (through emphasis of *one* interest), the proper order of application is (1) inclusiveness, (2) preference, and (3) intensity." As Perry says, "A system of interest which shall be the greatest in all three senses can be achieved only by first achieving a harmonious integration of all interests. Component interest being so compounded as to realize the greatest inclusiveness, the resultant interest may then exercise preference, each choosing its best; and having so chosen, each interest may then be brought to its maximum of intensity."³³

Now it was seen that all interested responses were mediated by a cognitive factor, the interest-judgment. It is this cognitive factor in various forms of complexity that connects, associates, or "integrates" the different interests.³⁴ "Rationalization is . . . the introduction of new mediating judgments. These have the effect of linking interest in new ways, or of introducing integration where it did not exist before."³⁵ Thus, as the standard of inclusiveness is the most important of the three standards Perry sets up for determining the better, one function of cognition in the valuation process is that of directing the various interests upon a common object which may be a new integrating end. The superior good is therefore, a good brought about by reflection. "The result of rationalization is often to create a new end which is distinguished by its integrative character, or by the fact that

²⁹ See Theory, p. 626-33, especially p. 630.

³⁰ See Theory, p. 634-5. "That an interest exhibits preference among its eligible objects, or that these objects are more or less eligible, appears to be as fundamental a feature of interest as its having objects at all. Interest not only selects *its* objects from *among* the objects of the environment, but selects among its objects."

³¹ *Ibid.*, p. 647. "This is the same principle which is implied in the fact that a universe with an interest in it, contains more value than a universe devoid of interest."

³² See Theory, p. 615-9.

³³ *Ibid.*, p. 657-8.

³⁴ *Ibid.*, p. 381.

³⁵ *Ibid.*, p. 386.

it is confluent with many interests, drawing them together, embodying them, satisfying them, and engaging them jointly. Such ends, or constructive ideals, are both synthetic and creative."³⁶

While in part we have seen the role of cognition in the valuation process, we have not seen its whole function in Perry's theory. Its other main task is the examination of the interest-judgments which mediate the interests in order to determine whether they are true or false. The standard which is to be applied in the determination of the truth or falsity of an interest-judgment is that of correctness.³⁷

In what way is the standard of correctness related to the valuation process? The standard of correctness, Perry says, is a non-quantitative principle and does not, therefore, "yield a judgment of comparative value, or of better or worse. To judge an interest to be correct or incorrect does not in any sense predicate more or less of the interest, and thus does not in any sense predicate better or worse of its object."³⁸ The significant point is that interest does not depend upon knowledge, but rather upon belief.³⁹ Therefore, as long as the subject believes the judgment to be true, the interest which is mediated by it will remain and the result is that the value

conferred by the interest will remain. If this be granted, then objects of interests founded on a false judgment will be "*none the less* valuable."⁴⁰

However, it should be recognized that a mistaken interest (one mediated by a false judgment) will be maintained only so long as the error is not discovered. ". . . a value founded on error is precarious and unstable, owing to danger of detection." "A value founded on truth is not only wisely and rightly founded, as judged by cognitive standards, but is *securely* founded. It will be unshaken by complete knowledge. . . ."⁴¹

Because the heart of any value theory is probably that of how the nature of the valuation process is conceived, a summation and brief analysis of Perry's thought along these lines would seem worthwhile at this point.

From the above statements one is inclined to believe that Perry's standard of correctness is equally as much a norm of comparative value as the others he establishes. Especially does this seem to be the case when one remembers the fundamental importance of rationalization or reflection in connection with the standard of inclusiveness. Constructive integration as a process, we saw, was a process of coordinating conflicting interests which involved the formation of new interests through reflection. Perry's insistence upon separating the valuation processes from the cognitive, will lead, as we shall see later, to a separation of moral education from intellectual education.

In Perry's theory the standards or criteria for a valuation situation are ex-

³⁶ *Ibid.*, p. 386. See, also, p. 512-3.

³⁷ *Ibid.*, p. 611-5.

³⁸ *Ibid.*, p. 612.

³⁹ *Ibid.*, p. 604, footnote 13. "Value is conditioned by the occurrence of an interest-judgment, but not by the truth of that judgment. It is a function of belief rather than of knowledge."

⁴⁰ *Ibid.*, p. 614.

⁴¹ *Ibid.*, p. 615.

ternal to that situation. On the basis of an analysis made by thought prior to an evaluation event, the standards are set up and made ready for application when such events arise. This tends to make them absolute in that they are outside of the problematical-value-situation. As such, they bear very definite implications for the way social conflicts are to be resolved.

While Perry approaches the problem of value through human behavior and experience he does not incorporate in his theory the dynamics of the value-situation. Rather he makes a static, cross-sectioned analysis of behavior and as a means of showing how value arises sets up a "unit of study" which he considers to be most elemental in value behavior situations. The "irreducible" behavior factor for value-situations, he asserts, is the motor-affective attitude. Further analysis then leads him to postulate the concepts of adaptation and propiscience. These, when taken together, account for the rise of value. Included in the notion of propiscience is the role or function of reflection. Reflection, however, is a separate factor which in no way constitutes value. In attempting to separate the elements of the value processes from one another and then refit them, Perry's

static type of analysis eventually makes it necessary for him to establish evaluation criteria which are external to the value-situation. These criteria because of their quantitative character lead to a substantive *more of* concept of the *better*.

III

In discussing Perry's thought as related to that aspect of value theory dealing with the resolution of social conflicts, we must start with his standards of inclusiveness for, as we saw, it is this standard which has to do with the integrative phase of behavior.⁴² The superior or highest good, Perry states, is that which is most inclusive. The integration and resolution of conflicts between interests, therefore, becomes a matter of directing interests upon a common object (s).⁴³ This directive function, as we noted previously, is carried on through reflection on cognition.

"Whatever the form of conflict or weakness from which life suffers, the solution lies in developing new threads of mediation by which interests are directed in new ways upon [1] common objects or [2] upon one another."⁴⁴ On the basis of this statement, it may generally be said that for Perry the resolution of conflicts, personal or social, is the development of compatible, i.e., interests which have either (1) the same object or (2) different objects which are in some way similar. In other words, "the interests of two different subjects may be integrated through having the same total object, or through having different objects which are identical in respect of either their index or their

⁴² See Theory, p. 656. "Since it is only insofar as all interests are brought within one harmonious system under a universal order of preference that they can be rendered all-commensurable, it follows that such all-commensurability is best only as judged by the standard of inclusiveness."

⁴³ *Ibid.*, p. 476. "The integration of two or more subjects of interest through their common objects defines at one and the same time a society of interests and a social value."

⁴⁴ *Ibid.*, p. 512-3.

predicate."⁴⁵ These two methods of social integration Perry calls (1) "The principle of community of interest, according to which interests have common objects": and (2) "The principle of interrelation or mutuality of interest, according to which they have one another as objects."⁴⁶

Now as personal integration is prior and basic to social integration, that which is required is a "*personal* integration that shall be *socially qualified*," i.e., personal integration "that shall guarantee a harmonious fulfillment of all interests."⁴⁷ The fact that personal integration follows the same principles as those operative in social integration makes this possible.⁴⁸ The resultant personal integration of interest is what Perry terms a "sort of 'vector sum'," ⁴⁹ which in effect is a combining of interest in such a manner that all enter fully into the whole.⁵⁰ In this process interests

undergo that which by analogy may be called a "chemical synthesis." The resulting value behavior is not governed by the interests operating separately and in an additive way for the properties of the constituent interest "are superseded by the properties of the compound."⁵¹ Rather, that which governs value behavior are the interests operating jointly. This "compound" interest, vector-sum, or integral purpose is an individual's "real" purpose.⁵² It represents not what the isolated interests demand, but rather what the individual as an emerging self demands.⁵³ It is a "dominant interest emerging from the synthesis of the primary constituent interests, and which may be self-forgetfully bent on its own end, or take the form of a new interest in the aggregate fulfillment of the old. To his dominant interest all other interests will be subordinated."⁵⁴

But now we may well ask, what is it that initiates this behavior directed toward the integration and resolving of conflicts existing between interest (and in the social situation between individuals)? And here because of the static nature of his analysis, Perry is led to introduce *ad hoc* the concept of "benevolence" or "love" which to him is the most important of the forms of mediation. Love or benevolence he defines as the "mediation of an interest by a judgment of interest . . . when the fulfillment of a second interest is the object of the desire or liking of a first."⁵⁵ In other words, it is the case where an interest is directed toward that which is judged to be the interest of another.⁵⁶ If love were universal, that is, if this disposition of

⁴⁵ *Ibid.*, p. 476.

⁴⁶ *Ibid.*, p. 474.

⁴⁷ *Ibid.*, p. 676.

⁴⁸ In the case of personal integration an additional principle, that of intermediation (the mediation of an interest by other interest) is also operative. See Theory, p. 475.

⁴⁹ *Ibid.*, p. 662. ". . . let us suppose that two interests seated in the same organic individual, are capable by reflection of entering into one field of motivation, so that each is modified (mediated) by the presence of the other. Then there occurs a process which may by analogy be described as a process of moral or personal composition, or as a sort of 'vector-sum'." For further elaboration see p. 659-64.

⁵⁰ See Theory, p. 662-3.

⁵¹ *Ibid.*, p. 661. See, also, p. 663.

⁵² *Ibid.*, p. 662.

⁵³ *Ibid.*

⁵⁴ *Ibid.*, p. 666.

⁵⁵ *Ibid.*, p. 665.

⁵⁶ *Ibid.*, p. 677. "Love . . . is an interested support of another's pre-existing and independently existing interest."

love or benevolence could be established universally, Perry asserts that a long step would have been made toward the resolution of conflicts.⁵⁷

However, it is still quite possible, even though all individuals portray love or benevolence in their behavior, that the dominant interests which result from personal integration may still conflict. That this does happen, Perry recognizes. "The supreme tragedy of life is the conflict of good wills, or the opposition of the integral interest of two equally well-intentioned persons. Two men may love mankind equally and yet be brought into antagonism with one another by the very earnestness of their benevolence."⁵⁸

A purposed resolution which is adequate for resolving social conflicts of this kind cannot be formulated through reference to Perry's theory. He suggests that the conflict might "be resolved by showing that one of the conflicting wills embraces the other and is therefore better, or entitled to precedence."⁵⁹ But this he admits "does not fully meet the

difficulties." He, therefore, is forced to interpret benevolence or love in a way which if it is granted that all are guided by love, "All parties will be disposed to harmony because of being benevolent, and when agreement is desired the chief obstacle to its attainment is already overcome."⁶⁰ Thus, to be benevolent is to desire harmony, and if all are benevolent, all will desire harmony and so it follows that "The way to secure a just solution is to seek a benevolent purpose on which all can unite. In such a purpose the effects of bias will neutralize and cancel one another," and, thus, all the interest will be perfectly incorporated in a *common plan* (a new more inclusive, all-commensurable end).⁶¹ This voluntary⁶² projecting of a benevolent purpose, i.e., the establishing of a common plan wherein conflicts are resolved, is what Perry means by the subsuming of personal interests to an interest *in* society,⁶³ for "The only way in which self-interest and social-interest can be made to agree in principle, or necessarily, is to subsume the interest of the self under an interest in society."⁶⁴

IV

The preceding discussion pertaining to Perry's theory has already indicated what to him is the ultimate. In terms of an existing situation it is that in which all persons are personally integrated and universal love or benevolent purpose prevails. Or in other words, it is a situation in which the interests of each person have as their object the interests of all other individuals. The situation, then, in which these all-inclusive, harmonious conditions exist contains the Supreme

⁵⁷ *Ibid.*, see p. 679. "Love in the present sense consists essentially, then, in an activity which supports the interested activity of another person; seeking to promote that other person's achievement of what he desires, or enjoyment of what he likes. Universal love would be such a disposition on the part of one person towards all persons."

⁵⁸ *Ibid.*, p. 681. See, also, p. 680.

⁵⁹ *Ibid.*, p. 681.

⁶⁰ *Ibid.*

⁶¹ *Ibid.*

⁶² Perry rejects the notion that the interests of different individuals can be made subordinate to one another in the process of resolving social conflicts. See Theory, p. 675-6 and 682-3.

⁶³ This is the case in which personal integration is socially qualified.

⁶⁴ *Ibid.*, p. 680-1.

Good. As the object (harmonious situation) of all person's interests, it leads to the formation of what Perry terms the All-Benevolent will. And concerning its nature, we may well profit from his own words.

"An all-benevolent will, or a benevolence of which all persons are the object, and which is each person's controlling purpose, is a unique mode of life—an integration *sui generis*. It is neither a personal integration nor a mere community of interest, but a union of the two. It might be said that the form or quality of this type of will is a personal achievement. It is the characteristic product of a personal life in which all interests are subordinated to the love of the aggregate of persons, a will resulting from the catalytic action of universal benevolence within the chemism of the complexus of appetites and desires that is rooted in one organism. This fact justifies those reformers who insist that there can be no hope of social amelioration save through regenerating the hearts and wills of individuals. But while the perfected will is thus in form and structure a personal will, it is socially qualified in a double sense. On the one hand, it must have all mankind as its preferred object; and, on the other hand, it must be reaffirmed, repeated, and reiterated by all individual members of mankind. It is not a social will, but it is a personal will socially directed and socially multiplied. It is a preferred will because it is everybody's good will toward everybody. It is a will in which it is reason-

able for all to concur, not because of some occult property or authoritative sanction, but because such general concurrence is reasonable."⁶⁵

"Only a social system founded on universal benevolence can make it possible that one should do as one likes, or that, within certain limits, one should choose in accordance with the dictates of pride and taste. Having, in short, agreed on their fundamental course of action, and obtained a guarantee of non-interference, men can then afford to disagree."⁶⁶

Socially this means a kind of society which is characterized by federation and cooperation. "It would be a *federation* rather than a corporate unity, in that it would be composed of a multiplicity of independent wills; none having any superiority over others, although the aggregate would be superior to the components. The system would be unified not by the subordination of one person to others, but by the devotion of all to the same ideal; and by the reciprocal relations which this common ideal would involve, and to which all alike, by virtue of holding the same ideal, would subscribe. It would be a system of cooperation, since, owing to the bond of love, each person would support all the rest, and each would directly or by indirection will the activities of all his partners in the common plan."⁶⁷

Now let us see what adherence to Perry's theory in a concrete situation might mean in terms of possible outcomes. First, we may note that it is most inclusive object which is the better. Thus, it is possible that the object or end of an organized group which is larger

⁶⁵ *Ibid.*, p. 685.

⁶⁶ See Theory p. 684.

⁶⁷ *Ibid.*, p. 682-3.

than any other group in a particular society must be considered the better. Granted that this group portrays a benevolent, i.e., it has as its object of interest, of all others, it is possible that starting from premises different from those of other groups that the largest group may believe that the best possible way to fulfill the interest of all others would be to inaugurate a social system wherein individuals would be assigned to classes according to their occupations. In short, they may believe that the best *means* to the fulfillment of all individual interests would be a class system of some sort. Of course, it is possible that the other groups will not agree and, therefore, conflict arises. If, as Perry says, the elimination of the conflict in the sense of producing harmony of interests is not possible by direct subordination,⁶⁸ how, then, is the conflict to be resolved? "We persuade him to *concur*, pointing out that unless he . . . will accept some abatement of his original claims there cannot be room for all. We have found a solution when, and only, when the wills of all are so attuned that each is content with a situation in which provision is made for all."⁶⁹

" . . . So long as there is disagreement in respect of preference, the conflict can never be resolved by a measurement of numbers; or, if the conflict is so resolved, the outcome is the triumph of the

⁶⁸ *Ibid.*, p. 676. "It is impossible to the direct application of the method of subordination to secure a harmonious society."

⁶⁹ *Ibid.*, p. 672. See, also, p. 673. "In seeking . . . a solution we virtually employ the principle of inclusiveness. . . ."

⁷⁰ *Ibid.*, p. 672-3.

⁷¹ *Ibid.*, p. 672.

⁷² *Ibid.*, p. 686.

stronger but not of the better cause. The *justification* of the majority lies not in its numerical superiority, but in a *general willingness to abide by* the majority. If it were so agreed in advance, the will of two-thirds, or of a plurality (even when a minority) would be just as sacred."⁷⁰

It would seem, then, that the kind of society that would finally emerge is dependent upon the ends, as modified by the dissenting group, of the largest group acting with benevolent purpose. "We ask those seated at the table to move up so that the uninvited guest may find a place at the table, or appeal to the fortunate so to alter or moderate their claims as to make them consistent with those of the unfortunate. At the same time we appeal to the newcomer to adjust his claims to those of the group with whom he is now associated. . . . We find no injustice provided this less privileged person accept his share of his own volition."⁷¹

Perhaps as a guard against the case wherein persuasion and concurrence might lead to the establishment of a society which in fact acted to the detriment of its members, but in which the members were, nevertheless, in agreement as to its ends, Perry adds that this "supreme or absolute system of preferences may, furthermore, be *corrected*, as respects its mediating judgments. The true best will be the preferred object of such an identical will when it is not only benevolent but also enlightened."⁷²

V

As we have seen in Perry's theory, the concept of fundamental significance for

the attainment of the Supreme Good and a harmonious society is that of benevolence or love. This *attitude* provides the hub for his thinking concerning comparative value. Therefore, of central concern for education are the implications this theory has for the development of this attitude.

In the discussion concerning the resolution of social conflicts and the ultimate it was noted that in conflicts the central problem was that of getting the dissenters to concur. In other words, it was a matter of persuading them to redirect their attitudes and therefore their interests toward a common object which was also acceptable to the large group. Now if it is granted that what is desired is a harmonious society and if education is regarded as a means for attaining it, then this position has some implications for education of extreme importance.

Again if it is granted that a harmonious society is to be desired and if education is the means for attaining it, the problem basically is that of developing in people a benevolent attitude.⁷³ This Perry states, raises the question of *control*. "By this is meant not merely the deliberate effort on the part of parents or teachers to inculcate certain recognized moral sentiments, but the unceasing process by which whether consciously or unconsciously the motor-affective dispositions of an individual, his attachment to this or his repugnance to that,

are generated and altered by the play of his natural and social environment. The merchant who advertises his wares is seeking to generate in interested subjects a desire to obtain these wares. The political orator who appeals successfully for votes is creating among his bearers a fondness for the cause which he represents. Both the merchant and the orator are seeking to *endear* an object to a subject. The effect, insofar as successful, is at one and the same time to confer value on the object, and to implant interest in the subject."⁷⁴

The methods of control (methods of appeal or inducement) which can be brought to bear upon an individual "in such a wise as to beget in him a state of interest which he did not have before" are four in number. First, there is that of directing an already predisposed response toward the particular object in which it is desired that the individual develop an interest. Second, the individual doing the persuading may manifest or simulate an interest in the object in order to arouse and attract the interest of another to the object. Third, by assuming control of circumstances the individual undertaking persuasion may remove all the eligible objects of another's interest except that object toward which he desires the other's interest to be directed. This is the method of starvation. Fourth, the persuader "Through satisfying, or thwarting, or deadening [another's] interest by any of the three first methods . . . may so affect his general state as to render him more susceptible to the interest [that the persuader is seeking] to implant."⁷⁵

⁷³ *Ibid.*, p. 522. "We are concerned to know by what means interest may be generated, excited, modified, limited or negated. . . . Our problem is essentially the same as that of moral education. . . ."

⁷⁴ *Ibid.*, p. 525.

⁷⁵ *Ibid.*, p. 625-6.

All these methods, Perry says, "are employed in everyday life—in the way of a man with a maid or of a maid with a man, in parental exhortation, in religious edification, in efforts to extend personal influence, to obtain public support, or to create a public demand. In all of these cases the accepted maxims are the same: 'Give people what they want,' that is, present your case so that it will appeal to the object's existing interests; 'Show that you mean it,' that is, manifest in your own person the interest which you desire to awaken in another; 'People value only what they have to work for,' therefore, hold the object at a distance, so that an effort is necessary in order to obtain it; 'See him just after dinner,' in other words, cultivate or seize upon a receptive mood when the subject is favorably inclined either through his general well-being, or

through the absence of more attractive alternatives."⁷⁶

Following these methods of control or inducement adult moral⁷⁷ education becomes little more than a sort of "high-pressure (if not menacing) selling" of beliefs directed toward modifying the attitudes of others to integrate all interests and establish a common object or end. But Perry would not have the individual fall prey to the pressures of various social forces⁷⁸ for the aim of intellectual education is that of developing a resourceful, independent, original thinker who would "care for truth itself, and seek to beget in others, not the acceptance of one's own belief, but the *will to know* points to tolerance as the great practical virtue."⁷⁹ "The more a man thinks, the less he is imitative and suggestible. The problem, then, is to promote the practice of thinking. The problem is to be solved, if at all, by educational agencies, and these agencies must be directed to the end of cultivating theoretical capacity. . . . For to create a knower is to create an individual who may, notwithstanding the pressure of the social mass, remain an individual."⁸⁰ Seemingly Perry's separation of the moral from the intellectual leads to a dual educational method, the parts of which would certainly at times be incompatible.

But what of the child who has not as yet developed critical reflection to the degree possessed by the adult. Would not "implanting" in him (by the four methods of appeal or control) the attitude of universal love and benevolent purpose lead either to (1) a high degree

⁷⁶ *Ibid.*, p. 526.

⁷⁷ It is to be recognized that Perry's insistence upon keeping value and cognition distinct from one another leads to a separation of moral education and intellectual education which results in some kind of a dual educational process.

⁷⁸ See Perry, Ralph Barton. *The Freeman and Soldier*. New York: C. Scribner & Sons, 1916, p. 152-3. "It has often been observed that what imperils individualism in these United States of America in this twentieth century is not institutional tyranny, but the unconscious and insidious tyranny which is exercised by unorganized social mass. The mass influence . . . is a menace to that self-possession, that capacity for private judgment which is the soul of all disciplined and constructive liberty." What Perry means by "the pressure of the social mass" is difficult to determine. If he means that a society tends to move as a mass, it is evident that this belief is unsound. But if he means by social mass the various pressure groups at work in a society, he seemingly forgets that the majority of these groups consider themselves to be possessed of a benevolent purpose.

⁷⁹ See Chap. "University and the Individual" in *Freeman and Soldier*.

⁸⁰ *Freeman and Soldier*, p. 153.

of moral confusions (the case where various educational agencies are operated by groups of divergent and varying beliefs); or (2) to his unequivocally accepting the purposes and ends of those adults who are undertaking to educate him (the case where a single dominant group is in control of the educative agencies)?

VI

The primary task of this discussion was previously stated as being that of setting forth a re-statement of certain significant aspects of Perry's value theory. Along with this the educational implications that could be drawn from the different aspects were also to be indicated. The reader, however, will no doubt have detected the beginnings of criticism creeping in at certain points. Even an endeavor to simply re-state a theory is done through the particular theoretical framework or orientation of the writer. Furthermore, whenever in the process of restating a theory a quickened breath and pulse lead to an emotional tenseness marked by an attitude of sudden, sharp doubt and possible dissent, one probably should recognize that though "the horse the other fellow was talking about is still in the picture, it is now yellow rather than its intended-to-be black." That states of emotional tenseness were sometimes present, the writer must admit. Perhaps, however, the weaknesses this introduces is somewhat offset by any new lights that may have been introduced for the end is not so much the attainment of a condensed and precise reproduction of ideas we pos-

sess now, but rather the development and attainment of those which will serve us better than those we have at present. Thus, the final task of this discussion involves the drawing of it to a close in a manner that possibly will provide for the development of thorough-going, critical examinations of the theory presented. As a means of accomplishing this, the writer will endeavor to indicate what he believes to be some strengths, weaknesses, and dangers in Perry's theory.

Concerning the strong points of this theory, three things seem to be of major significance. First, the theory lays a foundation that provides for objective, empirical study of value problems. This is of the utmost importance for it removes value problems from the realm of authority and pure speculation and makes possible the introduction of scientific method for studying them. The second point, a point that is closely related to the first, is that it not only makes the scientific study of value problems possible, but it, also, indicates some of the subject matter that is involved in the objective, empirical study of value problems. The significance of this is that it makes possible the development of procedures and techniques for studying value problems in general; specifically, it makes possible the development and procedures and techniques that can be used to test this particular theory. A third point is that Perry's major premises that have to do with the psychological bases of value are for the most part consistent with the findings of experimental psychology. More dis-

cussion related to this point, however, will follow.

Possibly the greatest weakness in Perry's theory is his insistence upon separating value and cognition. Valuing and knowing are integral, inseparable parts of dynamic behavior. They are aspects of organismic behavior.⁸¹ They can be viewed as separate distinct things only if one is willing to accept a static, atomistic analysis of value problems. The use of this type of analysis leads Perry to approach the problem of the resolution of conflicts not so much as a problem involving the reconstruction of interests in light of new situations, but rather working out some "harmonious" arrangement between the various existing interests or values.⁸² When he takes this approach, behavior, at least from the standpoint of values, becomes a sort of atomistic "adding to and subtracting from" according to the interests that are present from situation to situation. This concept of value-behavior implies that his theory is based upon a psychology that is subject to all the difficulties and weaknesses of atomistic psychologies.

A great danger in Perry's theory is that his atomistic notions of value, when coupled with the grounding of value in only the motor-affective attitudes of the

individual, may lead socially to an extreme kind of individualism. The function of cognition, it is to be remembered, is simply that of serving interest by indicating in different situations whether the prevailing interest(s) would or would not be fulfilled. This leads to all the dangers that are exhibited by a society made up of people whose actions are undertaken in purely individualistic terms. The organismic aspects of society are disregarded. Social relations are regarded simply as contractual relations acceptable to and drawn up between individuals. The predominant characteristic of such a society is likely to be conflict, much of it violent in kind as the society becomes more interdependent.

Now when Perry introduces his notion of "Universal love" he has done two important things. First, he seemingly has recognized the inadequacy, if not the unsoundness, of his insistence upon the separation of value and cognition. Second, he is apparently aware of the great dangers and difficulties in connection with endeavors to resolve social conflicts when society is conceived in atomistic terms. Furthermore, his use of the concept of "universal love" as a means for resolving social conflicts leads to his begging the question. Perhaps much of Perry's difficulty along these lines arises from his dislike for what he terms "mass action." Whether this dislike is a rejection of the faith in the common man to collectively meet and resolve his difficulties cannot be determined, but as a force it seems strong enough to make Perry accept an atomistic notion of society.

⁸¹ That Perry in a sense recognizes this is apparent when he says that not until that which we call "mind" is present does value arise. See *Theory*, p. 180.

⁸² *Ibid.*, p. 384-5. "Interests that are either compatible, consistent, friendly, reinforcing or allied may be termed 'harmonious'; and interests that are incompatible, hostile, or opposed may be referred to as 'conflicting'; so that the central problem of integration is to achieve *harmony* in place of conflict."

Book Reviews

NOTE: *Reviews not signed have been written by the editor.*

BIOGRAPHY

DANIEL COIT GILMAN by Abraham Flexner. New York: Harcourt, Brace and Company, 1946. 173 pp. \$2.00.

Dr. Flexner states as sub-title for this brief appreciation of the founding president of Johns Hopkins University, "Creator of American Type of University," and limits his treatment of Gilman's life to those facts indicating his influence on American education.

Born in 1831, Gilman came early under the influence of a live young teacher in the Norwich Academy who interested him in experimental science as well as in the classics. He went to Yale as one of a group of interesting young men and broadened his interests still more. He went to Harvard for graduate work in geography, and then with young Andrew D. White to Europe (because he could make up his mind neither to preach nor to enter business.) He spent two profitable years in Europe, returned to serve in the new Sheffield Scientific School and then as assistant librarian at Yale, where he was much dissatisfied because the library was not used. He next served as secretary to the State Board of Education of Connecticut and became deeply interested in the normal and high schools. At thirty-six he was elected secretary to the governing board of the Sheffield Scientific School, where he taught geography and later political economy. The author points out that in all this varied training and experience Gilman made no learned contributions to knowledge and states the conclusion he documents in his subsequent pages that Gilman "throughout his life (was) not an investigator, but a great educational executive

—probably the greatest we have yet developed."

At forty-one Gilman became president of the newly organized (or, re-organized) University of California and shaped the development of that struggling institution from 1872 to December, 1874, indicating in broad outline the ideas he began to carry out so successfully at Johns Hopkins in 1875. He proved himself an able diplomat in dealing with the various political pressures to which state universities are subject; but he answered with frank alacrity the call to come and consider building a new university in Baltimore under a broad corporate grant that entailed no political interference.

The trustees of Johns Hopkins were themselves free from minute instructions in the gift of the founder; they were simply directed to found a "university" (undefined), and another group of closely associated trustees was directed to found a hospital that "shall ultimately form a part of the Medical School of that University." The university trustees selected Presidents Eliot of Harvard, White of Cornell, and Angell of Michigan to come to Baltimore, look over the situation, and advise as to the character of the new university. All thought it should emphasize graduate work on a somewhat larger scale than older institutions and could probably be a bit free in emphasizing scientific and other newer subjects, but all tended to be conservative in their recommendations. Each of the three, however, without consultation, recommended Gilman as the best man to direct the new venture.

Gilman was invited to Baltimore, met the trustees, and he and they were mutually

impressed from that first meeting. He borrowed boldly from the ideas that had impressed him as he visited the German universities during his first trip to Europe and declared for organizing a graduate school based upon research, in which teachers would go on learning with choice students as long as they could teach and learn. He expected to have an undergraduate college as need might arise and as the trustees and he could get around to organizing it—primarily for the sake of the ambitious youth of Baltimore; but both he and the trustees conceived the graduate school as the University. During the first twenty years of its existence the University, in fact, enrolled 1,022 graduate students and only 446 undergraduates—more graduate students than any other university in the country.

Gilman and his trustees had promptly and successfully set about realizing "these fourfold functions of a university": providing advanced instruction, bringing together books and apparatus, encouraging research and publication, and conferring degrees. The ablest teachers obtainable were sought. Gilman traveled widely in America and Europe searching for men. Distinction was desirable, but ability and promise were more important still. Of his first six men, one was sixty-two years old and another twenty-six. Chairs were established in the following order: Greek, physics, mathematics, chemistry, biology, Latin, and history. When Gilman found his man, he employed him and gave him free hand in organizing his own field. He provided fellowships and associate-ships to encourage promising young scholars on a basis never before provided in America. Of the first twenty-one fellows who accepted appointment at least ten became markedly distinguished as scholars and university professors. The first Ph.D. degree was granted in 1878, and the American Journal of Mathematics first appeared in that year, the first periodical from a university press, the next university press being Chicago in 1892. Journals and occasional studies in other fields, valuable text-books,

and other publications set the pace for the older universities to follow.

The development of the Medical School followed the same pattern, beginning about 1887: the selection of able specialists, the setting up of the first full-time pre-clinical medical school faculty, high standards for selection and admission of students, emphasis upon research and publication. The celebrated Dr. Osler remarked to the equally celebrated Dr. Welch: "It is lucky that we got in as professors; we could never enter as students." The Medical School had the same stimulating influence upon medical education that the graduate school had upon advanced work in the liberal arts: it also set patterns for other schools to follow.

When Gilman insisted upon retiring in 1901, a formal celebration of the twenty-fifth anniversary of founding the University was planned for February 1902. After the retiring president had brilliantly reviewed for the assembled audience the work that had been done since 1876; Professor Woodrow Wilson (Ph.D., 1886) spoke for alumni, graduates, and faculty, President Harper of Chicago generously gave Gilman and his associates full credit for transforming the nature of graduate instruction in America; and President Eliot stated: "President Gilman, your first achievement here . . . has been . . . the creation of a school of graduate studies, which not only has been in itself a strong and potent school, but which has lifted every other university in the country in its departments of arts and sciences."

After Gilman's retirement Andrew Carnegie pressed him into service as first president of the Carnegie Institution of Washington. After working with this institution three years and effecting important changes in its organization he again retired from active educational work in December, 1904, but lived four years longer actively interested in the many problems of education and research.

HOLLAND HOLTON

Duke University

RHEES OF ROCHESTER by John Rothwell Slater. Harper and Brothers Publishers. 303 pp. \$3.00

During the past thirty years higher institutions of learning have experienced a period of unprecedented prosperity. Many of these, inured to poverty and privations in their earlier years, suddenly came into possession of fabulous riches. Among private institutions enjoying this experience may be mentioned Rochester and Duke; among public institutions, the State universities of the West and South. The consequence of this prosperity has been a period of mushroom growth, which, without question, will stand out in history as the "building era."

Among the fortunate institutions, the most fortunate have been those with administrators of vision and capacity to grow along with their institutions. The movement for higher education in this country has borne most educators on its crest; few indeed have been powerful enough to direct the trend. Many have been satisfied with a motive no higher than keeping up with the Joneses.

In *Rees of Rochester* Dr. Slater has portrayed a typical administrator of the better sort, struggling to adjust both himself and his institution to the opportunities that crowded in upon him. The author seems to think that the University is the lengthened shadow of the man. This unbiased reviewer, with no data for judging except what is found in the book, ventures to suggest that the relationship might have been reciprocal. The University seems to have had as much to do with the development of Rhee as he had in the development of it. Here, also, a force bigger than either man or institution seems to have been a determining factor. All this is said without detracting in the least from the admirable character of Rush Rhee.

The author is an experienced English professor and the book bears his mark. It is written according to the formula for preparing a biography, beginning with "Alpha" and ending with "Omega." It

may be added: Here is a college professor who has not only taught English but one who writes it beautifully.

STUART G. NOBLE

Tulane University



YANKEE TEACHER: THE LIFE STORY OF WILLIAM TORREY HARRIS by Kurt F. Leidecker. Philosophical Library, 648 pp. \$7.50.

Harris, successively teacher, elementary school principal, assistant superintendent and superintendent of public instruction in St. Louis, lecturer in the Concord Summer School of Philosophy, and United States Commissioner of Education, was a leading national figure in education and philosophy from approximately 1860 to his retirement from national office in 1906.

Born in Connecticut in 1835, he attended preparatory schools and entered Yale University in 1854, leaving in his junior year for St. Louis. He became an elementary school teacher in 1858, principal 1859, assistant superintendent, 1867, and the following year, superintendent. During the period of his superintendency, 1868-1880, the St. Louis schools received national and international recognition. From 1889 to 1906 he was United States Commissioner of Education.

Harris founded the St. Louis Philosophical Society, published the *Journal of Speculative Philosophy*, lectured and wrote widely on philosophical subjects, and in 1890, published a 400 page volume entitled *Hegel's Logic*.

His principal interests and efforts, however, were in the field of education and of his contributions, the public school kindergarten, and his organization of science instruction are perhaps the best known. In 1873 he established the first public school kindergarten in the United States under the direction of Miss Susan Blow. "St. Louis," said Cubberley, "then perhaps the most prominent city system in the country, soon

became the center from which public kindergarten ideas were diffused." Science instruction, rather haphazard and scattered, was developed and systematized by Harris and in 1871 he published a well-organized course of study which became widely accepted throughout the United States for almost a generation.

Harris' reputation as an educator was largely established by his thirteen Annual Reports while superintendent of instruction in St. Louis, his report as chairman of the Committee of Fifteen of the National Education Association, and his Annual Reports as U. S. Commissioner of Education. He was actively interested in, and became president of, both the National Education Association, and the Department of Superintendents of the National Education Association. Among his close friends were Ralph Waldo Emerson, Amos Bronson Alcott, William James, and Nicholas Murray Butler.

Harris was honored by his alma mater with a Master's degree in 1869, the LL.D. degree in 1895; by the University of Missouri with an LL.D. degree in 1870; and by the University of Jena with a Ph.D. degree in 1899.

The book, consisting of 648 pages, includes twenty-seven pages of notes and two pages of index, divided into five parts and thirty-one chapters. It is not well-organized and one finds it extremely difficult as he reads to follow the career of Harris largely because of its many digressions and introduction of numerous details of irrelevant nature. There are also not a few errors and inconsistencies. The author frequently lists names of persons of no real significance to the biography. For example, he gives names of teachers in Clay School of which Harris was principal, yet none of them was well known or was ever met again in the biography. Much of Chapter 8 on "Life During the Civil War" confuses rather than helps because of the many digressions.

Among the inconsistencies and errors is a statement on page 159 that "the board of education (St. Louis) was a self-perpetuat-

ing body," yet on the very next page there is a statement that "the members of the board were drawn two from each ward and chosen by the ward voters. They held office for three year, one-third going out every year." Another on page 246 is a statement that Harris with his salary at \$4,000 in 1870 was "the highest paid public official in the school system of the State except the state superintendent." The state superintendent's salary as given in the *Official Directory of the State of Missouri* for a little later period was \$3,000.

Again in Chapter 10 there is a statement that Superintendent Divoll "by a majority of 40,000 was *elected* state superintendent of schools," yet on the following page the author refers to the office as an *appointive* one. He speaks also of "Columbian University" (Missouri), meaning the University of Missouri at Columbia; of Macon City, meaning either Mason City or Macon. Instances of this kind are frequent.

Perhaps a statement in the Preface of the volume accounts for these criticisms. Mr. Leidecker states that although the compilation of data had been going on for approximately nine years, in 1944 he was pressed to complete the books and that since a one volume work was planned and many chapters had been written it had to be condensed severely or left out entirely and a large section of the book had to be worked up from the sources. The task however was finished in six months.

WILLIS H. REALS

University College
Washington University



EDUCATION

EDUCATION, A HISTORY by A. Gordon Melvin. The John Day Co., 374 pp., \$4.50.

A new book in a well-tilled field is justified by some distinctive contribution either in assembly of facts or in interpretation. From such a view it is hard to justify this

book as a "history of education." Readers who are familiar with the orderly work of Monroe, Cubberley, Graves, Duggan, and their forerunners in the field will find little to attract them here. They will rather be disappointed by the nonchalant tossing about of facts and opinions, and the disregard of some details that others have long considered important in determination of the educational function.

This is the deliberate purpose of the author, it seems, and he must accept blame if it does not "click" with readers. Others than this reviewer may like the author's method and style. There is no "preface," but on the jacket is this statement: "After twenty years of continuous experience in teaching the history of education, Dr. Melvin has written—rather than compiled—a book distinctly different from those which have served in the past. He has sought not only to select facts but also to select values, and he admits details only after critical consideration. Thus mere sterile information and much that is banal is omitted, and much that was formerly overlooked has been included. All is focused to bring out significant meaning, and the style makes for easy and interested reading."

One must wonder if that is the reason why such important topics as "child labor," "junior high schools," "junior college," and some others do not find even mention in the text. (Incidentally, a curious reader should not depend on the index to find what items have place in this book and where; for some items treated or mentioned in the text could not qualify for the index. "Apperception" is one example.)

From Chapter 17, "Science Enters the School," one may gather that the author is distrustful of the accomplishments and influence of science during the past century. "Evolution was raised from a theory to a belief or doctrine," he writes, "with the astonishing results that all learning, philosophy, history, and even literature, were recast in the new mode. The new thought found an easy ally in materialism. Secular-

ism was defended while scientific beliefs took the place of scriptural ones. The world had to wait for a new era to discover that science and evolution too had their fallacies, that conflicts in beliefs support conflicts in social living" (p. 253).

If such statements had appeared within the first ten pages, we should have been prepared for such assertions as these: "Incredible as the story of a race beginning with two individuals may be, any other beginning is even less credible" (p. 10); and "It is inconceivable that human beings would take more than a few generations at most to learn to write in some scratchy primitive form. Thus it is reasonable to suppose that men *as men* are as old as their records (approximately six thousand years), and that any beings who lived previously were subhuman, not men" (p. 11). While such views, of course, are mainly matters of definition, these dogmatic assertions betray a casual dismissal of the major findings of archeology and anthropology. They can offer little help to young people who are struggling to find some common ground of religious and scientific beliefs regarding human nature and possibilities; indeed, they may prove positively crippling.

This general distrust of science probably accounts for Dr. Melvin's "on the fence" attitude in judging the newer trends in educational philosophy and practice. On pp. 350-1 we find such criticisms as these: "His (i.e. Kilpatrick's) pedagogy, as is characteristic of those deeply related in thought to Dewey, has an emphasis on process and method to the neglect of goal. The great overshadowing weakness in such thinking, which has had its devastating effect on American schools, is its lack of definite curriculum. . . . Thus the prevailing reforms of teaching in the elementary schools have concerned themselves with method, with the development of activities of no clear purpose. The schools have been left without goal and without curriculum."

Then on p. 357 we crash into this: "It was only a matter of time when opposi-

tions to the new schools would require that they meet a social test. The first schools to encounter this opportunity were the public schools in Roslyn, Long Island, where a system on the Kilpatrick pattern had been set up under the superintendency of F. R. Wegener. This system was surveyed by the state of New York in 1937. The report, while making several constructive suggestions on curriculum and program, completely exonerated the Roslyn schools after extensive study and comparison with standards approved by the state."

This is then followed by a paragraph on "the best organized study of schools ever made," that of the City of New York during the years 1935-1941. "This was to examine the new practice referred to as the activity program." . . . "In 1940-41," we read farther, "on the invitation of the Superintendent of Schools, the New York State Department of Education, with the approval of the Board of Regents and the financial support of the Legislature, conducted an extensive survey of the activity program and recommended its gradual adoption in all the schools. . . . The precedent has been set. There will be no going back in the schools of America" (p. 358).

What happened to the author between the writing of these passages, "deponent sayeth not." He does tell much of the growth of the movement that emphasized "organic education," and of the rise and decline of the Progressive Education Association. On p. 349 one senses the author's suspicion of the new movement when he says, "It would not be far wrong to call these teachers of education the new secular 'clergy.' Some believe that their social influence has been far greater than that of the religious clergy. Wherever they have gone, these men have carried with them certain attitudes and a certain philosophy of life which, while it varies with individuals, has certain prevailing trends." Then on p. 353, after a favorable comment on the "Eight Year Study," we were surprised by this sweeping statement: "The

efforts of reactionaries, which redoubled during the war and have threatened a return to either primitive forms or medieval concepts, will be futile in the light of this study. It makes it clear that the method of the new education gives better adjusted lives and develops individuals of greater initiative than those who come from orthodox patterns of education. Already its influence is being felt in the building of a new secondary school and a new college."

One might justify a New Yorker for bragging in a conversation, but in a textbook such provincialism is out of place. Early in the book (p. 11), we find this: "The more of education, the better the condition of the community. With its provision of a free college education for the capable men and women of the city, New York leads the world, past and present, as a city of civilized men and women." And again on p. 263 is this: "New York is the only city in which public education through the bachelor's degree is free to the capable." And this is spilled into a discussion of fifteen lines on "Public Education in England." While the trick here may lie in the definition of "free," one must wonder why the author has not heard of the many "municipal colleges" in the United States, and especially Wayne University in Detroit.

Indeed, an objectionable feature of the book is the frequent intrusion by the author of personal experiences as if they gave added authority to his dogmatic assertions, or even changed the course of history. His chief reason for beginning our western culture with China rather than Greece seems to this reviewer his own interest in China and the fact that it was his privilege to live there for a few years and to find the ancient still functioning.

Some blemishes are inexcusable. The "Bureau of Education" is mentioned twice, pp. 265 and 362, although officially the name was changed nearly twenty years ago to the "Office of Education." Again, the mid-page section headings are not uniform in typography whereby one may readily

judge relative importance or relatedness of topics. For example, see discussion of Comenius in Chapter 12.

A commendable feature of the book is an earnest effort to save from oblivion the educational philosophy of C. Hanford Henderson, even though Dr. Melvin must confess that he came upon it only by accident (p. 328). But while it is true that Henderson's insight into needed reforms in education was clear and he gave voice to his convictions early, we must still recognize that by the pragmatic test of results Henderson was not a success, certainly not in the way that Dewey and Kilpatrick proved to be.

It is quite probable that Dr. Gordon's students and others familiar with his classroom techniques can use this book effectively as a text. But this reviewer cannot see that it has value for such purposes for those who want to conduct thoroughgoing courses in history of education. Some of the chapters or sections can be used for comparative reading, and some of the suggestions at chapter ends are worth pursuing.

The author, it seems to this critic, has been too anxious to produce a book that is just "different," and has overstrained his purpose. While we must admit that in education as in science generally we have advanced faster and farther in techniques and processes than in clear purposes, we as educators should insist that the responsibility and blame are not wholly ours; the lag is social more than professional. In the horrible shadows of warfare with atomic bombs and germs, no one can sensibly propose that we should throw away all our knowledge of atoms, germs, and airplanes, or that we have gone well along in developing a science of educational process. We must organize the history of education to bring into sharp focus worthy ideas and purposes, and seek to have all agencies join hands for their effective action. This Dr. Melvin seems to desire; but he seems to be

scolding, rather than diligent analysis and constructive proposal.

ISAAC DOUGHTON

Mansfield, Pa.



READING FOR SELF-EDUCATION by W. E. Schutt. Harper & Brothers. 255 pp. \$3.00.

A new day of adult education is dawning. The high aspiration of our youth and the improved instruction they receive are motivation forces of great promise. Some educators believe that if we could all learn to read books and magazines more effectively, we would have fewer social ills and personal troubles; and others have pointed out that the very heart of study is efficient reading. Francis Bacon advised us that "reading maketh a full man." In these modern times there are so many kinds of mental content with which to fill up that it behooves us not to neglect the culture and the counsel that our best literature affords. W. E. Schutt gives us the benefit of his observations in *Reading for Self-Education*. His aim is to "offer a discipline in *proper* and *directed* reading, the kind of reading that should provide the best training of the intellect."

The form and style of this volume encourage the expectant reader to press on in his search for nuggets of gold in the educational mine to which we all have access. The style of composition is clear and convincing, and the organization of subject matter is suitable for both classroom teaching and private study. There are eleven chapters, pointing toward a climax in the very sympathetic and practical valedictory contribution on poetry. In these hectic times of stress on machines and materials goods it is beneficial for us to be reminded of the esthetic side of life. After "Some Preliminary Observations," which are specifically of orientational value we are informed concerning the necessity for acquiring a functional vocabulary of choice

and serviceable words. Time was when the study of diction was considered something highbrow for the specialist, particularly the classically educated individual, with Latin and Greek or the modern languages as a background. Actually the case is otherwise today—because we are popularly short in classical learning we need to make a vigorous drive to equip ourselves with an appropriate and expansive body of terms for everyday usefulness.

This book attacks where we are indisputably weak—power of concentration and memory training. True it is we prefer pedagogically to apply the psychology of interest and the informal and casual development of our power of retention and recall. It will prove very helpful, however, to accustom ourselves to employ the law of association and comparison to our reading experiences, and thus derive the maximum advantage from our native capacity to assimilate and integrate the meaningful material of books—as well as the stimulating activities of our everyday contacts. Here also is an easily understandable treatment of the nature and essence of factual knowledge, leading us to contemplate as profoundly as possible what philosophers like to call “the meaning of meaning.” At least this much is undeniable—when we possess a strong sense of meaning and value, the problem of learning and revival on demand is considerably simplified.

Chapters seven and eight make a pair. They pit reason and emotion against each other. This is scarcely fair to say. Emphatically it is *not* either intellect or feeling. Rather is it a matter of both reason and emotion, intellect and feeling, logic and affection. Dr. Schutt handles these two strategic topics skillfully, using respectively as case-studies in the concrete Ralph Waldo Emerson's essay on “Character” and Joseph Conrad's story “The Secret Sharer.” Incidentally, in connection with the meaning of facts he had offered as pertinent illustrative material Emerson's essay on

“Compensation.” And thus it is this book has both theory and practice, inspiration and demonstration, for which reason we recommend heartily the thoughtful study of the entire volume.

From the point of view of up-to-dateness and vocational utility the section devoted to accelerating our rate of reading is one of the best. This timely exposition will clarify many points that may have long remained vague to the layman. And from the viewpoint of idealistic drive the discussion of reading in relation to character development is one of the most inviting. In short, here is a textbook in personal improvement, available and valuable for anyone from high school to the old-age stage, when we like to reminisce, compensate and restore our lagging enthusiasm for the intellectual pursuits that intrigued our youth and provided power during the happy years of our professional prime.

CARROLL D. CHAMPLIN

The Pennsylvania State College



THE IMPROVEMENT OF TEACHER EDUCATION by the Commission on Teacher Education. American Council on Education. 283 pp. \$2.00.

This book is the concluding report of the Commission on Teacher Education, created in 1938 by the American Council on Education and dissolved in 1944. During the period of its activity the Commission carried on “a national co-operative study in which a large number of representative school systems, colleges, and universities participated, and a series of statewide co-operative studies involving the teacher education interests of ten states.”

The strategy of the present report is important to keep in mind. The general objective—improvement of teacher education—is attacked on three fronts: “Improving the Preparation of Teachers,” “Improvement of Teachers in Service,” and

"Improvement through Interinstitutional Co-operation." The activities of participating agencies in these fields are summarized, attention is called to significant trends, and certain recommendations are advanced. Thus we have a reporting, and a somewhat subjective analysis; not an objective, statistical record. The Commission wisely decided at the outset not to conduct a strictly experimental study. They wanted no blueprint. It was realized that richer fruits would come out of the project if the participants were encouraged to strike along lines of their own needs and interests, assisted by consultants from the Commission. Measured conclusions were not the object, but rather an account of suggestive and stimulating explorations at many points.

If the topics of inquiry as indicated above are the important part of this report, it is perhaps unfortunate that the first 54 pages must be devoted to historical background and introductory build-up. Such material may be desirable for the permanent record; but like the fore-part of an old-fashioned novel, it is just something to get through to reach the heart of the story.

In reading the main body of the report the experienced teacher trainer encounters all of the problems with which he has struggles throughout his career, both with respect to preservice and inservice training. These problems are presented and discussed in a pleasing style of discourse, happily free from dogmatism and unmarred by pedagogical cant or educators' lingo. One discovers a liberal and contemporaneous point of view. Obviously, the Commission is free from the thrall of "disciplines" and governed in its thinking by a functional concept of needs.

At various points in the report the Commission inserts its own conclusions, recommendations, and judgment of trends. These are derived from an analysis of the studies as a whole, and the reader should be thankful for a good job. They are crystallizations that the reader would otherwise have to attempt for himself without the over-all

experience of those who saw the project through. These summations are, practically speaking, the most important feature of the report. They are essential focus points, even if the rest of the book is read by skip and skim.

The thinking of the Commission, as it took each problem into consideration, is brought out clearly in the course of the book. One finds in this the evidence of a forward-looking and what may be safely termed a progressive philosophy. It is the same liberal thought that characterizes the publications of the Educational Policies Commission. That this may be understood, and not overlooked, the book is capped with a final chapter devoted to an exposition of guiding principles. Some of these are trite because they are oft repeated truths; for example, the elaborated statement that "the quality of teachers is—or should be—a matter of deepest social concern." But it is nevertheless heartening to find this re-emphasis upon the fundamentals of enlightened democracy.

P. F. VALENTINE

San Francisco State College



WHY PUPILS FAIL IN READING by Helen Mansfield Robinson. 249 pp. \$3.00.

Helen Mansfield Robinson, of The University of Chicago, has planned and carried to completion a noteworthy volume under this title. The method is conventional, but none-the-less thorough. First of all the survey of researches preceding her own is comprehensive, and exhaustive, accompanied by complete documentary references.

Analysis of the literature preceding 1946 reveals reading disabilities of seven categories: (1) visual difficulties; (2) intellectual and maturational status; (3) neurological and dominance factors; (4) auditory, speech, and language factors; (5) physical difficulties; (6) emotional reactions; (7) social and environmental conditions.

Following this analysis a coordinated study of the reading disability of thirty seriously retarded children was undertaken in order to evaluate the effect of each of these influences. Specialists in several fields of study combined their efforts to secure complete information regarding these thirty subjects. A social worker, a psychiatrist, a pediatrician, a neurologist, three ophthalmologists, a speech correction specialist, an otolaryngologist, an endocrinologist, a reading specialist, and the author herself who acted as psychologist and reading technician combined their skills in this study. Necessarily the study was intensive rather than extensive. One hundred of the approximately two hundred and fifty pages are devoted to the historical phase of the subject.

Great care was exercised in the selection of the subjects. Specialists from Billings hospital, the acting chairman of the department of education, social workers from the School of Social Service Administration and leaders from other departments of the university united in the attempt to select a group with known and definitely measurable reading disabilities. The thirty who were accepted from a large group all measured 85 I.Q. or higher, their parents were willing to cooperate in the preliminary testing program, and assist in a remedial plan. The thirty cases ranged from six years nine months chronological age to fifteen years three months; the amount of reading retardation "varied from nine months to seventy-five months in chronological age." The reading indices were all below .80, with a median at .48.

Each specialist made a detailed examination. Faults were reported as in oral reading, for example: "faulty vowels, faulty consonants, reversals, addition of sounds, substitution of words, addition of words, omission of words, words refused, and words aided." Eye preference, hand preference, foot preference, and ear preference were tested and reported. Examinations were made to discover especially bad ton-

sils, adenoids, and sinuses. Two different doctors made the examinations in order to have a thorough check. Endocrine glands were examined to discover delayed or malfunctioning; a basic metabolic rate was charted for each child; a fasting blood test was made; and radiograms of the wrist bones were made. After each specialist had made his examination, a conference of the entire group was held to confer on the findings.

Chapters X, XI, XII deal with the findings and their interpretations. Chapter X is illuminated with numerous charts and tables, indicating agreement with or divergence from previously established standards. Chapter XI gives the interpretations of the specialists in conference and shows considerable study of the social background of these thirty children. Many accidental facts came to light, along with unexpected though obviously biasing influences in the reading retardation. Individual charts, based on each of the special types of investigation, are shown, and in each case the special influence is shown as present, questionable, or absent. In chapter XII, the final summary conclusions, and implications are presented, and one might expect to find here some general phenomena common to all the instances of poor reading. Such is not the case, however. The studies are far too individual, detailed, and searching to permit easy generalizations. They are complete case studies.

In reading this book, one is impressed with its technical flavor. Everything is planned with far reaching design; everything is done by expert workers. The nomenclature is technical; the procedure is methodical and persistent. It is therefore no model for reading investigation in a small town school system where experts are not available, and where time and money both are not available for such unusual work.

JOHN W. CHARLES
Iowa State Teachers College



HISTORY

CRITICS AND CRUSADERS—A CENTURY OF AMERICAN PROTEST by Charles A. Madison. Henry Holt. \$3.50. 572 pages.

Carlyle had quite a bit to say about "Yea Sayers" and "Nay Sayers." This thoughtful book, the product of six years' lucubration by the author, is in line with the "Nay Sayers."

No matter how much most of us are in accord with the present system of mass production and its potential ability to remove poverty and supply comforts due to technological progress, we can see and have seen that pungent criticism is thoroughly in order and may even serve to improve our "American way of life." "Yea Sayers" and "Yes Men" certainly will not bring about a better social order. We Americans believe in evolution. We believe that no matter how perfect a government or industrial system we think we have attained, there is still room for improvement. So we must, perforce, find a place somewhere in our crowded and busy midst for a quiet little oasis or two where we can let the dissidents "blow off steam." England has her Hyde Park and her periodicals of protest.

So, in reading a book like Madison's, it is not a question of whether we agree or disagree, but of judiciously examining the reports of the scouts who have sojourned in the "Promised Land."

The volume, *Critics and Crusaders*, is well proportioned and arranged into these sections: The Abolitionists; The Utopians; The Anarchists; The Dissident Economists; The Militant Liberals; The Socialists. There is a Final Note, a good bibliography and a complete index. The style is calm and judicial and is easily read.

To give a random sampling, I will delve a bit into the section on The Dissident Economists. Here the author subdivides the material into: The Economic Background; Henry George: Prophet of Human Rights; Brooks Adams: Jeremian Critic of Capital-

ism; Thorstein Veblen: Iconoclastic Economist. The opening paragraph giving the economic background before the author enters into an analysis of the beliefs of the protagonists individually is a fair sample of his style and method:

"Victory at Appomatox gave a tremendous impetus to American business enterprise. In 1865, the United States, licking its wounds, was largely an undeveloped agricultural country; a half century later its amazing industrial growth gave it first place among the great world powers. Its phenomenal expansion may be measured in terms of the evolution from the typical independent oil driller to the gigantic Standard Oil Company, or from the modest iron foundry employing a few men to the enormous U.S. Steel Corporation. Never in the history of mankind has a nation grown at once so fast and so powerful. This fabulous rate of economic expansion will become evident from a few samples of statistical data." Then follows a description of the rise of the Rockefeller and Carnegie regimens. A description of early American economics teaching in the colleges is vividly given together with the gradual transformation that took place in that subject due to the impact of changing economic or industrial developments.

Madison is one of the very few writers who has brought to light the "Forgotten Economist," Simon Nelson Patten of the University of Pennsylvania. The good old conservative University of Pennsylvania in the staid and very respectable City of Brotherly Love, very likely is not anxious to have a "skeleton" drawn out of the closet, and is well content to let Simon Patton slumber almost forgotten among his many volumes. But Madison is not content. Patten, contrasting the classical conception of the origin of capital from the viewpoint of "abstinence" and the "niggardliness of nature" says: "We no longer live in an age of deficit and pain," but "rather in an age of surplus and pleasure when all things are possible if we will but keep our eyes turned to-

ward the future." He was the first economist to stress consumption (and its distribution) rather than production.

Veblen, best known for his *The Theory of the Leisure Class*, is given a place in this Valhalla of Critics: "If Professor Patten was a severe critic of classical economics, Thorstein Veblen, the chief founder of institutional economics, was its executioner. He approached economics from the standpoint of the evolutionary sciences."

In the section headed *The Utopians*, after giving the usual background, he goes into the activities of Margaret Fuller, Transcendental Rebel; Albert Brisbane, Social Dreamer; Edward Bellamy, Social Planner. The story of Bellamy's life is told and his accidental "best seller" of that day, *Looking Backward*, and the furor it created is shown. He lacked health and organizing ability, and the force of public sentiment generated by the novel was allowed to dissipate itself in sentiment.

It is in the side-lights into the lives and struggles of these "Critics and Crusaders" who apparently futilely beat their wings against the foundations of industrialism that our author injects and sustains live and concrete interest in what would otherwise be a rather dry analysis of abstract theories. The ideas that most of these critics propagated were evolved by contact with the forces they opposed. From this viewpoint, the psychology of revolt is well illuminated. Men and women are the product of their environment, but often their reactions or responses are quite different.

HENRY FLURY

Eastern High School
Washington, D.C.



LEARNING HOW TO BEHAVE by Arthur M. Schlesinger. The Macmillan Company. 90 pp. \$2.00.

Many readers who are familiar with the reputation of Professor Schlesinger, as a Harvard professor and a great American

historian, will wonder at the title of this little volume. *Learning How to Behave* would seem to be the logical work of an Emily Post; but the sub-title, "A Historical Study of American Etiquette Books," gives one a truer indication of the nature of the book.

The attention of the social historian is bound to be attracted, sooner or later, to a field of human activity like that of "manners," which in colonial times was considered in the realm of "minor morals." From the beginning of our history down to the present time, the aspiration to behave in a proper manner has been closely tied to the ambition of our people to better their lot in life. When looked upon in that light, the subject of "manners" assumes a new and different interest.

Professor Schlesinger reviews the history of the rules of etiquette from colonial times to the present. He very clearly portrays the influence of various events and developments in our history on the social conduct of our people. Such examples as the growth of a planter class in the south and the appearance of a prosperous class of merchants and tradesmen in the north are cited as illustrations. Similarly, we were materially affected by every upheaval in our midst, whether political, economic or military. For instance, the rise of a new class of rich people following the Civil War produced a frenzied scramble for knowledge of European rules in regard to social intercourse. That interest brought to our society such features as the debut and the chaperon. World War I, on the other hand, had an entirely different effect.

Numerous quaint and curious sidelights on our manners and morals are mentioned by the author. He explains, with frequent quotations, how various publications, from Washington's time to the present, admonished the well-behaved what to do and what not to do: "kill no vermin as fleas, lice, ticks &c in the sight of others;" do not let your hostess "know that you have found or felt insects in your bed;" the waltz was

considered "a dance of too loose a character," and unmarried ladies were cautioned to "refrain from it altogether;" while at another time it was stated that nothing so "adds to native manliness as the full beard if carefully and neatly kept."

Learning How to Behave is very humorous, instructive and entertaining. It should find a ready acceptance among general as well as professional readers.

SEWELL E. SLICK

State Teachers College
Clarion, Pennsylvania



THE FUTURE IN PERSPECTIVE by Sig-
mund Neumann. G. P. Putnam's Sons.
1946. 406 pp. \$4.00.

This is the history of the second Thirty Years War from its beginning at Sarajevo to the end in Tokyo Bay. The author conceives it as a drama in five acts with the first World War as the prologue. Act One covers the first five years after Versailles with attention to defeated Germany, insecure France, isolationist America and revolutionary Russia. Act Two pictures the next five years ending in 1929 in which the attitudes and activities of Austen Chamberlain, Briand and Stresemann are examined, and League meanderings toward a vaguely conceived stability are sympathetically described. Then the period to 1934 is analyzed with the devastating Depression creeping over the world and National Socialism deepening its roots in Germany. Between 1934 and 1939 the measured victories of ambitious nations resound among the fearful and uncertain peoples who want peace. Manchuria, Ethiopia, Spain, and Munich lead inevitably to war. Act Five is the Conflict with its eventual victory and another chance for mankind. An epilogue considers the goal of peace.

The historian is pleased to read this type of book. It emphasizes in sincere fashion and often with considerable finality ideas which the past has demonstrated to have

validity, but which Man with his collective myopia can not yet quite comprehend and accept.

Ideas, as the following, are emphasized and their implications considered throughout the book. The individual must assume full responsibility for the future of the race. Peace can come only from the demands of peoples who understand the real character of their own era in history. "One must believe in the people and their power of renewal if one looks for hope in a war-worn world." "There is no neat separation between internal affairs and world affairs."

These ideas and many others indicate that Professor Neumann has studied the record with discernment. He is aware that the chaos of the Twentieth Century is an understandable consequence of Nineteenth Century industrialism, nationalism and materialism. Today, it is not enough for able leaders to point the way. The mass must understand and help to give direction to necessary changes and adjustment.

It is the virtue of this book that recent history, always difficult to write, is seen to emerge from a past. There is no easy condemnation of nations and leaders for acts for which we assume they should have known better. The character of the period is outlined. Major trends are indicated and above all responsibility for tolerable living conditions everywhere is placed, where it must be, on man, the average man, who now too often naïvely believes that he is only an onlooker with a sovereign right of criticism. This is a good book for the citizen who takes his citizenship seriously.

Thirty drawings by A. Derso portray the major actors in this thirty year drama. These sketches add touches of humor, suggest the commonplace, and reveal the tragedy which accompanies men in their struggle with events.

WALTER R. FEE

Michigan State College



WOMAN AS FORCE IN HISTORY by Mary R. Beard. The Macmillan Company, 369 pp. \$3.50.

This study is concerned with differentiating truth from error concerning Man-woman relationship throughout history as a basis for understanding and adjusting present day relationships as force for furthering the good of mankind. Has woman been subjugated by man according to law and otherwise to the extent that she has not been a force in history is the question.

Evidence is presented to show that the erroneous (to the author) idea stated at Seneca Falls, New York, in 1848, by a group of men and women who were forming an organization to promote 'sex equality' has persisted to the present. They asserted that "The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object, the establishment of an absolute tyranny over her . . ." (p. 146). Evidence is always presented to prove that this error or misconception was anchored in Blackstone's "Misrepresentation of the English law" to the effect that, "woman was civilly dead after her marriage, that her personality was merged into that of her husband and lord." (p. 80)

In the light of source materials and scholarly commentaries on the English law, the author reviews the position of woman and the relation of man and woman during the time common law was being crystallized and during the time it was being permeated and mitigated by equity jurisprudence until 1765, the date of the publication of Blackstone's commentaries on the law. The contrast of what to the author is the popularly held conception of the man-woman relationship with the true or actual man-woman relationship is clearly set forth. The conclusions reached are that there were many discriminations against women; many responsibilities, "which may in some instances be called 'unfair' discriminations, were imposed upon men, independently and in connection with discriminations against

women. . . . Yet all of the discriminations combined do not add up to the utter subjections of women, single and married, under the sovereign power of men at law . . ." (pp. 203-204)

In order to further present the truth concerning woman's position throughout time, illustrations are given from different periods of history, at different places and in different groups, for the purpose of proving that woman is a person sharing with man the making of history. To the author the products of civilization—liberal thoughts, languages, arts, inventions, ideals, etc. . . . are social products "the work of men and women indissolubly united by the very nature of life, in a struggle for a decent and wholesome existence against the forces of barbarism and pessimism wrestling for the possession of the human spirit." (p. 331) Woman has been force in history.

The implications of the conclusions of the study are indicated. The question of woman's position is not an isolated one, but is a human problem which concerns all individuals and all groups. Men and women of all times who have left their imprint for good have recognized it as such. Woman has been free throughout the ages and woman as force is "indispensable to the maintenance and promotion of civilization in the present age." (p. 332) If the truth of the matter is clearly understood by all concerned then force may be strengthened and utilized "for the realization of the noblest ideals in the heritage of humanity."

This historical explanation of man-woman relationship reveals diligent search in hitherto little used sources and reflects mature thinking over a long period of time. The study is comprehensive and objective. The bibliography is in itself a contribution. *Woman as Force in History* should receive the attention of all persons who are interested in strengthening force for the good of mankind.

NITA KATHERINE PYBURN
Florida State College for Women

LITERATURE

FABULOUS VOYAGER: James Joyce's *Ulysses*, by Richard M. Kain. The University of Chicago Press, Chicago, Illinois, 1947. 241 pp. (299, including appendices and index.) \$4.00.

Few writers of modern times have provoked so much controversial discussion as the late James Joyce. *Fabulous Voyager* is additional evidence that the controversy is still far from dead. Unfortunately, the present book, while almost encyclopedic in pretensions, is biased to such an extent that it has little to offer toward a satisfactory understanding of either *Ulysses* or the man who wrote the novel.

Mr. Kain sets out to prove a thesis, and he offers much circumstantial evidence but little proof that may be accepted at face value. For him, Joyce "is the clearest and most incisive voice of our age"; and the book abounds in statements equally enthusiastic and equally undocumented. Such an unscholarly approach can only damage the case of the writer whom the apologist seeks to glorify. Mr. Kain does explain certain obscure passages in the work he is examining, thereby aiding in the acquisition of a partial understanding of some of the things that must have been in his hero's mind while writing *Ulysses*. But the present study bogs down hopelessly the moment it leaves technical analysis for attempted excursions into literary criticism.

As a searching inquiry into detail, *Fabulous Voyager* has some utilitarian value. The investigator has done a tremendous amount of intensive work, as his copious and carefully compiled appendix materials will testify. A card catalogue, however, does not constitute a library, nor is an enthusiastic championing of a pre-established thesis the most efficient method of establishing scientific truth. Mr. Kain's book is not the definitive study of either James Joyce or his literary problem-child, *Ulysses*.

ROBERT AVRETT

The University of Tennessee

LEISURE TIME EDUCATION by Anna May Jones. Harper and Brothers. 235 pp. \$2.75.

Leisure Time Education is a handbook of creative activities for teachers and group leaders. The treatise is an attempt to place in book form practical methods and materials that will be useful for teachers and group leaders charged with the responsibility of helping provide leisure time activities for boys and girls. The basic philosophy or approach is that of a close integration of leisure time experiences and academic experiences both types complementing and supplementing each other.

The topic of leisure time education is approached from the standpoint of outlines for discussion, the relation of leisure time education to the curriculum, the development of hobbies and talents, the creative school after 3 o'clock, the co-ordination of leisure time education with the community leisure time guidance and administering functions. The book contains a very complete classified annotated bibliography on almost any subject of leisure time activity that one could wish.

The author has attempted to develop a practical approach to the problem of leisure time guidance by citing many examples of actual experiences used by teachers and guidance counselors. It is a "down to earth" approach that should be of considerable interest to teachers of elementary, junior high and senior high levels. Supervisors and directors of instruction may make use of the material for their own education and that of their teachers. Principals and department heads could use the material to help teachers build a better educational program. Methods classes in colleges and universities could make good use of the materials in the preparation of teachers. It is a book worthy of being in all schools and professional educational libraries.

ROBERT C. MOON

Florida State College for Women



PSYCHOLOGY

CHILD PSYCHOLOGY AND DEVELOPMENT
by L. P. Thorpe. Ronald Press. 766 pp.
\$4.50.

The field of child psychology continues to engage the attention of a considerable group of research workers and writers. Among the more recent textbooks which have had considerable influence are those by Cole, Curti, Goodenough, and Jersild. For the most part authors, for convenience of treatment and emphasis have broken up the growth span into two distinct periods: the period of childhood and the period of adolescence. As a result of this division it has been possible to deal intensively with an age-group whose problems are sufficiently individual to require special treatment.

In the present volume Professor Thorpe has in many instances traced the growth process from early childhood through adolescence but as the title suggests his emphasis is on the period commonly known as childhood. Beginning with an introductory chapter on methods of studying children he proceeds with chapters on inheritance, the nature and nurture of mental abilities, post-natal life, the dynamics of child nature and the effects of early home environment. These are followed by a series of closely related chapters which deal with physical growth and health, measurement and growth of intelligence, emotional behavior, the development of motor abilities, the origin and development of language and the growth of understandings. The last three chapters deal with the social education of the child, safeguarding the child's personality, and mental hygiene. From this array of topics it is seen that effort has been made to present a survey of the major problems in the field of child psychology. Special stress is placed upon two chapters in particular: the dynamics of behavior and early home influences.

The author states in his introduction that his point of view may be characterized as *patterned eclecticism*. The reviewer under-

stands this term to mean that he has selected the results of these researches which when interpreted in the light of the growth process contribute toward a consistent point of view. Although not adhering to any particular school of psychology or group of theories as a framework upon which to develop his materials, he has first selected problems to be dealt with, and has collected various kinds of quantitative data pertinent to such problems. In interpretation of his materials he has sought points of view which most clearly explain his data. The eclecticist makes use of a well balanced selection of data chosen from the discoveries of all schools of psychology. He is a free agent who works his own way and thinks what he will but avoids committing himself to final decisions on controversial issues which are incompletely supported by facts. In psychology a worker who is guided by such principles must be able to modify his system to fit new findings rather than force new findings into his system. This is at once its strength and its weakness.

There are theorists in psychology, who believe that eclecticism at best fails to achieve such a synthesis. They maintain with justification that the truth in any field of inquiry should constitute an unswerving line of thought and that eclecticism implies effort to render comparable incomparable data. Nevertheless Professor Thorpe has demonstrated that it is possible to draw his material from various researches and viewpoints and achieve a high degree of unity in presentation. He has gleaned the field of objective research for promising studies and has woven them into a pattern of interpretation which gives the impression of soundness of conclusions and consistency of viewpoint. Numerous researches have been used but they do not cause the reader to lose sight of the general theme of the book which may be described as the continuing problem of adjustment during childhood. The mental health theme and the significance of environmental influences are prominent throughout.

The volume is obviously designed for use as a textbook for standard courses in child psychology. It covers a wide range of topics and there are exercises and questions for teacher and student. Despite its reference to many researches the author has achieved an interesting and readable style. The book will appeal to teachers who are interested in making applications to classroom practice; to parents who wish to gain a better understanding of children, and to others who need a comprehensive survey of child psychology. College and university teachers will find in it a teachable textbook which they can rely upon to provide the student with the best that is known about the subject.

ROBERT A. DAVIS

University of Colorado



SOCIAL STUDIES

THE FIRST FREEDOM by Morris L. Ernst.

The Macmillan Company. 302 pp.
\$3.00.

The thesis of the author is that "free ideas" are the most important things in the world. Without freedom of expression democracy is impossible. And free expression of ideas is in great danger. Monopoly by church, state, business, labor, or any group or institution stifles thought and paralyzes action. More than that the free interplay of ideas is necessary for progress. The present conditions pose a critical problem, so the author declares, one that must be solved if our democratic way of life is to be preserved.

The dedication is interesting. It is "To the Members of the Congress of the United States on Whom We Must Rely to Restore Free Enterprise in Movies, Radio and Press." In fact-based argument it is shown that the "market place of thought" is vanishing. The consolidation of regional newspapers, the domination of the magazine field by a few leaders, the monopoly of the movie industry in five major companies and

their three satellites, the practical control of broadcasting by four major networks—these all make for Ford-izing the minds of our people and remove the stimulus for thought and individual action. Statistics are piled upon statistics to show a distressing accumulation of the means of opinion-making in the hands of a few. Only by diversity of thought, so the argument runs, can the people retain their liberties and control their destiny.

Were there nothing but the factual materials in the volume, it would be worth reading and studying. But a program of action is offered. The conviction is uttered that "we can turn the tide." Among the proposals are: remove the interlocking of related businesses; exempt small operators from income tax; remove block-booking of movies; subsidize the shipping of books and magazines; limit profits on broadcasts; break down dominations of air regions; encourage paying for broadcasts directly rather than through broadcasting; and thoroughly air the radio code and the Hays moving picture code.

This is a controversial book on a controversial theme. The large corporations will make ugly grimaces at it. The owners of small radio stations, small newspapers and independent movie owners and chains will nod approvingly. In view of other books on the same subject whose publication is imminent this whole problem is in for an airing. Out of the controversy and debate should come much good. There may be improved service and more attention to the good of the consumer.

Whatever may be the virtues of mass production on the assembly lines in industry, whatever may be the economic saving in large units such as schools and churches, it is clear that there must be much individual activity if the minds of 140,000,000 people are to be kept active on their problems and not merely lulled to sleep under the indoctrination or blandishments of a few highly-skilled and highly-paid experts who owe their positions to a mere handful of wealthy

owners. Doubtless there will be lively discussion on this subject and perhaps definite action. At least to the author of the book the future of freedom is at stake and with his conviction many others will assert their agreement.



TRAVEL

CITIES OF AMERICA by George Sessions Perry. Whittlesey House. 277 pp. \$3.50.

Here are brought together sketches in twenty-two descriptions of American cities. All of them were originally printed in *The Saturday Evening Post*, from which they are printed by permission. The author was approached by the editors in 1945 with a proposition to write a few descriptions of American cities. They were so popular that the essays were continued until twenty-two had appeared.

In brief descriptions which average about twelve pages each, and few longer, there is interpretation as well as description. The traditions and history of the city are given as a backdrop against which the present city is projected. The range of material is large, a surprising amount for such brief treatments. The author has an uncanny sense of important details. He not only describes the outstanding physical features, but also interprets the spiritual life of the inhabitants.

The comments range from the leading men of the city, the composition of the population, its spirit, extending too to regional cooking and entertainment. The author is successful in catching the spirit and the elusive atmosphere of such diverse populations as those found in New Orleans, San Francisco, Detroit, Boston, Baltimore and Salt Lake City. After reading a sketch one feels himself one of the inhabitants of the city under consideration. The author is well up on his facts and he shows an amazing versatility in marshalling them. But it is in his keen interpretations that he is at his best.

This is a volume which should inform

one of his country and one which should make for national understanding. It is a collection which gives a charming overview of diverse areas and varying traditions and cultures.



THE WEB OF GOVERNMENT by R. M. MacIver. The Macmillan Company. 484 pp. \$4.50.

There have been too few fundamental treatments of government and the theory of political science during the stirring and confused last two decades. Faced with immediate problems nations have been content to apply immediate solutions and too often have failed to probe into the fundamental foundations and principles of all government. It is in this field that the author enters. The publishers declare that one authority, even before the book was published, gave it as his opinion that this is the most important work in the general field of government since Bryce's *Modern Democracies*.

There are five main sections in this analysis: The Emergence of Government, The Bases of Authority, The Forms of Government, The Transformations of Government, and Conclusions on the Theory of Government. In his treatment Dr. MacIver comes to grips with many current (as well as ancient) problems. There is the old dilemma of control and order as against liberty. After examining the collectivist and totalitarian doctrines and the contractual individualist doctrines he concludes that the demands of the individual and society must be reconciled.

Such controversial topics as property, status, social classes, parties, government and property, and castes are included. After a discussion of the forms of government an excellent chapter is "The Ways of Democracy." Among the topics are those relating to separation of church and state, socialism, fascism, "the rule of opinion," the party-system, labor unions, and the

state and community. There is a good discussion of the ways of dictatorship whether fascist, nazi, or Soviet types.

A final chapter "The Unit and the Unity," sketches the author's philosophy of the state. A voluntary organization, a democracy, always has conflicting opinions, and opposing pressure groups. The state must exert its power to compromise positions, without letting any group assume too much power at the expense of others. "Opinions and creeds are forever in conflict. Every man must find and respond to his own."

The confusion and turmoil engendered by the world-wide war has caused many to

lose their mooring and to grasp at any theory which promises security and which is sufficiently idealistic and improbable. The world needs variety, but just now it needs more sense of direction which, coming out of chaos and drift, will lead to more fundamental thinking. Perhaps when the history of the last few decades is written these will be described as years of superficiality rather than of fundamental understanding. This book will render a service in contributing to clarity and solidity in thinking. It is not in the style of a popular magazine nor in the vocabulary of the popularizer. It is a scholarly discussion of one of the most significant topics which concerns modern man.

BEHIND THE BY-LINES

(Continued from page 388)

gious interest among its students. The article's title is *A College Christian Council in a Small College*.

"*Unless a Schoolmaster Sings*" is a brief contribution by Charles F. Arrowood, of the University of Texas. Frederick Rand Rogers takes issue with administrative educational policies current in this country in his article *Cutting Education's Gordian Knot*. He examines fundamental educational policies and controls.

Afternoon of a Truant, is a sketch written by Margaret Hamilton Brown, of Mt. Vernon, New York, now a graduate student at Columbia University. *Magna Carta Comes to the United States* is by Mrs. Jennie Esmond Wright, who has traveled around the world and is interested in history. Her home is in Washington, D.C.

Nettie Wysor, formerly on the editorial staff of *School and Society*, now a free lance writer, again contributes to our columns. This time her article is on the subject, *Cicero's Ideal State as Revealed in the De Legibus*. She lives in Virginia.

A Teacher Philosophizes is by Isabelle Levi, of the Woodward High School, Cincinnati, Ohio. She teaches in the Depart-

ment of Social Sciences.

Some Aspects of Perry's Theory of Value with Their Implications for Education is by Gale E. Jensen, a member of Kappa Delta Pi now acting as research assistant to the editor of the *Encyclopedia of Educational Research* at the University of Illinois.

Our poets are Henry W. Holmes, Harvard University, who wrote *A Sonnet for UNESCO*; Dorothy Lee Richardson, frequent contributor to *The Educational Forum*, author of *Vacation Salvage*; Sarah Hammond Kelly of California, whose poem is *For the Makers*; Elizabeth Utterback of New York City, whose contribution is *Places*; Hazel Snell Schreiber, President of the San Francisco Branch of the Pen Women of America, is author of *America—1947*; Anna Louise Barney, *These Hours*; Richard L. Loughlin, of *The Perfect Lovers*.

We are indebted to many for the book reviews in this as well as the preceding issues in the present volume.

The Editor

Brief Browsings in Books

Russia: Menace or Promise is the answer of an expert to the vital questions raised about Russian history and policy. Twenty-one questions are raised and answered by Vera Micheles Dean, Russian-born, Research Director of the Foreign Policy Association and editor of its research publications. The volume is a sympathetic discussion of interrelationships especially between the United States and Russia and expresses the conviction that, given time and patience, the points of difference between the two great powers, the United States and Russia, will be resolved. In addition to the other textual material appendices reprint the Constitution of the U.S.S.R. and the Aims of the Fourth Five-Year Plan. The small volume of 158 pages sells for \$2.00 and is published by Henry Holt and Company. An index would have been of assistance although the rather full table of contents makes up in part for the omission.

With the motion picture taking more and more a leading role as a means of public communication and with a shift in policy from mere entertainment to information and social import by the producers the role which the motion picture can fill is a matter for discussion. In *Freedom of the Movies* Ruth A. Inglis traces the history of the motion picture, self-imposed and legal censorship, and raises the question of how freedom can be maintained and the public interest protected. This volume is one of the reports of the Commission on Freedom of the Press of which Robert M. Hutchens, Chancellor of the University of Chicago, is chairman. It is published by the University of Chicago Press and sells for \$3.00. The motion picture industry is examined in view of its social implications. Included as an appendix in the 224 pages is the text of the Production Code of the industry.

This is a volume of great importance just now when freedom is so often being challenged.

Easy Crafts by Ellsworth Jaeger is published by The Macmillan Company. It is a small volume of 129 pages which sells for \$1.95. It is one of the Olympic Editions and gives many specific suggestions for simple crafts. Alternate pages are composed of diagrams which illustrate the text. There is an amazing variety of things for which there are directions including spore prints, fungus funnies, snowflakes, totem toys, Indian flower pots, moccasins, corn-husk sandals, masks, sock rabbits and paper bag masks. For the more ambitious there are Indian musical instruments, parfleche pocketbooks, Mexican tin animals, Eskimo mittens, Acoma Indian headdress, Indian shirts and leggings and many others. The author is the Curator of Education at the Buffalo Museum of Science. He has lectured from coast to coast and has participated in the Guild of Allied Arts, the Camp Fire Girls' activities and the Buffalo Council of Social Agencies. He is an authority on American primitive peoples.

Lyman Bryson, a teacher, author, lecturer and radio speaker, is Professor of Education at Teachers College, Columbia University, and is counselor on Public Affairs to the Columbia Broadcasting System. In his most recent volume, *Science and Freedom*, he discusses what freedom is, what science is, the nature of social change, cultural and social engineering, the social sciences, institutions, education, the philosophic basis, and finally, defines and explains what is meant by the good society. It is Dr. Bryson's thesis that social change should be controlled by intelligence and experience and that the Good Society can be achieved only by rigorous thinking. It is

a thoughtful and stimulating volume of 180 pages, published by the Columbia University Press. The price of the book is \$2.75.

The History of Japan is based upon a former volume by Professor Kenneth Scott Latourette's *The Development of Japan* which he here revises and brings up to date. The book is entirely rewritten to make it conform to recent research and recent events. No one is better equipped for writing such a book. Dr. Latourette served on the faculty of Yale-in-China, and for nearly a quarter of a century he has given courses in Far Eastern history at Yale where he is chairman of the committee on Far Eastern studies. He is editor of Chinese terms in Webster's New International Dictionary, Second edition, and has written the articles for the latest edition of The Encyclopedia Britannica. Pictures and maps help to illuminate the treatment of the carefully and accurately prepared text. For a brief history of Japan there is no better source. The volume contains 273 pages, sells for \$4.00 and is published by The Macmillan Company.

Ever since *The Scribes Papers* appeared in America C. S. Lewis of Magdalen College, Oxford University, had had a reading following which eagerly awaits each new volume. A layman and lecturer on English Literature in his brief books he sets forth highly original and provocative treatments of fundamental philosophical problems. In *The Abolition of Man* recently published is contained a series of three addresses delivered at the University of Durham. For a fresh and stimulating discussion of instincts and emotions this volume is recommended. Its theme finally eventuates in the subject of "values" and common morality. After a fifty-page discussion he concludes: "You cannot go on 'explaining away' forever: you will find that you have explained explanation itself away. . . . The whole point of seeing through something is to see something through it. . . . It is no use trying to see through 'first principles.' If you see through everything, then everything is

transparent. But a wholly transparent world is an invisible world. To 'see through' all things is the same as not to see."

Norman Thomas, often candidate for the presidency of the United States on the Socialist ticket, presents a concrete plan for world accord under the title *Appeal to the Nations*. He discusses many avenues proposed for peace (a) through total victory; (b) through the United Nations; (c) by fear; (d) through world government; (e) through communism; (f) by preventative war—or appeasement. However, he sees the minimum price of peace in the liquidation of imperialism, concluding "The best—more probably, the only—hope of peace lies in an appeal to the nations for general disarmament and the liquidation of all forms of imperialism." The roles of Russia, England and America are assessed. The appeal "To the Peoples of the World" states clearly what Thomas would have the nations do through the instrumentality of the United Nations to bring about peace. There are many sidelights on pacifism, communism, and current views of national leaders. The volume is a contribution to thinking about peace and its problems. It is published by Henry Holt and Company, comprises 175 pages, and sells for \$2.75.

The Illiterate Anglo-Saxon and Other Essays on Education Medieval and Modern is published by the Cambridge University Press. Its author is John William Adamson. A volume on the history of education in Great Britain, it clears up many misconceptions about the adequacy in the Middle Ages. A series of essays, it ranges from historical treatment to a criticism of modern aims of education. It has 162 pages.

Land of Plenty by Walter Dorwin Teague has 307 pages, costs \$3.00 and is published by Harcourt, Brace and Company. The book opens up vistas of progress which are possible for America if she takes advantage of her opportunities and keeps the way open for individual initiative and achievement. The author, one of the country's foremost industrial designers, shows

the future possibilities in power, atomic energy, electronics, neucleonics, metallurgy, chemurgy, and plastics. New areas are opened in jet propulsion, rockets, and private planes. There are new ideas on housing, showing how millions of residences can be made at low cost so that, in a mobile world, they may be owned, easily moved in location, and enlarged. Nor does he neglect such topics as gracious living in gracious communities. Health, food, clothing, more wealth are also matters which will be given increased attention. Chapters also discuss social patterns and what can be done to improve living for all men.

Handbook of the Trees of the Northern States and Canada by Romeyn B. Hough is a reprint of this unabridged volume.

There are 479 illustrations. The text and the illustrations should make it possible for anyone to identify the trees in the areas covered. Each species is fully pictured. The leaves, fruits and leafless twigs in winter are photographed on a background of one-inch squares so that actual size is easily evident. A rather close view of each species is photographed bearing a one-foot rule, and the pictures are taken close enough to show the characteristics of the bark. A transverse section shows wood structure. These illustrations along with the descriptive notes makes identification of the trees easy. This is a most desirable book for the student and for the amateur nature lover. It sells for \$5.50. There are 457 pages. The Macmillan Company publishes it.

I do not know how to construct a "peace curriculum" as such, any more than I know how to construct a "happiness curriculum." But if we intensify our efforts to give young people the essential tools of thought, and let them sharpen those tools on the best thought our civilization has produced, we shall have made a sound start. Out of such a foundation there should emerge the conviction of our common humanness, a respect for law, a sense of justice and fair play.—ASSISTANT SECRETARY OF STATE WILLIAM BENTON

THE EDUCATIONAL FORUM

INDEX TO VOLUME XI

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INDEX

VOLUME XI—1946-1947

Names of contributors are printed in italics. The title page may be found at the beginning of the November issue. In binding, the index should follow the May supplement (Part 2.) of this number.

- Academic Tenure Investigations, *A. M. Withers*, 89-92
- Afternoon of a Truant, *Margaret Hamilton Brown*, 463-464
- Aging Population, Some Implications of An, *Herbert H. Stroup*, 335-338
- Allen, Florence E.*, The Nuremberg Trial Implements World Law, 389-397
- Allied Control Commission, Swan-Song from the Ex-director of the Education Subcommittee Allied Control Commission, *T. V. Smith*, 339-357
- Anderson, Oma Carlyle*, Spring Prelude (Poem), 312
- Anthropology is You, *East W. Count*, 33-50
- An Appreciation (William Chandler Bagley), *The Executive Council of Kappa Delta Pi*, 133-134
- Arrowood, Charles F.*, Unless a Schoolmaster Sings, 447-448
- Ashbaugh, E. J.*, A Growing Problem of Secondary Education, 413-416
- Assignment for Life, *Jeffery Smith*, 417-421
- Australia, The Educational Situation in, *G. S. Browne*, 25-32
- Bagley, William Chandler, An Appreciation, *The Executive Council of Kappa Delta Pi*, 133-134
- Bagley, William Chandler, and Kappa Delta Pi, *Thomas C. McCracken*, 139-143
- Bagley, William Chandler. The Philosopher, *Boyd H. Bode*, 135-138
- Bagley, William Chandler, and the Professional Education of Teachers, *E. S. Evenden*, 151-155
- Bagley, William Chandler, Teacher of Teachers, (Frontispiece)
- Bagley, William Chandler: The Teacher, *Earle Rugg*, 145-149
- Barney, Annie Louise*, These Hours (Poem), 448
- Bartky, A. John*, Snap-Courses Made Snappy Sailors, 157-164
- Benne, Kenneth D.*, Toward a Grammar of Educational Motives, 233-239
- Bode, Boyd H.*, William Chandler Bagley: The Philosopher, 135-138
- Book Reviews (Name of reviewer in parentheses. Reviews not otherwise designated were written by the editor.)
- A College Program in Action, Committee on Plans, Columbia University, 241 (preface by *Harry James Carman*)
- Adams, Fay*, Educating America's Children, 109 (*Harold G. Shane*)
- American Association of School Administrators, School Boards in Action, 246-248 (*L. J. Bennett*)
- American Council on Education, The Improvement of Teacher Education, 499-500 (*P. F. Valentine*)
- Baxter, Dorothy*, An Approach to Guidance, 367 (*C. O. Matthews*)
- Beard, Mary R.*, Woman as Force in History, 505 (*Nita Katherine Pyburn*)
- Blair, Glenn Myers*, Diagnostic and Remedial Teaching in Secondary Schools, 241-242 (*Marion MacDonald Cobb*)
- Brogan, D. W.*, French Personalities and Problems, 375-376.
- Caswell, Hollis L.*, Editor, The American High School; Its Responsibility and Opportunity, 372-374 (*William Heard Kilpatrick*)
- Chisholm, Leslie L.*, Guiding Youth in the Secondary School, 245-246 (*W. M. Ehrsam*)
- Cole, Luella*, The Elementary School Subjects, 111-112 (*Daniel Belser*)
- Contemporary Civilization Staff of Columbia University, Introduction to Contemporary Civilization, 379-381
- Cullen, Countee*, On These I Stand, 378-379
- Cunningham, Bess*, Psychology for Nurses, 116-117
- Curti, Merle*, The Roots of American Loyalty, 255
- Dewey, John*, Problems of Men, 254-255
- Dewey, John*, The Public and Its Problems, 254-255
- Dunn, Thomas F.*, and *Ranous, Charles A.*, Learning Our Language, 249-250 (*Margaret M. Bryant*)
- Ellis, John Tracy*, The Formative Years of the Catholic University of America, 250-251 (*Arthur D. Fearon*)
- Ernst, Morris L.*, The First Freedom, 508-509
- Flexner, Abraham*, Daniel Coit Gilman, 492-493 (*Holland Holton*)
- Gamow, George*, Atomic Energy in Cosmic and Human Life, 252-253 (*Rogers D. Rusk*)
- Hass, Kenneth B.*, and *Packer, Harry Q.*, The Preparation and Use of Visual Aids, 374

- Havighurst, Walter, Land of Promise, the Story of the Northwest Territory, 376-378 (*A. R. Mead*)
- Hollis, Ernst V., Toward Improving Ph.D. Programs, 112-114 (*Edward H. Reisner*)
- Kain, Richard M., Fabulous Veyager: James Joyce's Ulysses (*Robert C. Moon*) 506
- Leidecker, Kurt F., Yankee Teacher: The Life Story of William Torrey Harris, 494-495 (*Willis H. Reals*)
- Leonard, J. Paul, Developing the Secondary School Curriculum, 108-109 (*J. R. Shannon*)
- Logan, Spencer, A Negro's Faith in America, 120-121
- Lynd, Helen and Merrell, Helen, Field Work in College Education, 242-244 (*Harl R. Douglass*)
- MacIver, R. M. The Web of Government, 509-510
- Madison, Charles A., Critics and Crusaders—A Century of American Protest, 502-503 (*Henry Flury*)
- Melvin, A. Gordon, Education, A History, 495-498 (*Isaac Doughton*)
- Miel, Alice, Changing the Curriculum—A Social Process, 368 (*Edith E. Beechel*)
- Morton, Robert L., Making Sure of Arithmetic, 115-116 (*S. E. Frost, Jr.*)
- Mulgrave, Dorothy I., Speech for the Classroom Teacher (Revised Edition), 381 (*Lorena Stretch*)
- Mursell, James L., Successful Teaching, 370-372 (*James J. Jelinek*)
- Myers, Alonzo and Williams, Clarence O., Education in a Democracy, 368-370 (*Carroll D. Champlin*)
- Neumann, Sigmund, The Future in Perspective, 504 (*Walter R. Fee*)
- Nichols, John T., and Bartsch, Paul, Fishes and Shells of the Pacific World, 118-120 (*Joseph D. Elder*)
- Ojike, Mbonu, My Africa, 114-115 (*James O. Wood*)
- Olson, Clara M. and Fletcher, Norman D., Learn and Live, 122-124 (*James J. Jelinek*)
- Perry, George Sessions, Cities of America, 509
- Prall, Charles E., State Programs for the Improvement of Teacher Education, 109-111 (*W. D. Armentrout*)
- Reeves, Floyd W., Education in Rural America, 379 (*Alice L. Corneliussen*)
- Robinson, Helen Mansfield, Why Pupils Fail in Reading, 500-501 (*John W. Charles*)
- Schachner, Nathan, Alexander Hamilton, 105-106 (*A. R. Mead*)
- Schlesinger, Arthur M., Learning How to Behave (*Sewell E. Slick*) 503-504
- Schneideman, Rose, Democratic Education in Practice, 107-108 (*Lorena Stretch*)
- Schutt, W. E., Reading for Self-Education, 498-499 (*Carroll D. Champlin*)
- Slater, John Rothwell, Rhees of Rochester, 494 (*Stuart G. Noble*)
- Stanford School of Humanities (Foreword by F. W. Strothmann), Elementary Courses in the Humanities, 248 (*Robert A. Avrett*)
- Taba, Hilda, and Van Til, William, Democratic Human Relations, 121-122 (*Hubert Phillips*)
- Thorpe, L. P., Child Psychology and Development, 507-508 (*Robert A. Davis*)
- Thursfield, Richard E., Henry Barnard's American Journal of Education, 246 (*Stuart G. Noble*)
- Ulich, Robert, Conditions of Civilized Living, 253-254
- Valentine, P. F., editor, Twentieth Century Education, 375
- Westover, Frederick Lowell, Controlled Eye Movements versus Practice Exercises in Reading, 251-252 (*William S. Gray*)
- Weygandt, Cornelius, On the Edge of Evening, 106-107 (*Henry Flury*)
- Wittich, Walter Arno, and Fowlkes, John Guy, Audio-Visual Aids to Learning, 367-368
- Woodruff, Asahel, The Psychology for Teaching, 117-118 (*Arthur C. Carr*)
- Books, Brief Browseings In, 125-127; 382-383; 511-513
- British View, A, UNESCO, F. Harvey Vivian, 19-23
- Brown, Margaret Hamilton, Afternoon of a Truant, 463-464
- Browne, G. S., The Educational Situation in Australia, 25-32
- Byron, Gilbert, Wilbur's Indian Summer, 51-54
- Campbell, Emma Mellou, Literature of the Southwest, 423-427
- Cappon, Alexander P., Fraternization without Fraternities, 295-301
- Champlin, Carroll D., The Changing World, 205-211
- Changing World, The, Carroll D. Champlin, 205-211
- China During the War and Since, Secondary Education In, *Chu You-Hsien*, 401-412
- Christian Council in a Small College, A College, Lyle H. Johnson, 443-445
- Chu You-Hsien*, Secondary Education in China During the War and Since, 401-412
- Cicero's Ideal State as Revealed in the *De Legibus*, Nettie Wysox, 467-472
- Clarke, Sir Fred, Recent Reforms in English Education, 289-294
- Clough, Wilson O., Shall We Discard Grammar? 437-442

- Colonnetti, Laura*, Italian Students Face the Future, 325-328
- Count, Earl W.*, Anthropology is You, 33-50
- Cutting Education's Gordian Knot, *Frederick Rand Rogers*, 449-461
- Day, Edmund E.*, Educational Mobilization in a Free Society, 5-10
- De Legibus, Cicero's* Ideal State as Revealed in the, *Nettie Wysor*, 467-472
- Delinquency, They Blame the Home For, *P. F. Valentine*, 285-287
- Dewey, John, The Educational Philosophy of, *J. B. Shouse*, 223-231; 429-436
- De Zouche, Dorothy*, Thoreau (Poem), 288; Two Men Stood on a Hill (Poem), 184
- Discipline and Freedom, *Ignace Feuerlicht*, 359-365
- Duggan, Stephen*, The Education of the Politician in the Postwar World, 271-277
- Early Opposition to the Education of American Children Abroad, *Edgar W. Knight*, 193-204
- Education of American Children Abroad, Early Opposition to the, *Edgar W. Knight*, 193-204
- Education of the Politician in the Postwar World, The, *Stephen Duggan*, 271-277
- Education and Politics, *Robert Ulrich*, 279-284
- Education and Spiritual Values Through Poetry, *Ruth V. Groves*, 85-88
- Education Mobilization in a Free Society, *Edmund E. Day*, 5-10
- Educational Philosophy of John Dewey, The, *J. B. Shouse*, 223-231
- Educational Philosophy of John Dewey, The, *J. B. Shouse*, 429-436
- Educational Situation in Australia, The, *G. S. Broome*, 25-32
- Educators Toy with Knowledge, The, *W. H. Lancelot*, 81-84
- English Education, Recent Reforms in, *Sir Fred Clarke*, 289-294
- English, What is?, *Charles A. Ranous*, 173-183
- Evenden, E. S.*, William Chandler Bagley and the Professional Education of Teachers, 151-155
- Fate of the Fundamentals, The, *Elbert Fulkerson*, 305-311
- Feuerlicht, Ignace*, Discipline and Freedom, 359-365
- Fine Arts; A Misnomer, The, *Harry Beck Green*, 93-98
- Folk High School, Grundvig the Father of the, *Mary Ewen Palmer*, 67-79
- Fraternization without Fraternities, *Alexander P. Cappon*, 295-301
- Frazier, Alexander*, A Child in Error (Poem), 144
- Freedom, Discipline and, *Ignace Feuerlicht*, 359-365
- Friedrich, Gerhard*, Fragment from the Prologue to Pennsylvania (Poem), 192
- Fulkerson, Elbert*, The Fate of the Fundamentals, 305-311
- Fundamentals, The Fate of the, *Elbert Fulkerson*, 305-311
- Fusshippel, Martha*, Beauty (Poem), 240
- G. I. Student, How Good Is Our?, *Horace Hamilton*, 213-222
- Gordian Knot, Cutting Education's, *Frederick Rand Rogers*, 449-461
- Grahame, Roberta M.*, Crystals (Poem), 212
- Grammar, Shall We Discard?, *Wilson O. Clough*, 437-442
- Green, Harry Beck*, The Fine Arts; A Misnomer, 93-98
- Groves, Ruth V.*, Education and Spiritual Values Through Poetry, 85-88
- Growing Problem of Secondary Education, *A. E. J. Ashbaugh*, 413-416
- Grundvig, the Father of the Folk High School, *Mary Ewen Palmer*, 67-79
- Gunn, Louise D.*, Test Time (Poem), 80
- Hamilton, Horace*, How Good Is our G.I. Student?, 213-222
- Harris, Mildred Ver Soy*, Flight Interlude (Poem), 24; Soliloquy (Poem), 366
- Holmes, Henry W.*, A Sonnet for UNESCO, (Poem), 398-399
- How Good is our G. I. Student? *Horace Hamilton*, 213-222
- Humphrey, Zephine*, Maple Sugar (Sketch), 321-324
- Investigations, Academic Tenure, *A. M. Withers*, 89-92
- Italian Students Face the Future, *Laura Colonnetti*, 325-328
- Japanese Education, Reorienting, *I. L. Kandel*, 11-18
- Jensen, Gale*, Some Aspects of Perry's Theory of Value, 475-491
- Johnson, Lyle H.*, A College Christian Council in a Small College, 443-445
- Kandel, I. L.*, Reorienting Japanese Education, 11-18
- Kelly, Sarah Hammond*, For the Makers (Poem), 422
- Knight, Edgar W.*, Early Opposition to the Education of American Children Abroad, 193-204
- Knowing versus Knowing How, *F. E. Wolverton*, 329-333
- Knowledge, The Educators Toy with, *W. H. Lancelot*, 81-84
- Krim, Matthew*, Counsel to Love (Poem), 320
- Lancelot, W. H.*, The Educators Toy with

- Knowledge, 81-84
Levi, Isabelle J., The Road to Misunderstanding, 303-304; A Teacher Philosophizes, 473-474
 Liberal Education, On, *B. F. Pittenger*, 185-191
 Literature of the Southwest, *Emma Mellou Campbell*, 423-427
 London, Saving the Children of, *F. J. Relf*, 313-319
Loughlin, Richard L., A Philosophy of Public Speaking, 55-65; The Perfect Lovers (Poem), 462
MacDonald, Wilson, The Battle of Peace (Poem), 278
 Magna Carta Comes to the United States, *Jennie Esmond Wright*, 465-466
 Maple Sugar (Sketch), *Zephine Humphrey*, 321-324
McCracken, Thomas C., William Chandler Bagley and Kappa Delta Pi, 139-143
 Motives, Educational Toward a Grammar of, *Kenneth D. Benne*, 233-239
 Music, Vantage Grounds in the Progress of the Science of, *Carl E. Seashore*, 261-270
Naylor, N. L., Life Is . . . (Poem), 302
 Nuremberg Trial Implements World Law, The, *Florence E. Allen*, 389-397
 On Liberal Education, *B. F. Pittenger*, 185-191
Palmer, Lilla Rachel, Opportunities (Poem), 150
Palmer, Mary Ewen, Grundvig, The Father of the Folk High School, 67-79
 Perry's Theory of Value, Some Aspects of, *Gale Jensen*, 475-491
 Philosophy of Public Speaking, A, *Richard L. Loughlin*, 55-65
Pittenger, B. F., On Liberal Education, 185-191
 Poetry
 A Child in Error, *Alexander Frazier*, 144
 America—1947, *Hazel Snell Schreiber*, 446
 A Sonnet for UNESCO, *Henry W. Holmes*, 398-399
 Beauty, *Martha Fusshippel*, 240
 Bloody Waters, *Gladys Vondy Robertson*, 232
 Conjur Weather, *Elizabeth Utterback*, 104
 Counsel to Love, *Matthew Krim*, 320
 Crystals, *Roberta M. Grahame*, 212
 Flight Interlude, *Mildred Ver Soy Harris*, 24
 For My Mother, *Dorothy Lee Richardson*, 334
 For the Makers, *Sarah Hammond Kelly*, 422
 Fragment from the Prologue to Pennsylvania, *Gerhard Friedrich*, 192
 Life Is . . . , *N. L. Naylor*, 302
 New Bridge, *Lucille Potter*, 156
 Opportunities, *Lilla Rachel Palmer*, 150
 Places, *Elizabeth Utterback*, 428
 So Farewell, Captain Waskow, *Phyllis Taunton Wood*, 66
 Soliloquy at Sea, *Mildred Ver Soy Harris*, 366
 Spring Prelude, *Oma Carlyle Anderson*, 312
 Test Time, *Louise D. Gunn*, 80
 The Battle of Peace, *Wilson MacDonald*, 278
 The Perfect Lovers, *Richard L. Loughlin*, 462
 These Hours, *Anna Louise Barney*, 448
 Thoreau, *Dorothy de Zouche*, 288
 Two Men Stood on a Hill, *Dorothy de Zouche*, 184
 Vacation Salvage, *Dorothy Lee Richardson*, 400
 Politician in the Postwar World, Education of the, *Stephen Duggan*, 271-277
 Politics, Education and, *Robert Ulich*, 279-284
 Postwar World, Education of the Politician in the, *Stephen Duggan*, 271-277
Potter, Lucille, New Bridge (Poem), 156
 Public Speaking, A Philosophy of, *Richard L. Loughlin*, 55-65
Ranous, Charles A., What is English?, 173-183
 Recent Reforms in English Education, *Sir Fred Clarke*, 289-294
Relf, F. J., Saving the Children of London, 313-319
 Reorienting Japanese Education, *I. L. Kandel*, 11-18
Richardson, Dorothy Lee, For My Mother, (Poem), 334; Vacation Salvage (Poem), 400
 Road to Misunderstanding, The, *Isabelle J. Levi*, 303-304
Robertson, Gladys Vondy, Bloody Waters (Poem), 232
Rogers, Frederick Rand, Cutting Education's Gordian Knot, 449-461
Rugg, Earle, William Chandler Bagley: The Teacher, 145-149
 Saving the Children of London, *F. J. Relf*, 313-319
Schreiber, Hazel Snell, America—1947 (Poem), 446
Seashore, Carl E., Vantage Grounds in the Progress of the Science of Music, 261-270
 Secondary Education, A Growing Problem of, *E. J. Ashbaugh*, 413-416
 Secondary Education in China During the War and Since, *Chu You-Hsien*, 401-412
Shouse, J. B., The Educational Philosophy of John Dewey, 223-231; 429-436
Smith, Jeffery, Assignment for Life, 417-421
Smith, T. V., Swan-Song from the Ex-Director of the Education Subcommittee Allied Control Commission, 339-357
 Snap-Courses Made Snappy Sailors, *A. John Bartky*, 157-164
 Some Implications of an Aging Population, *Herbert H. Stroup*, 335-338

- Southwest, Literature of the, *Emma Mellou Campbell*, 423-427
- Spiritual Values Through Poetry, Education and, *Ruth V. Groves*, 85-88
- Stroup, Herbert H.*, Some Implications of an Aging Population, 335-338
- Swan-Song from the Ex-Director of the Education Subcommittee Allied Control Commission, *T. V. Smith*, 339-357
- Symphony, *Gladys Vondy Robertson*, 358
- Teacher Philosophizes, A, *Isabelle Levi*, 473-474
- They Blame the Home for Delinquency, *P. F. Valentine*, 285-287
- Toward a Grammar of Educational Motives, *Kenneth D. Benne*, 233-239
- Truant, Afternoon of a, *Margaret Hamilton Brown*, 463-464
- Ulich, Robert*, Education and Politics, 279-284
- UNESCO—A British View, *F. Harvey Vivian*, 19-23
- Unless a Schoolmaster Sings, *Charles F. Arrowood*, 447-448
- Utterback, Elizabeth*, Conjur Weather (Poem), 104; Places (Poem), 423
- Valentine, P. F.*, They Blame the Home for Delinquency, 285-287
- Vantage Grounds in the Progress of the Science of Music, *Carl E. Seashore*, 261-270
- Vivian, F. Harvey*, UNESCO, A British View, 19-23
- What is English?, *Charles A. Ranous*, 173-183
- Wilbur's Indian Summer, *Gilbert Byron*, 51-54
- Withers, A. M.*, Academic Tenure Investigations, 89-92
- Wolverton, F. E.*, Knowing Versus Knowing How, 329-333
- Wood, Phyllis Taunton*, So Farewell, Captain Waskow, (Poem) 66
- World Law, The Nuremberg Trial Implements, *Florence E. Allen*, 389-397
- Wright, Jennie Esmond*, Magna Carta Comes to the United States, 465-466
- Wysor, Nettie*, Cicero's Ideal State as Revealed in the *De Legibus*, 467-472

SUPPLEMENTS

(Part 2 of Each Issue)

- Annual Lecture, 256e
- At the Foot of the Rainbow, *Esther Hellman*, 256ee-256ff
- Atlantic City, Annual Dinner at, 256e, 384g-384h
- Bed-Time Story of 5045 A.D. in Mars, *Marie Braawska*, 256ee
- Beta Psi Chapter of Kappa Delta Pi, On the Fifteenth Anniversary of the Founding of (Poem), *Marguerite Little*, 256dd
- Chapter Installations, 256f-256g
- Chapter Programs, 256k-256t; 384j-384m; 513i
- Chapters Report, The, 256u-256bb; 384n-384r; 513l-513n
- Conferences, The Regional, 513d
- Diemer, George W.*, Educating the Japanese for Peace, 513r-513v
- Directory of the Society, 128d-128aa
- Executive Council, The, Spring Meeting, 384c
- "Five Feet of Fight," 384s
- Founder, A Tribute to a, 256g
- From the General Office, 256e-256d; 384d-384g; 513c
- Hellman, Esther*, At the Foot of the Rainbow, 256ee-256ff
- Installations, Chapter, 256f-256g
- Introducing the Newly-Elected Laureate Counselor (E. S. Evenden), 256e
- Japanese, Educating the, People for Peace, *George W. Diemer*, 513r-513v
- Judd, Charles Hubbard—1873-1946, A Personal Appreciation, *Edward C. Elliott*, 256h-256i
- Kappa Chapter, Foreign Language Study of, 513p
- Kappa Delta Pi Lecturer (Charles H. Judd) Passes Away, 256h
- Laureate Counselor, Introducing the Newly-Elected, 256e
- Laureate Elections, the 1947, 513g
- Laureate Members, In Memoriam, 256j
- Little, Marguerite*, On the Fifteenth Anniversary of the Founding of the Beta Psi Chapter of Kappa Delta Pi, 256dd
- Nemaha Alumni Chapter, Installation of, 513q
- Nineteenth Lecture, "Under Their Own Command," 384i
- Peace, Educating the Japanese People for, *George W. Diemer*, 513r-513v
- Regional Conferences, The, 513d
- Schools Blasted by Heavy Bombers, 513w
- Skard, Aase Gruda*, Viewpoints on the Exchange of Youth and Grants to Young People from Previously Nazi-Occupied Countries in the Post-War Period, 128bb-128cc
- Teacher Recruiting by Delta Kappa Chapter, 513o
- Under Their Own Command—Nineteenth Lecture, 384i
- UNESCO, Conditions Necessary for the Success of, 513k
- Viewpoints on the Exchange of Youth and Grants to Young People from Previously Nazi-Occupied Countries in the Post-War Period, *Aase Gruda Skard*, 128bb-128cc

The
**EDUCATIONAL
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NUMBER 4



Volume XI

PART II

FROM THE GENERAL OFFICE
THE REGIONAL CONFERENCES
THE 1947 LAUREATE ELECTIONS
CHAPTER PROGRAMS
THE CHAPTERS REPORT
TEACHER RECRUITING BY DELTA KAPPA CHAPTER
KAPPA CHAPTER'S FOREIGN LANGUAGE STUDY
INSTALLATION OF NEMAHA ALUMNI CHAPTER
Josephine Meyer
EDUCATING THE JAPANESE FOR PEACE
George W. Diemer
SCHOOLS BLASTED BY HEAVY BOMBERS

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THE EDUCATIONAL FORUM

VOLUME XI

MAY



NUMBER 4

1947

From the General Office

French Edition of Dewey's Experience and Education Comes from Press

IN OUR last issue it was stated that a contract had been made with a Paris publisher to issue an edition of Dewey's *Experience and Education*. The volume has now been received from the publisher. It is one of a series with the general title, *Educators of Yesterday and Today*. The International influence of the Society will be extended and the cause of education served abroad by this new publishing project.

Gift Subscriptions to *The Educational Forum* to Educators in Foreign Countries

Personal letters have been written to seventy persons whose names had been suggested by various members and others and a subscription entered for each to *THE EDUCATIONAL FORUM*. We still have thirty subscriptions available. Suggestions are welcomed from members. The purpose is to send the magazine to prominent active leaders in education, not necessarily to governmental agencies. It is probable that more influence will be exerted upon educational thinking by sending copies to men prominent in educational thought rather than to those who merely hold routine positions.

Send your suggestions! They will be welcomed.

Subscription List Is Growing

With the close of the war and the increased enrollments in colleges and universities, the number of initiates and of memberships has been increasing steadily, with the result that the subscription list of *THE EDUCATIONAL FORUM* is now the largest in the history of the Society. An increasing number of subscriptions are going to libraries, school headquarters, and to individuals who are not members of the Society. Members who wish to make gifts to friends should consider *THE EDUCATIONAL FORUM*. For non-members of the Society the price is \$2.00 a year. The price has not been raised during or since the war.

Annual Reports Are Due July First

Soon after the close of the academic year forms will be mailed to counselors on which they may make the annual reports of their respective chapters. It is important that these reports be submitted promptly when due. In some instances counselors wish the forms sent immediately at the close of the school year late in May. On request the forms will be sent for early report.

The Regional Conferences

REPORTS have been received from the various regional conferences which had been planned for the spring. They indicate profitable and inspiring sessions which have done much to secure better acquaintanceship among the members and to give helpful suggestions for the work of the chapters. At its last two meetings much time was devoted by The Executive Council to discussion of the plans for the conferences which are the particular responsibility of Dr. William McKinley Robinson who as Executive Counselor was responsible for planning the details and who had the general direction of the arrangements. The programs were planned meticulously and all who assisted are to be congratulated upon the fine preparations which were made.

The conference at the University of Tulsa, Tulsa, Oklahoma, held on March 15, was attended by thirty-two delegates from the following chapters: Gamma, University of Oklahoma; Alpha Beta, University of Arkansas; Alpha Zeta, Kansas State Teachers College (Emporia); Gamma Rho, University of Wichita; Gamma Omega, Central State Teachers College, Edmund, Oklahoma; and Beta Eta, Oklahoma Baptist University. Dr. Robinson served as chairman of the day.

On March 22, Dr. Robinson, and Mrs. Robinson who accompanied him, attended the conference at Baylor University, Waco, Texas. Eight chapters were in attendance. Fifty attended the luncheon of whom twenty-nine were delegates. Chapters represented were Alpha Iota, North Texas State Teachers College; Beta Delta, Southeastern State Teachers College, Durant, Oklahoma; Beta Xi, Baylor University; Gamma Phi, Northwestern State College, Natchitoches, Louisiana; Delta Pi, Henderson State Teachers College, Arkadelphia,

Arkansas; Ft. Worth Alumni chapter; and Houston Alumni chapter.

On March 29 a regional conference was held in California in which six chapters were represented: Alpha Nu, Chico State College, Chico, California; Alpha Sigma, San Diego State College, San Diego, California; Gamma Sigma, San Francisco State College, San Francisco, California; Beta Alpha, San Jose State College, San Jose, California; and Gamma Psi, Fresno State College, Fresno, California. There were forty-five at the luncheon. The welcome was given by President Thomas of Fresno State College. Dr. Robinson represented the Executive Council.

On April 19 conferences were held at the State Teachers College, Moorhead, Minnesota; The University of Denver, Denver, Colorado; Washington University, St. Louis, Missouri; and Michigan State Normal College, Ypsilanti, Michigan. Dr. William McKinley Robinson was the Society's representative at Moorhead, Minnesota; Dr. E. I. F. Williams, at the University of Denver; Dr. Frank L. Wright, at Washington University, and Dr. T. C. McCracken, at Ypsilanti, Michigan.

At Moorhead there were delegates from five chapters: Gamma Gamma, State Teachers College, Moorhead, Minnesota; Gamma Delta, North Dakota Agricultural College, Fargo, North Dakota; Gamma Pi, State Teachers College, McCloud, Minnesota; Zeta Beta, State Teachers College, Duluth, Minnesota; and Omicron, Northern State Teachers College, Aberdeen, South Dakota. Thirty-nine were in attendance at the conference. Mr. Bertram McGarrity of the music faculty of Moorhead State Teachers College addressed the conference on "The Duties of the Orchestral Leader."

At the University of Denver five chap-

ters were represented. Present were Beta, University of Colorado, Boulder, Colorado; Theta, Colorado State College of Education, Greeley, Colorado; Chi, Western State College of Colorado, Gunnison, Colorado; and Alpha Nu, University of Wyoming, Laramie, Wyoming. Presiding at various sessions of the conference were Dr. Kenneth F. Perry, Dr. Wilhelmina Hill, and Miss Ruth E. Campbell. Dr. E. I. F. Williams was the guest speaker at a luncheon at the Faculty Club. He spoke on the subject, "As I Saw England." During the day about eighty were present. Approximately forty-five were served at the luncheon.

At Washington University eleven chapters had representatives at the conference. Seventy-five attended the luncheon. Chapters sending delegates were: Alpha, University of Illinois, Urbana, Illinois; Mu, Illinois State Normal University, Normal, Illinois; Rho, Central Missouri State Teachers College, Warrensburg, Missouri; Tau, Northeast Missouri State Teachers College, Kirksville, Missouri; Alpha Epsilon, Western Illinois State Teachers College, McComb, Illinois; Alpha Eta, Southeast Missouri State Teachers College, Cape Girardeau, Missouri; Alpha Kappa, Indiana State Teachers College, Terre Haute, Indiana; Beta Upsilon, Washington University, St. Louis, Missouri; Beta Psi, Eastern Illinois State Teachers College, Charleston, Illinois; Gamma Lambda, Harris Teachers College, St. Louis, Missouri; and Delta Omega, Murray State Teachers College, Murray, Kentucky. Dr. Frank L. Wright represented the Executive Council.

Dr. T. C. McCracken was the Society's leader at Ypsilanti. He spoke at a dinner on Friday evening preceding the conference sessions at which thirty were initiated. Chapters represented were: Eta, Purdue University, West Lafayette, Indiana; Pi, Michigan State Normal College, Ypsilanti, Michigan; Alpha Psi, Heidelberg College,

Tiffin, Ohio; Alpha Theta, University of Akron, Akron, Ohio; Beta Iota, Western Michigan College, Kalamazoo, Michigan; Gamma Theta, Ball State Teachers College, Muncie, Indiana; Gamma Nu, Butler University, Indianapolis, Indiana; Delta Beta, Kent State University, Kent, Ohio; Delta Phi, Bowling Green State University, Bowling Green, Ohio; Epsilon Eta, Central Michigan College, Mount Pleasant, Michigan; Epsilon Kappa, Michigan State College, East Lansing, Michigan; Zeta Epsilon, University of Toledo, Toledo, Ohio.

At the Spokane area in Washington, between forty and fifty were present at the conference and forty-nine at the luncheon. Representatives were present from Beta Zeta, University of Idaho, Moscow, Idaho; Alpha Omega, Oregon State College, Corvallis, Oregon; Delta Kappa, Eastern Washington College of Education, Cheney, Washington; and Delta Omicron, Central Washington College of Education, Ellensburg, Washington. Dr. Robinson was the Council's representative.

The conference at Madison College, Harrisonburg, Virginia, was held on April 26. There were 78 delegates including 34 from Madison College. A dinner on Friday evening opened the festivities. All chapters in the region were represented with the exception of one. The luncheon program was presented by delegates from Wilson College, Washington, D.C. Chapters represented at the conference were: Omega, Ohio University, Athens, Ohio; Alpha Xi, College of William and Mary, Williamsburg, Virginia; Alpha Chi, Madison College, Harrisonburg, Virginia; Beta Epsilon, State Teachers College, Farmville, Virginia; Gamma Alpha, Radford College, Radford, Virginia; Delta Gamma, Concord College, Athens, West Virginia; Delta Delta, Winthrop College, Rock Hill, South Carolina; Delta Lambda, Wilson Teachers College, Washington, D.C.; Delta Psi,

Shepherd College, Shepherdstown, West Virginia; and Epsilon Alpha, State Teachers College, Towson, Maryland.

At Cortland, New York, State Teachers College, another conference was held on April 26. Dr. E. I. F. Williams represented the Society. Dr. Harold J. Thompson, Professor of English at Cornell University was the luncheon speaker. His theme was the folklore of the State of New York. All told about 120 attended the meetings. About 120 were served at the luncheon, and almost as many at an initiation dinner following the conference sessions. Chapters represented at the conference were: Kappa, Teachers College, Columbia University; Beta Pi, New York University, New York City; Beta Rho, State Teachers College, Mansfield, Pennsylvania; Gamma Beta, State Teachers College, Bloomsburg, Pennsylvania; Gamma Epsilon, New Jersey State Teachers College, Montclair, New Jersey; Gamma Zeta, State Teachers College, Trenton, New Jersey; Gamma Mu, State Teachers College, Buffalo, New York; Gamma Xi, State Teachers College, East Stroudsburg, Pennsylvania; Delta Xi, Rutgers University, New Brunswick, New Jersey; Delta Rho, New Jersey State Teachers College, Newark, New Jersey; Delta Sigma, State Teachers College, Lock Haven, Pennsylvania; Delta Epsilon, State Teachers College, Jersey City, New Jersey; Epsilon Zeta, State Teachers College, Kutztown, Pennsylvania; Epsilon Tau, State Teachers College, Geneseo, New York; Epsilon Upsilon, State Teachers College, Potsdam, New York; Epsilon Chi, State Teachers College, Cortland, New York; Epsilon Omega, State Teachers College, Oswego,

New York; and Zeta Zeta, State Teachers College, New Paltz, New York.

On May 3 Marshall College was host to a conference at Huntington, West Virginia. Executive President McCracken was the representative of the Executive Council. Chapters present through their delegates were: Alpha Gamma, University of Kentucky, Lexington, Kentucky; Beta Omega, Fairmont State College, Fairmont, West Virginia; Nu, Miami University, Oxford, Ohio; Omega, Ohio University, Athens, Ohio; Phi, Marshall College; and Zeta, University of Cincinnati, Cincinnati, Ohio. The luncheon speaker was Miss Dorothy Hamilton, exchange teacher from England.

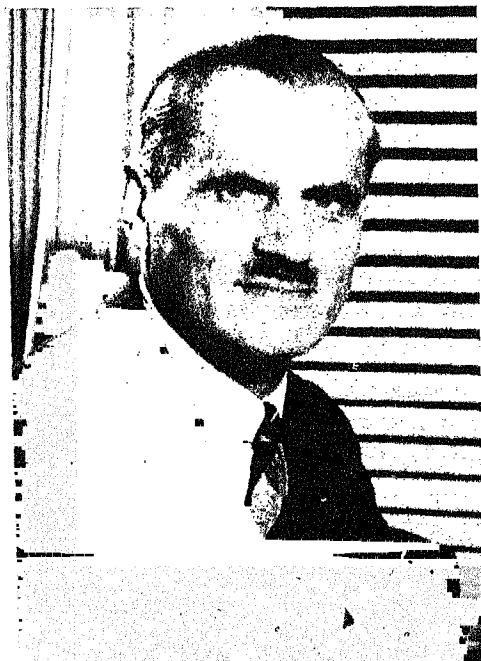
The pattern for the conferences was set by Dr. Robinson who is the officer whose duty it is to plan these conferences. In each there were greetings from Executive President T. C. McCracken; greetings for the institution; a roll call of chapters and introduction of delegates; and a luncheon session. Featured were discussion groups in four divisions which discussed program planning, activities, selection of members, and honor societies. At the close of each conference there were summaries of the work of the conferences. These were too detailed to admit of publication at this time. However, they will be summarized, and it is hoped that the primary conclusions may be available for the chapters.

It was the consensus that the conferences were stimulating and productive of many suggestions for the work of the chapters. An evaluation of the conference made by each person present will assist in the work of planning for future sessions of this kind.

"Three-tenths of a woman's good looks are due to Nature, seven-tenths to dress."—Chinese Proverb

The 1947 Laureate Elections

THREE important elections were made to the membership of the Laureate chapter by The Executive Council at its March meeting in Atlantic City, those selected being a chancellor of a university, a professor of education and director of a laboratory



DR. ARTHUR H. COMPTON

school in a state university, and the superintendent of one of our country's largest school systems.

Dr. Arthur H. Compton is a Nobel Prize winner and world-famous physicist who is now the Chancellor of Washington University, St. Louis, Missouri. He has had a distinguished career. He holds degrees (in course or honorary) from such famous universities as Princeton, Ohio State, Yale, Brown, Harvard, University of California, Washington University, Oxford and Cambridge. He has taught in various capacities at Washington University, University of

Chicago, Oxford, and other universities and was a research fellow in physics in the world-esteemed Cavendish laboratory in Cambridge University. He is a member of famous scientific societies in at least eight countries. Besides the Nobel prize for physics (awarded in 1927), he was chosen to receive, among others, the Rumford gold medal by the American Academy of Arts and Sciences, the Matteucci gold medal of the Italian Academy of Sciences, and the Hughes medal of the Royal Society of London. He has made important discoveries in the field of the X-ray and the cosmic ray.

Dr. Compton is interested in social and religious affairs as well as in science. Since 1934 he has been General Chairman of the Laymen's Missionary Movement; and since 1938, Co-chairman of the National Conference of Christians and Jews.

Dr. Ernest Horn has been since 1915 professor of education at the University of Iowa. He is also director of the University Elementary School. He has occupied many important educational positions. For two years he was Principal of the University Elementary School of the University of Missouri; for a like period Professor of Seminary Work and Director of the Playground at Colorado State Teachers College; for two years Principal of the Speyer School, Columbia University; and for longer or shorter periods has occupied other strategic positions. Dr. Horn's primary contributions have been in the field of elementary education. He is the author of books on writing, spelling and reading. He has been interested in a Basic writing vocabulary and has produced two books on this subject. He is recognized nationally as a leader in the problems of elementary education.

Alexander J. Stoddard is at present



DR. ERNEST HORN

Superintendent of the Schools of Philadelphia, Pennsylvania. He formerly served as Superintendent of the Schools of Denver, Colorado; Providence, Rhode Island; and Schenectady, New York.

He began his educational career as a rural school teacher in Nebraska, was later a principal of an elementary school, principal of a high school and then served as superintendent of schools.

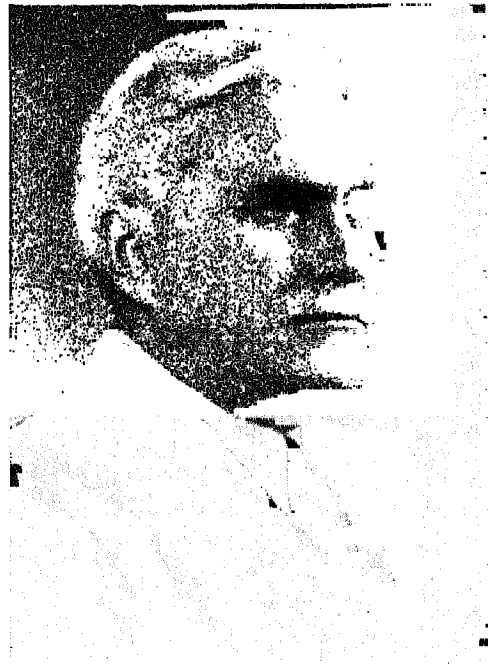
He is a graduate of the Peru State Teachers College and the University of Nebraska, and Teachers College, Columbia University. He has been granted honorary degrees from various institutions including the Rhode Island College of Education, Beaver College, Temple University, University of Nebraska, and the University of Pennsylvania. He studied law at the University of Michigan.

Dr. Stoddard was a member of the Connecticut Faculty of the Summer School at Yale, and Teachers College, Columbia Uni-

versity, was special lecturer at the Summer School at Harvard University, and lectured at the University of Panama.

He served as President of the American Association of School Administrators; was chairman of the Educational Policies Commission from 1936 to 1946; is a member of the National Committee on Teacher Education; is chairman of the Board of Trustees of Air Education, Inc.; is a member of the Advisory Committee of Encyclopaedia Britannica Films Inc.; is chairman of the Board of Trustees of School and Society; was a member of the educational mission to Japan to advise with General MacArthur on the reorganization of the Japanese school system; has recently been appointed as a member of the National Commission for UNESCO; and is a member of several other national committees and commissions.

He was awarded the Butler Medal at the Annual Commencement Exercises of Columbia University on June 1, 1938.



ALEXANDER J. STODDARD

Chapter Programs

ETA CHAPTER

*Purdue University, West Lafayette,
Indiana*

September 19—Election of officers.

October 17—Installation of officers.
Talk by Dr. Ryder, followed by a discussion.

November 21—Talk by Mrs. Burch on her teaching experiences.

December 19—Discussion by group on practice teaching problems.

January 16—Banquet in honor of new and graduating members.

February 20—Panel discussion, address by Dr. Cromer on history of Kappa Delta Pi.

March 21—Open meeting.

April 17—Address, Prof. Mitchell, Teacher Placement Bureau.

May 15—Banquet in honor of new and graduating members.

KAPPA CHAPTER

*Teachers College, Columbia University,
New York City*

February 28—This was a joint meeting with Pi Lambda Theta, Phi Delta Kappa, and Phi Mu Alpha Sinfonia. The speaker was Dr. Harlow Shapley, President of the American Association for the Advancement of Science, who chose as his topic Atomic Age Citizenship. With keen humor and penetrating insight Dr. Shapley brought a message of world cooperation and understanding through joint science projects. A social hour was held after the meeting. This all-fraternity meeting has come to be regarded as one of the high points of the year's activities.

March 13—Dr. Bruce Raup of the Teachers College Faculty was the speaker at this meeting at which voting for new candidates took place.

March 25—Tea for initiates.

April 21—Initiation dinner and reception. The speaker was Dr. George S. Counts.

May 8—Election and installation of officers.

ALPHA XI CHAPTER

*William and Mary College, Williamsburg,
Virginia*

March 5, 1947—The Alpha Xi chapter held its initiation of new members. At this meeting, the officers for next year were elected. This annual election, which usually is held in late March or April, was moved forward because of the conflict in dates with spring vacation and other events on campus. The new officers are: President, Lucy Venable Jones; vice-president, William J. Councill; secretary, Katherine Rhodes; treasurer, Lois Rilee; historian-reporter, Vivian DeFord; counselor, Mr. Kenneth H. Cleeton.

March 19, 1947—Mr. Rawls Byrd, Superintendent of the Williamsburg Schools, addressed the Alpha Xi chapter of Kappa Delta Pi on the subject, "Teaching as a Career."

The annual chapter Banquet was held this year the evening of April 20 at the Williamsburg Lodge. Installation of new officers was held at this time. All active members, the faculty counselor, and a few guests were present.

BETA ETA CHAPTER

Oklahoma Baptist University

October 14, 1946—Mr. Shay Hunt, Principal of Shawnee Junior School discussed "Conditions of Public Schools in the United States." Chapter plans for the year were presented by Mrs. G. C. Cornett, Vice-President and Program Chairman.

November 11, 1946—"Palestine, Whose Promised Land" was presented by three members from the International Relations Club of Oklahoma Baptist University.

December 9, 1946—Annual Yuletide guest meeting. Mrs. Rhetta May Darland, head of speech and dramatics at Oklahoma Baptist University, read *The Other Wise Man* by Van Dyke.

January 13, 1947—EDUCATIONAL FORUM reviews on recent educational developments in other countries were given by student members of Beta Eta chapter.

February 10, 1947—Mrs. J. P. Lukens, a prominent club woman of Shawnee, presented political and social development of The Zionist Movement.

March 7, 1947—Business meeting to elect new members.

March 10, 1947—A study of school financial problems. The State Aspect—William E. Tiffany, State Legislator from Pottawatomie County.

March 15, 1947—Miss Lenna E. Smock, Beta Eta chapter counselor, took a group of student members to Tulsa University to participate in the Regional Conference Program.

April 11, 1947—Business meeting to elect officers.

April 14, 1947—A musical program sponsoring the Oklahoma Baptist University Men's Glee Club followed by a reception for the Glee Club and fine arts faculty.

May 9, 1947—Annual Initiation Banquet. Dr. R. Lofton Hudson, pastor of First Baptist Church of Shawnee, guest speaker.

GAMMA GAMMA CHAPTER

*State Teachers College, Moorhead,
Minnesota*

Theme: "Problems in Modern Education."

October—High ranking students of the college honored in the college convocation at a traditional award day by Gamma Gam-

ma chapter of Kappa Delta Pi.

November—Dr. Ruth Hill spoke on the subject, "Psychiatry and Mental Therapy in Modern Living."

December—Initiation. Traditional Christmas dinner and program.

January—"Minnesota Teacher Retirement" was discussed by Dr. C. P. Lura.

February—Initiation. Debate and discussion by student members on the question, "Should Teachers Unionize?"

March—Plans were made for the Regional Conference.

April—Initiation of new members. Regional Conference held April 19, 1947, at the Moorhead State Teachers College with Dr. William McKinley Robinson, Executive Counselor of Kappa Delta Pi in attendance together with counselors and representatives from the following chapters: Gamma Pi, St. Cloud STC; Omicron, Northern State Teachers College, Aberdeen, South Dakota; Zeta Beta, Duluth State Teachers College, and Gamma Gamma, Moorhead State Teachers College.

May—Traditional May Breakfast. Installation of Officers.

GAMMA SIGMA CHAPTER

*San Francisco State College, San Francisco,
California*

March 13—Meeting. Pledge Tea.

March 27—Kappa Delta Pi reception for Sigma Phi Sigma (our junior organization).

April 10—Initiation of new members.

April 24—Business meeting.

May 8—Kappa Delta Pi-Delta Phi Upsilon joint meeting.

May 24—Picnic—for members and alumni.

EPSILON ALPHA CHAPTER

State Teachers College, Towson, Maryland

September 20—Initiation of new members. History of Kappa Delta Pi.

October 19—Luncheon. Speaker, Dr. Clinton I. Winslow, Professor of Political Science at Goucher College—"Revising the Charter of Baltimore City."

November 16—Informal Subscription Dance.

January 18—Discussion. "Problems Met in Early Teaching."

February 23—Tea to which college class officers and other student leaders were invited.

March 21—Speaker, Miss Grace Alder State Superintendent of Elementary Education in Maryland.

April 25—Topic to be announced.

May—Luncheon.



CONDITIONS NECESSARY FOR SUCCESS OF UNESCO

(Excerpts from an address by William G. Carr, associate secretary of the National Education Association, given at the Sorbonne as part of the observance of UNESCO Month in Paris)

First, UNESCO will succeed in proportion as it unwaveringly holds its purpose in the center of its target

Second, UNESCO will succeed in proportion as it receives adequate financial support

Third, UNESCO will succeed in proportion as it becomes universal in scope and membership

Fourth, UNESCO will succeed in proportion as its leadership is entrusted to men and women who possess a solid and recognized competence in education, the sciences, and the various fields of scholarship; and

Finally, UNESCO will succeed in proportion as it actually brings about desirable changes in educational, cultural, and scientific activities within the member-states and other nations.

The purpose of UNESCO is to use, protect, increase, and disseminate the education and culture and science which can be reasonably expected to contribute significantly to peace and security.



The Chapters Report

EPSILON ZETA chapter, Kutztown, Pennsylvania, celebrated its sixth-year reunion on May 3 with festivities which began in the afternoon. Decorations were in the Society's colors and Virginia Powers and Louis Edwards were initiated. The highlight of the day was a dinner at 6:00 in the Georgian dining room when seventy persons, students, faculty and alumni, heard an address by Dr. H. Frank Hare, who informed his audience that the teaching profession criticizes itself too freely. There were responses from former presidents of the chapter.

Pi chapter, Michigan State Normal College, Ypsilanti, Michigan, celebrated its twenty-fifth anniversary on April 19. Thirty members were initiated. The Annual Honors Address was delivered by Executive President Thomas C. McCracken. Delegates to the regional conference which was held the next day were also guests.

Alpha Chi chapter, Madison College, Harrisonburg, Virginia, was host at an informal banquet April 26 at which Executive President Thomas C. McCracken was the featured speaker. An informal party followed. Guests at the two events were visiting delegates who were to attend the regional conference held at the college the following day. Prior to the dinner there were various trips to the caverns in the vicinity and other events.

On March 29, Gamma Pi chapter, State Teachers College, St. Cloud, Minnesota, held its annual spring banquet and initiation at Hotel St. Cloud. Preceding the dinner eight original skits were presented by the initiates. Included were a schoolroom scene, a Russian drama, a mind reading act, a soap opera and a women's bridge party (done by men). Forty-two members were initiated following the dinner. At the April meeting the following were elected for the

coming year: President, Adelene Wendt; Vice-President, Richard Clugston; Secretary, Ruth Person; Treasurer, Patricia Freeberg; and Historian-Recorder, Alma Lee Scott.

On March 19 members of Beta Omicron chapter, State Teachers College, Milwaukee, Wisconsin, met at the home of Suzayne Weber. There was a panel discussion on how teachers can best prepare their pupils for the summer vacation. Beta Omicron, assisted by three other honorary societies of the college, held its fourth annual reception for Freshmen and Sophomores at the Alumni house on April 23. Forty-seven underclassmen of high academic scholarship were honor guests. Miss Mary Ruth Fox of the English Department gave the address. Delta Omicron, national music fraternity, provided the music. Directors of the college divisions, heads of departments of the college, deans, and alumni members of Kappa Delta Pi attended.

Epsilon chapter, Drake University, Des Moines, Iowa, sponsored a meeting of the Des Moines Social Studies Council on March 27. There was a panel discussion on "The Contribution of Home, Church, and School to Community Welfare" with Mrs. Ralph Bunce of the Des Moines P.T.A. Council, Rev. Alvin L. Morris of Central Presbyterian Church, Supt. N. D. McCombs, of the Des Moines schools, and William H. Stacy, participating. A dinner was served for members of Kappa Delta Pi and the Council. In the evening Dean John H. Hutchinson of Drake Community college and counselor of Kappa Delta Pi spoke on "The Influence of Press, Radio and Movies on Community Welfare." The last meeting was open to the public.

Epsilon Omicron chapter, State Teachers College, Eau Claire, Wisconsin, met March

12 and heard Dr. Dorothy McCuskey, the Curriculum Co-ordinator for the State, speak on UNESCO. The Future Teachers of America and the International Relations Club attended the meeting. On April 1 Dean Ten Hoor, of the University of Alabama, spoke on the theme, "What Is a Philosopher?"

Epsilon Eta chapter, Central Michigan College of Education, Mt. Pleasant, Michigan, held its Off-the-Record social meeting on February 25. The room was arranged to resemble an old fashioned schoolhouse and an entirely unrehearsed "Washington Day" program was given. On March 8 Dr. K. T. Bordine head of the Psychology-Education department led a discussion on "So You're Going to Teach!"

On April 16, a second annual conference on guidance and counselling was sponsored jointly by Ball State College and the local chapter of Kappa Delta Pi at Muncie, Indiana. It was a full day's program climaxed by a dinner. Addresses were given by Howard Y. McClusky, of the University of Michigan, who was formerly associate director of the American Youth Commission; Paul E. Bergevin, Director of Adult and Industrial Education, Anderson, Indiana; and Mark Rosier, Director of Child Welfare at Gary, Indiana. Four panels provided the discussion.

Epsilon Tau chapter, Geneseo State Teachers College, Geneseo, New York, elected Dr. Robert A. Greene and Miss Mary A. Thomas, of the college as honorary members. Faculty members of Kappa Delta Pi served tea to members of Kappa Delta Pi and to Sophomores in the college who attained an average of "B." The Sophomores have been invited to the program portion of the Kappa Delta Pi meetings.

Delta Upsilon chapter, State Teachers College, Jersey City, New Jersey, had an open meeting in February at which Dr. Edgar J. Fischer, Assistant Director of the

Institute of International Education, spoke on the work of the Institute. He stated that this organization already has 6,000 students under its auspices in this country and foreign countries on a reciprocal plan.

Eta chapter, Purdue University, East Lafayette, Indiana, had an open meeting at which Dr. S. S. Cromer, of the Department of Education spoke informally on the history of Eta chapter which was organized in 1919. The meeting was announced in the Purdue *Exponent*, and by personal appearances of students in various education classes. Congratulations on an effective way of introducing the Society to the campus!

Zeta Zeta chapter, New Paltz State Teachers College, New Paltz, New York, has arranged programs at breaking down racial and other prejudices and at another program had a lively talk of "Trends in Modern Music." This was by Dr. O. Lincoln Igou whose talk was interesting, entertaining and instructive.

Beta chapter, University of Colorado, Boulder, Colorado, initiated twelve new members on February 20. They were: Mary Britton, Mary Jean Cooper, Vladimir de Lissovoy, Dorothy Ehrenbrook, May L. Goodrich, Hazel H. Haynie, Jessamine Haney, George W. Jones, Irene Kissock, Shirley Levoe, Isabelle V. Platt, and Susan Lou Scheib. Professor Ralph L. Crosman gave the address following a turkey dinner. Director of the School of Journalism, Dr. Crosman spoke on a subject related to his work, "A Fifth Freedom—Freedom to Learn." He said, "The future citizens of the world must be easy to lead, but difficult to drive; easy to govern, but impossible to enslave. . . . The supreme obligation of teachers is to see that children and young adults under our care have freedom to learn, that we put them in the way of releasing their spirit, that we not only show the path but that we never stand in their way or allow others to do so. The young mind is eager. It is capable of amazing flights. We can re-

lease it, or we can enslave it."

Beta Tau chapter, State Teachers College, La Crosse, Wisconsin, sponsored the Founders Day Banquet on March 14. There was a dinner followed by brief remarks by the counselor, E. L. Walters, and a short review of the life and influence of Dr. W. C. Bagley, by Charlotte Bunge. Miss Dorothy McCusky, state curriculum co-ordinator spoke on UNESCO.

Jacksonville Alumni chapter, Jacksonville, Florida, had one of its most interesting programs at a recent March meeting. "Seeing Ourselves as Others See Us" was the theme. The teacher from the viewpoint of the administrative officers, was discussed by Superintendent Ray V. Somers, of the Jacksonville Schools; from the parents' viewpoint by Dr. A. C. Holt, minister and parent; as seen by the pupil by Frank Van Develder, a student in high school. All were most revealing. The student, a young orator who had won a recent national speakers' contest, had polled three hundred pupils' opinions outside of classrooms, and gave the results of his findings. It is reported that "his masterful handling of what pupils see in teachers made the Jacksonville chapter leave the meeting wiser though probably less cocksure."

In February Delta Gamma chapter, Concord College, Athens, West Virginia, shared in a joint meeting with Gamma Theta Upsilon and Pi Gamma Mu fraternities in which they had charge. Dean Kirby, of Concord College, spoke of the teaching profession, and asked his audience to title it either "Sunrise" or "Sunset." The title, "Sunrise" was unanimously chosen. In March Associate Professor Kenneth Haney spoke on "The Patterns or Schemes of History."

Delta Phi chapter, Bowling Green State

University, Bowling Green, Ohio, had an interesting meeting in February when five students who had completed their student teaching narrated their experiences. The students participating were Onnalee McCillvary, Magdalene Batcha, Ruth Lockman, Ruby Bridenbaugh, Ruth Seigel, and Forrest DeVore. On March 8, members of the Toledo Field chapter of Phi Delta Kappa were guests. A dinner was served at the Falcon's Nest after which there was a panel discussion on "The Relationship of School and Community." On Friday, March 14, nineteen members were in Tiffin for a joint meeting with Alpha Psi chapter at Heidelberg College, prior to the opening of the Heidelberg Educational Conference.

Gamma Epsilon chapter, State Teachers College, Montclair, New Jersey, installed its new officers. This was followed by a program, "The Use of Phonographic Recordings in the Classroom." Records made by well-known actors were played to highlight dramatic moments in American history. At the February meeting Miss Marie Kuhnlen gave an illuminating talk on "Contemporary Life in Guatemala," with numerous colored slide illustrations. She also showed an interesting collection of native artifacts.

Epsilon Psi chapter, Florence, Alabama, has drawn its programs from the college faculty and other outstanding educators in their section. A round table featured one of the discussions. The Christmas program featured the year, with an initiation and banquet and an annual homecoming with it. New members are pledged each year and a group is pledged in the spring for initiation in the summer. There is a party honoring the Seniors. Pictures of individuals and groups of the chapter are published in the school paper.

Teacher Recruiting by Delta Kappa Chapter

One of the goals of Kappa Delta Pi being the recruitment of elementary teachers, Delta Kappa chapter decided that its work should begin at home when a survey of Eastern Washington College of Education, the oldest teachers' training institution in the state disclosed that less than one-fourth of the students were taking teacher training courses or contemplated entering the profession. Enlisting the aid of members of the Association of Childhood Education, they pondered ways and means of interesting superior students in elementary teaching.

Their next step was to ask twenty outstanding students representing the four classes to express their views away from classroom influence. This undergraduate group decided that not only should an organization of all students enrolled in the teachers' training division be formed, but that its program should be so interesting and pertinent that membership in it would have great desirability. They suggested up to the minute style shows, featuring clothes the well dressed teacher should wear, as well as types of club activities members could carry over into the communities when they become teachers.

They mailed the following invitation to all students enrolled in the teachers' training division:

You have indicated your desire to teach or have shown that you are undecided as to whether

to enter the teaching profession. A new club is being formed on E.W.C.E.'s campus under the auspices of Kappa Delta Pi, honorary teachers organization.

The purpose of the club will be to acquaint students with the various aspects of the field of education.

The first meeting will be held Monday, January 13 at 7:30 P.M., in the Martin Hall cafeteria.

You are cordially invited to attend. Come and make this *your* club.

What the outcome of this movement will be remains to be seen. Members of Kappa Delta Pi are enthusiastic about it. They feel that the place for them to help combat the serious shortage of teachers is on their own Eastern Washington College of Education campus.

In discussing the viewpoint of the faculty regarding teacher training recruitment on the campus, Miss Amsel Barton, assistant professor of education, stated at the close of the first meeting, "We are not trying to proselyte among students taking pre-professional courses in law, medicine, engineering, art, music, home economics, journalism, or other professions. We are simply trying to call to the attention of outstanding students who have not yet decided on careers the challenges and advantages of teaching. We feel the future of education in America rests on the elementary teacher and we are endeavoring to attract superior students to the teaching field."

The movement to give teachers a living wage is taking on national proportions. Everybody is beginning to realize that the privilege of associating with our little darlings is not quite all that a teacher could ask.—HOWARD BRUBAKER in The New Yorker.

Kappa Chapter's Foreign Language Study

THIS was introduced during the war when the need for international co-operation in the post-war period was foreseen. Its purpose is for an American student to study in the field of education broadly defined. It is open to any present or former student at Teachers College who does not need to be a member of Kappa Delta Pi. The scholarship provided \$1,000 toward expenses. Among the qualifications of the recipient are a knowledge of the language of the country chosen and an accepted plan of study, the progress on which is to be reported to Kappa chapter at regular intervals.

The first award, made for the year 1947-48, is to Miss Katherine Reeve, a member of Kappa chapter. Miss Reeve is a graduate of Barnard College and has done graduate work at Mt. Holyoke and Columbia. She plans to go to France to study. During the late summer she plans to study at a university in southern France working in the field of French civilization and culture. Later in the year she will study at the University of Paris, working in the field of international relations. Miss Reeve will visit and will try to co-ordinate her work with UNESCO, which has its headquarters in Paris.

*But man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most assured,
His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven
As make the angels weep.*

—SHAKESPEARE

*This precious stone set in a silver sea,
Which serves it in the office of a wall
Or as a moat defensive to a house
Against the envy of less happier lands—
This blessed plot, this earth, this realm, this England.*

—WILLIAM SHAKESPEARE

Installation of Nemaha Alumni Chapter

AT AN impressive ceremony at the Fontenelle Hotel in Omaha, Nebraska on March 15, 1947, Nemaha Alumni chapter of Kappa Delta Pi was installed by Executive President Dr. T. C. McCracken.

Twelve Kadelphians representative of the five institutional chapters of Beta, Beta Mu, Kappa, Psi, and Theta were initiated into the new organization.

The initiates were Mrs. Agnes Wansing of Denison, Iowa; Misses Thelma Roberts and Ella Mae Hurlburt of Glenwood, Iowa; Misses Jennette Hanigan, Agnes Muenster, Josephine Meyer and Mrs. Irene Storrs of Council Bluffs, Iowa; Misses Elva McFie and Hazel Palmer of Lincoln, Nebraska and Misses Dorothy Maystrick, Frances Wood and Josephine Shively of Omaha.

Preceding the ceremony a beautifully appointed luncheon was served at which Miss Josephine Shively presided. The luncheon table was appropriately decorated in the Kappa Delta Pi colors of jade green and violet. Corsages or boutonnieres of California violets were presented to members and guests.

Guests at the luncheon included Dr. Harry A. Burke, Superintendent of Schools, Omaha, Miss Florence Reynolds, President of Delta chapter, Delta Kappa Gamma, Omaha and Misses Elaine Weichel and Edith Straube of Council Bluffs, undergraduate members of Kappa Delta Pi.

Three young musicians from Benson

High School, Omaha, presented several delightful musical numbers.

Greetings to the new organization were given by Frances Wood, of the University of Omaha, Jeannette Hanigan, Elementary Principal of Council Bluffs, Elva McFie, Art Supervisor of Lincoln, Nebraska, Florence Reynolds, Elementary Principal, Omaha, Nebraska, and Dr. Harry A. Burke, Superintendent of the Omaha Public Schools.

Following the greetings, Dr. McCracken gave an interesting and informative talk on the history, growth and achievements of Kappa Delta Pi.

Election of officers for the Nemaha Alumni chapter followed the installation and initiation. Miss Josephine Shively of Omaha was selected for president, Miss Hazel Palmer of Lincoln, Nebraska, for vice-president, Miss Jennette Hanigan, Council Bluffs, secretary-treasurer, and Miss Josephine Meyer, Council Bluffs, historian-recorder.

The new chapter takes its name from the Indian name for the Missouri River. Nemaha Alumni chapter will welcome into its membership all members of Kappa Delta Pi who reside in southwestern Iowa or eastern Nebraska.

An invitation has been extended to Nemaha Alumni chapter to meet in April with the previously organized alumni groups of Pi Lambda Theta and Phi Delta Kappa.

JOSEPHINE MEYER

Foreign observers and domestic commentators have remarked on America's devotion to formal education. To some critics the American aim has seemed to be a statistical millenium in which all of the younger generation spend all the years of their minority in the classroom studying—no matter what, so long as they are studying.—Annual Report, Carnegie Corporation of New York, 1946

Educating the Japanese for Peace

GEORGE W. DIEMER

I

WHILE I was in Japan, I was amazed at the power of the Imperial Universities. The leadership of that nation during the present century has been the product of the Imperial Universities, chiefly of the Imperial University of Tokyo. But when I stop to reflect, I know that the molding of the destiny of Japan has been no different from that of all other great nations of the world. The leadership of Great Britain, of France, of Germany and of America has been molded in the schools, colleges and universities of these nations. The results have been different because of differences in purpose.

It is not strange therefore, that able, far-sighted, soldier-statesman General MacArthur, should have realized that Japan could not become truly democratic through military directives: That only through the long, laborious processes of education could we hope that the Japanese nation would accept the principles of political democracy as conceived in the great charters of human rights, from the Sermon on the Mount on down to the Atlantic Charter. We must achieve democracy more fully in America and we must help Japan and other nations to become democratic because only as we have democratic relationships throughout the world, can you and I—our children and grandchildren—and generations unborn, be freed from hate, fear, want, and war.

Japan is still the leading nation of the Orient, and she will remain so. Just as we gave to Japan through educational processes our material civilization that led to war and ruin, so now we must help Japan to acquire the great moral and spiritual conceptions of human relations that will lead to peace and security. To do so is not being pro-Japanese, but it is pro-American, pro-humanity and pro-"One-World." It is in the interest of tolerance as opposed to intolerance; good will as opposed to ill will; friendship as opposed to hate; and peace as opposed to war. Hence, I did consider it an honor but also a great responsibility, to be one of 27 American educators invited by General MacArthur, the War and State Departments, to go to Japan, and after careful study, make recommendations for the democratization of Japanese education.

We went by plane, C-54, Army Transport Command, a total distance of more than 20,000 miles, crossing the vast expanses of the Pacific in safety and in ease. We returned in two and one half days and in approximately 50 hours of flying time, a distance of more than 9,000 miles from Tokyo to Topeka. The remote places of the vast Pacific are no longer remote. Any point in the Pacific is closer than was Kansas City to San Francisco in 1920! And the world continues to shrink in size, economically, politically and socially. One World we must have or our civilization will be destroyed!

There is much that I wish I could tell you of our Mission to Japan. The way was very carefully and fully prepared so that we could see any one or anything in Japan or on our journey that would help us in our Mission. We saw the coral islands of the Pacific that we took from the Japanese at great price. We saw majestic Fujiyama—Holy Mountain of Japan—from the air at a distance of 150 miles; we saw many of the 4,000 volcanic islands comprising the Japanese archipelago. We gained an understanding of the difficult economic position of Japan with an area of 147,000 square miles, only 22,000 square miles arable land, endeavoring to support a population of 70 million people! We saw bombed cities, nearly all the cities of Japan, largely destroyed. We saw the peaceful, picturesque—often artistic—countryside where the Japanese farmers carry on agriculture by manual processes as they have for many centuries. We visited the temples and shrines of Japan—Buddhist, Sectarian Shinto and State Shinto. As we saw these numerous temples and shrines, and understood a little better the religious life of the Japanese, we began to understand why Japan has been called “the land of the gods.” We saw the ancient capitals of Kyoto and Nara—the only cities of Japan untouched by the War, demonstrating strange contrasts of the ancient and the modern in Japanese life. We saw teeming millions of the little, wiry, thrifty, industrious, intelligent mongolian people of Japan. We saw and talked with Japanese in all walks of life—Emperor Hirohito in his palace,

members of the royal family, Premier Shidehara in his official residence, Minister Abe of the Office of Education, and numerous Japanese teachers and private citizens. Also we lunched at the American Embassy with General and Mrs. MacArthur and gained a most favorable impression of the General's leadership and statesmanlike vision. We met and were aided by members of the Civil Information and Education Section of General Headquarters, a trained group of American educators who had been working for six months obtaining essential information for our Mission. We lunched with General Eichelberger, Commander of the 8th Army, and met many members of his staff and many of the enlisted men. We were impressed that the occupation forces are doing a great job in the military direction of Japan. But most important of all to us and to the world, we saw the children and youth of Japan. We saw them on the streets, on the farms and in their homes; and we saw them in the great school system of the nation. In spite of the ravages of war, 4,000 school buildings having been destroyed and one-half of all the colleges and universities damaged in bombing, the primary schools, middle schools for boys, high schools for girls, higher schools, colleges and universities were all crowded. In each classroom were 40, 50, 60, 70, eager, curious, alert, intelligent and ambitious youth prompted by their elders to prepare themselves to build a new Japan. The children and youth are friendly as are older Japanese in a more dignified way. They bow to you—they smile, they wave, they say

"hello" and "goodby." They want to show you what they have; they want to give you something—maybe a paper flower or some bit of handwork or a toy. The children admire the GI's and always when our car drove up to a school if there were children on the playground, a crowd assembled to visit with the GI driver. They may not speak the same language according to the dictionary, but in the lexicon of human understanding and of life—they do.

In company with Captain John Barnard, three of us visited the Tamagawa-Gakuen School, going by electric train some 25 miles from Tokyo. When we returned the train was crowded, all seats were taken by Japanese, and Captain Barnard stood at one end of the car where he was surrounded by a group of Japanese school boys. Soon they were trying to engage in conversation, showing one another buttons and decorations or trinkets which they carried. I thought as I observed it, would the Captain of any other Army in the world, in an occupied country, have stood for 25 miles on an electric train, visiting with the children of the vanquished?

I "kidnapped" an American Colonel—Colonel Still of the regular Army—in order that I might use his pass to get into the Yasukuna Shrine—holy of holies in State Shintoism, dedicated to the heroes of Japan, and located not far from the Imperial palace. As we stood not far from the inner shrine and watched the Japanese bow, clap their hands and commune with the spirits of the heroes, one former Japanese officer came up and went through the ceremony.

Colonel Still said to me, "There you have the unreconstructed, militarist and ultranationalist that we must watch. We have nothing to fear from these children and the masses of the people of Japan." Yes, the future of Japan, and hence the future security of America, is in the millions of children and young people of Japan who can and must be taught the ways of democracy through a democratic program in the schools.

A representative group of American educators rather carefully selected, we were abysmally ignorant of Japan. We soon found that the Japanese knew far more about us than we knew about them. We could not speak Japanese but everywhere we went we found educated Japanese who had learned English either in America, in England, or in their own schools.

II

We found a very efficient system of education built beginning in 1870 under the leadership of the great Emperor Meiji, dedicated however to one purpose—the gaining of knowledge and skills and the inculcating of those attitudes and ideals that would serve the imperial way—the way to national grandeur, power and dominance. In this system the individual was of no concern excepting as he learned to serve the emperor and the Imperial Government. General education extended only through the primary school of six years and 99.6% of the children of Japan have completed the primary school, but from there on the system was highly selective and competitive on the basis of entrance examinations and not more than 1% of

the boys and none of the girls could ever hope to enter an Imperial University. 85% of the people of Japan have not gone beyond the equivalent of the 6th grade.

Of course, the mission recommended a reversal of the conception of education—that education should not be for the selected few to serve the State, but that education should be for all, each one having the opportunity to go as far as his interests and abilities would carry him. In order that the democratic conception of Government “of, by and for” the people might be realized in Japan, we urged that the people at the local and prefectura levels should control their schools. We recommended that the curriculum should teach the ways of democracy and of international understanding, good will and peace. We urged that 50 or 60 thousand Chinese characters which make up the written language of Japan and make equality of educational opportunity very difficult for the masses of the people, be replaced by some form of the Roman alphabet. These and other recommendations we urged should be put into effect as soon as possible, not only with the guidance of American educators but **under the** leadership of liberal Japanese educators and statesmen.

If our recommendations are fully implemented, there will be little question of democracy in Japan 25 or 30 years hence. We recognized in our recommendations—as we must recognize in America and in the nations of the world—that scientific knowledge and skills may be so taught as to lead to selfishness,

greed, strife and war. Only as children can be taught the ideals of tolerance, good will, democratic relationships without regard to nationality or race, human brotherhood and world peace, can we be certain that we shall have a peaceful Japan. As so well said by Mrs. Anne O'Hare McCormick of the *New York Times*, “The jangle you hear in the world today is not so much national anthems out of tune as clocks out of time. The primeval tomtom still beats while the atomic bomb ticks. The clocks of Europe are turning back and the clocks of Asia are turning forward and there are places where time stands still because the night does not lift and there is no tomorrow.”

No nation in all history has had the responsibility that America bears today—a responsibility for leadership internally and internationally. College men and women will largely determine how America meets the challenge of leadership. Shall we lay aside selfishness, bitterness and hate, in our own interest and that of humanity? Shall we continue to guide in our own interests and that of the rest of the world the future destiny of Japan chiefly through educational processes? Joseph Grew, former American Ambassador to Japan has made this statement:

“In great measure it depends on us whether they (the Japanese) rebuild in the way of peace—or return to their old dreams of conquest. The West showed them how to construct battleships and other paraphernalia of war: It must teach them *now*, the spiritual values of justice, mercy, honor and tolerance; of personal

initiative and accountability; of intellectual curiosity and democratic self-rule."

In the words of Abraham Lincoln:

"We cannot escape history. We . . . will be remembered in spite of our-

selves; no personal significance or insignificance will permit the escape of a single one of us. . . . We hold the power and we bear the responsibility. We shall nobly save or meanly lose the last best hope of earth."



In our present perplexities, the way out is on. God's message to Moses in time of crisis is still the sagest counsel: "Tell the people to go forward." And we must go forward; with a renewed faith in our ideals, with a courageous and crusading spirit, and with a broadening and deepening patriotism. It is in this challenge that we find the dynamic motive of our education today.—President HOMER P. RAINEY, Stephens College



Schools Blasted by Heavy Bombers

"Our schools were not bombed as were the European schools. But nearly two years after the end of the war they are being wrecked just as surely as tho they had been blasted by heavy bombers."
—Benjamin Fine in *New York Times*.

A summary of the damage done to our school system as shown by the *New York Times* survey of schools from kindergarten through college reveals the following:

1. 350,000 teachers have left the American public schools since 1940
2. 125,000 teachers, or 1 out of every 7 in the profession, are serving on an emergency or substandard certificate
3. 70,000 teaching positions are unfilled because of the inability of communities to get the necessary teachers
4. 60,000 teachers in the U.S. have a high-school education or less
5. 20 per cent of all teachers, or 175,000, are new to their jobs each year—twice the turnover that existed before the war
6. Classroom teachers get an average of \$37 a week today; 200,000 get less than \$25 weekly
7. Fewer students are entering the teaching profession than in the past; 22 per cent of all college students attended teachers colleges in 1920, today 7 per cent attend
8. Veterans do not want to prepare to teach. Only 20,000 of the 1,000,000 veterans in American colleges and universities are in teachers colleges and plan to teach
9. 6,000 schools will be closed because of lack of teachers; 75,000 children will have no schooling during the year
10. 2,000,000 children will suffer a major impairment in their schooling because of poor teachers
11. 5,000,000 children will receive an inferior education this year because of an inadequate teacher supply
12. Only 50 per cent of the teachers employed in 1940-41 are still teaching today
13. The average teacher in the U.S. today has had just 1 year less education than she had in 1939
14. 50,000 men have left the teaching profession since 1940 and are not coming back. Only 15 per cent of all elementary and high school teachers are men
15. Twelve major school strikes have taken place since September—and many more are threatened
16. The morale of the teachers has dropped to a new low
17. 56 per cent of the teachers of this country do not have tenure protection
18. The U.S. spends 1.5 per cent of its national income for schools. Great Britain spends an estimated 3.5 per cent; the Soviet Union spends 7.5 per cent
19. Appalling educational inequalities exist throughout the nation. Top schools spend \$6,000 a classroom unit, bottom ones spend \$100. The national average is \$1,600
20. School buildings are in a deplorable state all over the nation. Nearly 5 billion dollars will be needed to bring the educational plants into good condition.

"I am sure she was well dressed for I cannot remember what she had on"—~~DR. SAMUEL JOHNSON~~

OFFICIAL INSIGNIA OF KAPPA DELTA PI

No. 0
Badge

No. 1
Badge
with
Guard

No. 2
Badge
with
Guard

No. 0
Charm

No. 0
Badge
with
Ring

No. 3
Badge
with
Guard

Orders on official blanks must be approved by a chapter officer and the Recorder - Treasurer of the Society.

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Burr, Patterson & Auld Co.

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Badge	Size	Size	Size	Size
Badge with ring at top	No. 0	No. 1	No. 2	No. 3
Charm	\$3.50	\$4.50	\$6.00	\$7.50

Guard Pins

	Single Letter	Double Letter
Plain	\$2.25	\$ 3.50
Crown Set Pearl	\$6.00	\$10.00

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